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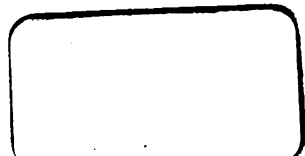
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Ann Mary Goodrick.
Edgbaston.

1846

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Friends' Meeting
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THE
BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS

OF THE

SOCIETY OF FRIENDS.

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein."—JER. vi. 16.

VOL. IV.—Nos. I. to XII.

GLASGOW:
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MDCCCXLVI.



INDEX TO VOLUME

1. The first part of the book is a general introduction to the subject of the book. It discusses the importance of the subject and the scope of the book. It also discusses the organization of the book and the notation used throughout.

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THE BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

No. I.

GLASGOW, 1st MONTH, 31st, 1846.

VOL. IV.

FRIENDS: THEIR ORIGIN, DISTINGUISHING PRINCIPLES, AND PRACTICES.

No. XII.—CONCERNING BAPTISM.

Continued from page 140, Vol. III.

FOURTHLY, that the one baptism of Christ is not a washing with water, appears from 1 Pet. iii. 21: *The like figure whereunto, even baptism, doth also now save us; not the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ.* A plainer definition of baptism is not in all the Bible; and therefore, seeing it is so plain, it may well be preferred to all the coined definitions of the schoolmen. The apostle tells us first negatively what it is not, viz. *Not a putting away of the filth of the flesh*: then surely it is not a washing with water, since that is so. Secondly, he tells us affirmatively what it is, viz. *The answer of a good conscience towards God, by the resurrection of Jesus Christ*; where he affirmatively defines it to be the answer (or confession, as the Syriac version hath it), of a good conscience. Now this answer cannot be but where the Spirit of God hath purified the soul, and the fire of his judgments hath burned up the unrighteous nature; and those in whom this work is wrought may be truly said to be baptized with the baptism of Christ, i. e. of the Spirit and of fire. Whatever way then we take this definition of the apostle of Christ's baptism, it confirmeth our sentence; for if we take the first or negative part, viz. *That it is not a putting away of the filth of the flesh*, then it will follow that water baptism is not it, because that is a "putting away of the filth of the flesh." If we take the second and affirmative definition, to wit, "That it is the answer or confession of a good conscience, &c., then water baptism is not it; since, as our adversaries will not deny, water baptism doth not always imply it, neither is it any necessary consequence thereof. Moreover, the apostle in this place doth seem especially to guard against those that might esteem water baptism the true baptism of Christ; because (lest by the comparison induced by him in the preceding verse, betwixt the souls that were saved in Noah's ark, and us that are now saved by baptism; lest, I say, any should have thence hastily concluded, that because the former were saved by water, this place must needs be taken to speak of water baptism), to prevent such a mistake, he plainly affirms, that it is not that, but another thing. He saith not that it is the water, or the putting away of the filth of the flesh, as accompanied with the answer of a good conscience, whereof the one, viz. water, is the sacramental element, administered by the minister; and the other, the grace or thing signified, conferred by Christ; but plainly, "That it is not the putting away, &c., than which there can be nothing more manifest to men unprejudicated and judicious. Moreover Peter calls this here which saves *ἐπίρριον*, the antitype, or the thing figured; whereas it is usually translated, as if the like figure did now save us; thereby insinuating that as they were saved by water in the ark, so are we

now by water baptism. But this interpretation crosseth his sense; he presently after declaring the contrary, as hath above been observed; and likewise it would contradict the opinion of all our opposers. For Protestants deny it to be absolutely necessary to salvation; and though Papists say, "none are saved without it," yet in this they admit an exception, as of martyrs, &c., and they will not say that all that have it are saved by water baptism; which they ought to say, if they will understand by baptism (by which the apostle saith we are saved), water baptism. For seeing we are saved by this baptism, as all those that were in the ark were saved by water, it would then follow that all those that have this baptism are saved by it. Now this consequence would be false, if it were understood of water baptism; because many, by the confession of all, are baptized with water that are not saved; but this consequence holds most true, if it be understood, as we do, of the baptism of the Spirit; since none can have this answer of a good conscience, and, abiding in it, not be saved by it.

Fifthly, "That the one baptism of Christ is not a washing with water, as it hath been proved by the definition of the one baptism, so it is also manifest from the necessary fruits and effects of it, which are three times particularly expressed by the apostle Paul: as first, Rom. vi. 3, 4, where he saith, "That so many of them as were baptized into Jesus Christ, were baptized into his death, buried with him by baptism into death, that they should walk in newness of life." Secondly, to the Galatians, iii. 27, he saith positively, "For as many of you as have been baptized into Christ have put on Christ. And thirdly, to the Colossians, ii. 12. he saith, "That they were buried with him in baptism, and risen with him through the faith of the operation of God." It is to be observed here, that the apostle speaks generally, without any exclusive term, but comprehensive of all. He saith not, "some of you that were baptized into Christ, have put on Christ, but as many of you;" which is as much as if he had said, "Every one of you that hath been baptized into Christ, hath put on Christ." Whereby it is evident that this is not meant of water baptism, but of the baptism of the Spirit; because else it would follow, that whosoever had been baptized with water baptism had put on Christ, and were risen with him, which all acknowledge to be most absurd. Now supposing all the visible members of the churches of Rome, Galatia, and Colosse had been outwardly baptized with water (I do not say they were, but our adversaries will not only readily grant it, but also contend for it), suppose, I say, the case so, they will not say they had all put on Christ, since divers expressions in these epistles to them show the contrary. So that the apostle cannot mean baptism with water; and yet that he meaneth the baptism of Christ, i. e. of the Spirit, cannot be denied; or that the baptism wherewith these were baptized (of whom the apostle here testifies that they had put on Christ), was the one baptism, I think none will call in question. Now admit, as our adversaries contend, that many in these churches who had been baptized with

water had not put on Christ, it will follow, that notwithstanding that water baptism, they were not baptized into Christ, or with the baptism of Christ, seeing as many of them were as baptized into Christ, had put on Christ.

V. Since John's baptism was a figure, and seeing the figure gives way to the substance, although the thing figured remain, to wit, the one baptism of Christ, yet the other ceaseth, which was the baptism of John.

That John's baptism was a figure of Christ's baptism, I judge will not readily be denied; but in case it should, it can easily be proved from the nature of it. John's baptism was a being baptized with water, but Christ's is a baptizing with the Spirit; therefore John's baptism must have been a figure of Christ's. But further, that water baptism was John's baptism, will not be denied; that water baptism is not Christ's baptism is already proved.

That John's baptism is ceased, many of our adversaries confess; but if any should allege it is otherwise, it may be easily proved by the express words of John, not only as being insinuated there, where he contradistinguisheth his baptism from that of Christ, but particularly where he saith, John iii. 30: "He [Christ] must increase, but I [John] must decrease." From whence it clearly follows, that the increasing or taking place of Christ's baptism is the decreasing or abolishing of John's baptism; so that if water baptism was a particular part of John's ministry, and is no part of Christ's baptism, as we have already proved, it will necessarily follow that it is not to continue.

Secondly, If water baptism had been to continue a perpetual ordinance of Christ in his church, he would either have practised it himself, or commanded his apostles so to do.

But that he practised it not, the scripture plainly affirms, John iv. 2. And that he commanded his disciples to baptize with water, I could never yet read. As for what is alleged, that Matt. xxviii. 19, &c., where he bids them baptize, is to be understood of water baptism, that is but to beg the question, and the grounds for that shall be hereafter examined.

Therefore to baptize with water is no perpetual ordinance of Christ to his church.

This hath had the more weight with me, because I find not any standing ordinance or appointment of Christ necessary to Christians, for which we have not either Christ's own practice or command; as to obey all the commandments, which comprehend both our duty towards God and man, &c., and where the gospel requires more than the law, which is abundantly signified in the 5th and 6th chapters of Matthew, and elsewhere. Besides, as to the duties of worship, he exhorts us to meet, promising his presence: commands to pray, preach, watch, &c., and gives precepts concerning some temporary things, as the washing of one another's feet, the breaking of bread, hereafter to be discussed; only for this one thing of baptizing with water, though so earnestly contended for, we find not any precept of Christ.

VI. But to make water baptism a necessary institution of the Christian religion, which is pure and spiritual, and not carnal and ceremonial, is to derogate from the new covenant dispensation, and set up the legal rites and ceremonies, of which this of baptism, or washing with water, was one, as appears from Heb. ix. 10, where the apostle speaking thereof saith, that it stood only in meats and drinks, and divers baptisms, and carnal ordinances, imposed until the time of reformation. If then the time of reformation, or the dispensation of the gospel, which puts an end to the shadows, be come, then such baptisms and carnal ordinances are no more to be imposed. For how bap-

tism with water comes now to be a spiritual ordinance, more than before in the time of the law, doth not appear, seeing it is but water still, and a washing of the outward man, and a putting away of the filth of the flesh still: and, as before, those that were so washed were not thereby made perfect, as pertaining to the conscience, neither are they at this day, as our adversaries must needs acknowledge, and experience abundantly sheweth. So that the matter of it, which is a washing with water, and the effect of it, which is only an outward cleansing, being still the same, how comes water baptism to be less a carnal ordinance now than before?

We find that where the matter of ordinances is the same, and the end the same, they are never accounted more or less spiritual, because of their different times. Now was not God the author of the purifications and baptisms under the law? Was not water the matter of them, which is so now? Was not the end of them to signify an inward purifying by an outward washing? And is not that alleged to be the end still? And are the necessary effects or consequences of it any better now than before, since men are now by the virtue of water baptism, as a necessary consequence of it, no more than before made inwardly clean? And if some by God's grace that are baptized with water are inwardly purified, so were some also under the law; so that this is not any necessary consequence or effect, neither of this nor that baptism. It is then plainly repugnant to right reason, as well as to the scripture testimony, to affirm that to be a spiritual ordinance now, which was a carnal ordinance before, if it be still the same, both as to its author, matter, and end, however made to vary in some small circumstances. The spirituality of the new covenant, and of its worship established by Christ, consisted not in such superficial alterations of circumstances, but after another manner. Therefore let our adversaries show us, if they can, without begging the question, and building upon some one or other of their own principles denied by us, where Christ ever appointed or ordained any institution or observation under the new covenant, as belonging to the nature of it, or such a necessary part of its worship, as is perpetually to continue; which being one in substance and effects (I speak of necessary, not accidental effects), yet, because of some small difference in form or circumstance, was before carnal, notwithstanding it was commanded by God under the law, but now is become spiritual, because commanded by Christ under the gospel? And if they cannot do this, then if water baptism was once a carnal ordinance, as the apostle positively affirms it to have been, it remains a carnal ordinance still; and if a carnal ordinance, then no necessary part of the gospel or new covenant dispensation; and if no necessary part of it, then not needful to continue, nor to be practised by such as live and walk under this dispensation. But in this, as in most other things, according as we have often observed, our adversaries judaize, and renouncing the glorious and spiritual privileges of the new covenant, are sticking in and cleaving to the rudiments of the old, both in doctrine and worship, as being more suited and agreeable to their carnal apprehensions and natural senses. But we, on the contrary, travail above all to lay hold upon and cleave unto the light of the glorious gospel revealed unto us. And the harmony of the truth we profess in this may appear, by briefly observing how in all things we follow the spiritual gospel of Christ, as contradistinguished from the carnality of the legal dispensation; while our adversaries, through rejecting this gospel, are still labouring under the burden of the law, which neither they nor their fathers were able to bear.

For the law and rule of the old covenant and Jews was outward, written in tables of stone and parchment; so also is that of our adversaries. But the law of the new covenant is inward and perpetual, written in the heart; so is ours.

The worship of the Jews was outward and carnal, limited to set times, places, and persons, and performed according to set prescribed forms and observations; so is that of our adversaries. But the worship of the new covenant is neither limited to time, place, nor person, but is performed in the Spirit and in truth; and it is not acted according to set forms and prescriptions, but as the Spirit of God immediately actuates, moves, and leads, whether it be to preach, pray, or sing; and such is also our worship.

So likewise the baptism among the Jews under the law was an outward washing with outward water, only to typify an inward purification of the soul, which did not necessarily follow upon those that were thus baptized; but the baptism of Christ under the gospel is the baptism of the Spirit and of fire; not the putting away of the filth of the flesh, but the answer of a good conscience towards God; and such is the baptism that we labour to be baptized withal, and contend for.—*Barclay's Apology*, page 396—404.

THOMAS SHILLITOE.

At the Quarterly Meeting for London and Middlesex, held 12th month, 24th, 1816, expressed himself to the following purport. His remarks seem not inappropriate at the present juncture.—He said,

"A concern had rested for some time on his mind, which, though it might appear very strange to the present assembly, he could not come at anything else, than a vessel and her cargo sent to sea, with a paper keel, and paper rigging. That there was a storm blowing up, which would be severely felt by the greater part of the trading class of mankind, and that these unwise mariners must inevitably be wrecked, unless they pursued the only means which was left for their escape; which was, that they must implore the great Pilot, and let him take charge of the vessel, and whatever he commanded them to do, that they must do, even if it were to the flinging of the cargo overboard; and if they did so, he believed that then the great Pilot would bring them safe to shore. Further, he testified that the present distress was but a very small foretaste of that which is to come, and they must not console themselves that the worst was over, for if they did, they were very much deceived.

He advised the women Friends in very strong terms, not to sit as unconcerned lookers on, but to arouse their husbands, and aid in extricating them from the difficulties they were labouring under, from imprudently engaging themselves in such large concerns, and with such ambitious views. He strongly adverted to the deviation from that simplicity which existed at the beginning of our Society; wished them to do away with every thing that did not strictly come under the denomination of *necessaries* of life; none of them were to say to themselves, "It cannot be needful for me to put away these trifling enjoyments which I have so long been used to, as my husband, or my father, is a man that has large possessions, and has been obliged to pull down his barns, and build larger to hold his goods. Besides, my father, or my husband, is a wise judicious man, and has taken care to secure his property in different ways, as he thinks most safe." They must not console themselves in that way, for it was possible with the Almighty, in an instant to make a rich man poor; and in an instant to make a poor man rich.

He said that he was in company lately with a serious disposed man, who enquired of him if such a person was a member of our Society. T. S. said he was. The stranger replied, he did not think he was; for, having some business lately with him, he was directed to go to his house; and, having knocked at the door, he was asked to take a seat in the parlour, which he did; and, having sat a few minutes, he looked round the room and saw such elegant furniture, that he thought he was mistaken, and was going away; so, ringing the bell, the servant came in, and he asked her if she was sure that Mr. — lived there. She said he did. He told her that he had thought he must be mistaken, for he could not have thought that that was a Quaker's house, when he observed such elegant furniture in it; and having waited about a quarter of an hour, he was permitted to see him.

T. S. said that Friends had ascended the hill of ambition, and they must come down, and ascend the opposite hill of humility. We must be broken to pieces, in order to be made over again. This was the principal part of his testimony, though many times repeated; but he seemed very much impressed with an assurance, that great trouble would come upon us, for our great ambition and grievous departure from simplicity and truth; and stated that some are obliged to make a great show in order to keep up an appearance in the world, and to carry on their large concerns, which they had unwarrantably entered into. These, it seems, he alluded to, as the unwise mariners out at sea, with a paper keel, and paper rigging, and who were likely to be overtaken by a storm, in which they would be lost, unless they adopted the means laid before them. He had it on his mind several years ago, and did not know why he had not expressed it then. There had been a good deal of ministry previous to his, and many grew very restless and went out, which T. S. observing, after having taken his seat, rose again, and said that though the Meeting had held longer than common, he wished them to have a little patience, and after a short silence the meeting broke up. It may not be improper to add, that Mary Dudley, and also many others, laboured very eminently that day.

FRIENDS, AND THE OFFICE OF CONSTABLE.

For THE BRITISH FRIEND.

(7)

From some observations in a former Number, it appears there is a difference of view in the society in regard to the consistency of a Friend serving the office of constable, when duly chosen.

It appears to me that, as enjoying the privileges of civil government, it is our duty to render it such support as we are lawfully called to give it; except in such cases as are opposed to our religious scruples. No doubt, instances might arise in the duties required of a constable, which a Friend could not consistently perform; so also in those of magistrate, member of Parliament, and others; but of these, the office of constable is onerous and unpleasant, rather than honourable in the sight of the world; that it would seem to be the duty of Friends to manifest their willingness to take part with their fellow-citizens, as peace-officers, in the support of the civil government; under which, in common with their fellow-subjects, they enjoy so many privileges.

It may be well for each of us, when put to the trial, to endeavour to find what is our individual duty in such a case, and act accordingly, without looking so much at what others have done before us; but it may not be out of place here to mention, that our late friend, Joseph Gurney Bevan, who, in his day, was

esteemed as a prince in our Israel, and deservedly so, being elected to the office, thought it his duty to serve, and actually performed the duties of a night constable, in one of the populous wards of the city of London, for twelve months faithfully; this he preferred doing, to the alternative of providing a substitute, notwithstanding his circumstances in life entitled him to a rank amongst gentlemen.

By the following order (which I transcribe) of King James II., to the Lord Mayor of London, it would seem that the Friends in those days did not object to perform the office of Constable, and other civil appointments, except in so far as these offices infringed their religious principles:—

"TO THE LORD MAYOR.

"Whitehall, 9 ber. 6th, 1687.

"My Lord,—The king being informed that Edward Brookes, Henry Jefferson, and Joseph Tomlinson, being Quakers, are, by Mr. Barker, steward of Southwark, put upon serving several offices, as Constable and the like, which they are willing to do; but the oaths being tendered to them, from which they think themselves exempted by the king's declaration for liberty of conscience, they are threatened to be fined, and otherwise molested for their refusal to take them. . . . His Majesty commands me to let your Lordship know, that his pleasure is, that the said Edward Brookes, Henry Jefferson, and Joseph Tomlinson, and all other Quakers, should now, and for the future, be allowed to serve the said offices without taking any oath or declaration, and that they be not fined or otherwise molested upon that account; and His Majesty would have you to give orders therein accordingly.

"My Lord,

"From your Lordship's most Humble Servant,

"Sunderland."

P.

JOHN WILBUR'S LETTERS.

LETTER II.—ON THE FALL OF MAN, AND ON CHRISTIAN REDEMPTION.

MY DEAR FRIEND,—If it be, as has been affirmed, that enmity took root in some of the heavenly company, and that they through pride were led into rebellion, and an attempt to set up and establish a kingdom for themselves in opposition to, and above the throne and kingdom of God; still we have no reason to believe that the needful and mighty act of God in expelling from the regions of light their arch leader with all his band, had, or could have, any effect as a reconciliation, or any tendency to remove the enmity, however humbling their defeat and condition. No, nor that it were possible for those who had been created free partakers with their blessed and eternal King in the riches of his glory, after such daring rebellion and attempted usurpation, could ever be restored to that glorious state which they had lost by their fall;* for, as we may well believe, no mediation could be found between these rebels and Him whom they had attempted to dethrone: they had sinned wilfully and without temptation, and there remained therefore to them no more sacrifice for sins, but they were consigned to the blackness of darkness for ever.†

* "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance."—Heb. vi. 4—6; x. 26.

† "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. xxv. 41.

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." 2 Peter ii. 4.

Hence this arch-pretender finding himself forever defeated by the power and interminable decree of God, was excited to the highest pitch of hatred and malice, and seeing he was now forever expelled from the glories above, would seek to obtain for himself some other place and kingdom where to rule. He therefore, as it would appear, then sought out, and by his subtle temptation, assailed the lower creation of God, that he might hereby establish his dominion over a noble race which God had here placed, newly created by his Divine hand, in his own image, "a little lower than the angels," and furnished too with power from his almighty Creator, if he had been obedient, to resist and overcome this proud usurper of the prerogative of heaven; but he, the wicked one (for such he had now become) by deceit and lies, and by a proud contradiction of the law and commandments of God, attempted to turn away man from his allegiance to his beneficent Maker and Father, and to corrupt and to obliterate the character and image of uprightness and holiness which God had impressed upon him; and instead thereof to stamp him with the mark and inscription of the beast, which is sin, and serves to show to whose kingdom he belongs.

In this the serpent succeeded but too well, and man, through pride, and listening to the tempter, and seeking to obtain knowledge beyond what his Creator had assigned to him, fell into a mighty lapse of transgression, and was estranged from his Maker; the threatened penalty of his disobedience was inflicted upon him, and his condition was properly denominated death, than which, if it remain, there can be no greater punishment; and this death was truly realized, inasmuch as he died spiritually by losing the Divine life through his transgression. He was dead also as it regards a sense of goodness; for his feelings were now so perverted, that they led him to consider God, who was truly his all-beneficent Father, to be his enemy; he himself having now become the subject of another kingdom.

As things now were, it remained entirely with God, whether he would provide a way for man to return again to his rightful allegiance, so that the first purpose of his own benevolence and glory might still be realized; or whether he would abandon this ruined work altogether. But rejoice, O heavens! and sing, O earth! and break forth into singing, O ye mountains of the forest! love, boundless love, and mercy led the way, and if a plan could be found compatible with both the blessed attributes of justice and mercy, so that his statutes should not be rescinded nor dishonoured, then God would open a way for them to return to himself again. And joyful to think and to know, in the richness of his grace a way was found, and a Mediator was also found and ordained who would for this, even for this fallen creature, give life for life. For however man had conceived pride, through the instilling of the author of it, and had a desire to be wise in himself, and to be as God, yet he had not rebelled as the fallen angels had done; hence a provision could be made and adapted to remove out of the way that which had befallen him; and this provision should apply to him, on condition that he would then by obedience reverse his disobedience, for when the sa-

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness." Jude 6.

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. xii. 7—9.

crifice for sin repented of, was in that day ordained, the Lord said then unto man, "If thou doest well, shalt thou not be accepted?"

But as it regarded the character and office of the Mediator, it was seen that he must also be a man; as it was man that sinned, so like must be given for like, and life for life, yea and death for death. That is, the death of a man temporally (God's leniency being such,) should be accepted as an equivalent pledge for the death of a man spiritually, he being yet within the reach of such a pledge, not having sinned as those had sinned, who had fallen before him; and so, by a pledge, should man be redeemed from the judgment of death that rested upon him.

But as sin could not be atoned by sin, any more than disobedience could be atoned by disobedience, or by an impure offering; and as the subsequent race of man, if a race should be suffered, must descend through these sin-stained progenitors; therefore the offering of a mere man yet unredeemed, could not be equivalent to the effecting of redemption; and as no mere man therefore, could be an equivalent pledge without first having a pledge; nor even then, so long as the nature and propensity to sin remained in him; so therefore no one could be found among men merely as such, that could possibly redeem his brother, or give to God a ransom for him.

There were also other, and still higher and greater reasons, why a mere man could not be a sufficient mediator, because in the covenant of such a redemption as this must be to succeed to salvation, there must be a bringing to repentance, before the sins which had been committed could be forgiven or atoned for. And then again, and which is indispensable and cannot be commuted, man's heart must be enlightened, drawn and guided to the truth and to righteousness; for although he repent and his sins be remitted for once, yet without something to keep him from a recurrence to them, he will still sin, and never forsake the commission of it. For however he may know his former sins expiated by the atonement, still if he witness not the interposition of a power to preserve him in future from sin, he will go on again, adding sin to sin, until the accumulation become such, and the duration of his transgressions so outlive the day of God's grace, that the application of the mediation, whether without or within, will be rendered entirely unavailing. And here we see the supreme excellency of the light and grace of this provision; that if observed, is able to keep us from a state, out of which the atonement itself is not designed to redeem us—even that of sinning against the Holy Ghost. (See Heb. vi. 4-6; x. 26.)

If the offering of a mere man could have been given and accepted for sins already past, still this could have no effect in keeping man from sinning in future. But still the interposition and mediation must be effected, as wisdom teacheth us to believe, by the seed of the woman, even by the man Christ Jesus, who should know no sin, and in whom the fulness of God should dwell bodily, and this body and life of man in which he designed himself to dwell, should be a pure offering and sacrifice of the first fruits, even of the first and only man who never sinned. This was therefore a sacrifice of a sweet-smelling savour unto God, in which, and by which, he would blot out from his presence the transgression of every penitent sinner, and obtain a place and ground for him, whereon he would deign to meet him; and such too as would enable him to receive the divine grace, and prepare him for the guidance of the divine Spirit: for without this, man could not so much as be brought to repentance, and much less, to that which is the hardest of all attainments; the forsaking and ceasing from sin;

for the mediation as well as the mediator was to be the Immanuel, God with us; not only God in Christ Jesus, reconciling the world unto himself, but also God in them through a measure of his Spirit, as was declared, "thou in me and I in them."

And we have not only abundant Scripture testimony, to show the fitness and necessity of a mediator, to act in us, and with us, as well as without us, and for us: but our own inability alone to do any thing that is good, clearly teacheth us the high order and urgent necessity of a spiritual and continual mediation to guide and preserve us. Herein is much of the excellency of the mediation seen, that after the expiation of repented sins, He the Mediator of the whole glorious covenant of life and salvation, is to us a mediator still, keeping with us, and constantly teaching us the denying of all ungodliness: for such is our weakness, even after remission, that but for His help continually, we should soon fall into our old sins again, and our last state would be worse than the first. So that in the end Christ may have died for us a thousand times, (if by his judgments we should be so many times brought to repentance) and still we be continually growing worse and worse; yea, and though we might all the time be acknowledging the atonement, and having the most implicit confidence in it, still if we do not believe in him, and receive him, the promise of the Father, the Immanuel to be with us, to keep us, all will be in vain. Yea, and if we do not by the power of the agency which God giveth us, work with him, and endeavour to keep his commandments, then the covenant to us is broken; yea, and *by us* is also broken; and moreover, if this indispensable part of the covenant so clearly identified and enforced by the undeniable authority of the Scriptures, is disregarded or rejected, however clear and full our faith may be in another indispensable part, still we are covenant breakers, and but partial believers in the gospel of our Lord and Saviour Jesus Christ. And again, on the other side: if any man, with the Bible in his hand, shall deny the divinity of Christ, and the efficacy and necessity of his outward sacrifice, then all his professions of light or grace, or spirit, (if indeed he have the presumption to make such a profession) will be but a mere ignis fatuus, or a counterfeit of the right thing, and will only contribute to his condemnation.

Now if by the suggestion of an evil spirit the fall of man was effected through *disobedience*, then are we not to conclude, that through the interposition of a good spirit, the restoration is to be effected in the reverse of that by which man fell; even in obedience? And obedience is not a whit less necessary on account of what has gone before it in order to make way for it; for what Christ has done for us without us, has not rescinded a single obligation for us,—has not in the least exonerated us from obedience, or from fulfilling as much of the conditions as devolves upon us. In every covenant there is either a promise, an obligation, or a condition, between two at least; thus in that between God and us, after the first step which He himself has taken, to make way for all His promises, as well as even the application of the atonement, it is upon the condition of our obedience and fulfilment of our part of that covenant, which ensures to us an eternal inheritance.

Christianity having been ordained as the blessed means of restoring man from his fallen condition and from sin, to a state of holiness and acceptance with God, is of all things the most hateful to the devil; yea, he hateth the faith and the power as well as the author of it. He strove mightily to destroy the child Jesus, through the instrumentality of Herod, so that if possible he might frustrate and prevent his glorious mission amongst men; so likewise it is to be pre-

sumed that he unwittingly strove, through the chief priests and elders, to apprehend and bring him before Pilate and Herod that they might destroy him, not knowing at the time, that therein he was fighting against his own kingdom; for however cunning, yet he is not infinite in understanding, nor can he know beforehand the divine purposes. For although the coming of Christ, and his character as the Messiah, were so clearly spoken of, that doubtless, he as well as the children of men, were in expectation of it; yet the benefit of his death and sufferings were described in so mysterious and hidden a manner, that even the most enlightened of men could not comprehend it until after his resurrection, when he himself clearly explained it to two of his disciples as they walked from Jerusalem to Emmaus, as well as at other times. Thus the enmity and malice of the devil led him ignorantly on to instigate the Jews to destroy the man Jesus, not knowing, as we may well believe, the satisfactory and saving purpose of the death of Christ.

The plan of our salvation and redemption then, on the part of Divine Providence, consists of three things:—1st. Repentance, or rather his power that leads to it. 2nd. The atoning blood of Christ: and 3d. His Holy Spirit which sanctifies; and this agrees with the apostle John's testimony that there are three that bear witness in the earth, viz. "the Spirit, the water, and the blood, and these three agree in one." For we are instructed, that the water of Jordan administered upon the body of Jesus, and upon the bodies of men, represented repentance, and showed, and was thus acknowledged by Jesus himself, that judgment which brings to repentance cometh first; after this, the blood of Christ shed at Calvary as an atonement and reconciliation for us, cometh in the second place; and the gift of the Holy Spirit for our guidance and sanctification comes in the third place; and this order of time, and their succession to each other, was arranged by wisdom itself: for as the baptism of John, signifying repentance, took place first; so the offering of Christ, for the expiation of sins thus repented of, came next in succession; and lastly, the more full diffusion of the Holy Spirit followed for the accomplishment and completion of the work of sanctification; and as to the two former, their order is sufficiently proved by the times of those events; and as to the latter, its place is clearly demonstrated by the direction of truth and the nature of things, see John vii. 37, "For the Holy Ghost was not yet given, because that Jesus was not yet glorified." But after his death and resurrection, "he breathed on them, and bade them receive the Holy Ghost," which is the eternal Spirit that sanctifies men's hearts. John xx. 22, 23.

There are divers operations and effects of the Spirit distinctly spoken of in the scriptures of truth, as being effectual to salvation, and they are severally alluded to by Christ and his apostles, as well as by the holy men of old, in such manner as if each was saving of itself; and for the reason, as I apprehend, that not one of these requisites, all of which are indispensable to our future well being, should be overlooked or excluded from the summary of our faith in the covenant of life and peace. And these provisions and conditions may be thus enumerated:—

1st. That men are to be saved by the outward coming, sufferings and death of Jesus Christ, through whom their souls are reconciled unto God.

2nd. That men are to be saved by faith in God, and in his Son Jesus Christ.

3rd. That men are to be saved by regeneration and baptism of the Spirit.

4th. That men are to be saved by Divine Grace.

5th. That men are to be saved by the Spirit of Christ or of God.

6th. That men are to be saved by the knowledge of God.

7th. That men are to be saved by obeying and keeping the commandments of God, and the Lord Jesus Christ.

To exemplify and demonstrate the foregoing positions, I would refer to the subjoined passages of Scripture, as being distinctly applicable to them, and which, collectively, would seem to constitute and include the whole covenant of life and salvation.* And I would desire to ask every one who is looking for the blessed hope of this high calling, even the glory of salvation, whether he can venture, even secretly in his own soul, to disregard, or openly to disavow, any one of the above conditions of his eternal salvation? And whether on serious reflection, he would not be fearful of doing so at the great risk of his soul's happiness? Then how needful it is to have a full belief in the doctrines of Scripture, and in every part of them; not merely assenting to some and passing slightly over others, for fear that a practical and living belief in them should lead us to much pain and conflict of spirit, and to the mortifying of the will of the flesh.—Then let every one come down and prove himself, and examine by the light of Christ, all the hidden and dark avenues of his heart, remembering that every secret thing must be opened and brought to judgment in the day of Jesus Christ. And Oh, how desirable, that when that day shall come upon every one of us, we may submit to it, while there is yet tenderness in our hearts, so that a spirit of unbelief in any one of these great doctrines of life and salvation may never be entertained; that none of the great truths of the gospel may be looked upon with indifference, but that

* "Even so must the Son of Man be lifted up, &c. John iii. 16.—We have redemption through his blood. Eph. i. 7.—Who gave himself for us, &c. Titus ii. 14.—And washed us from our sins in his own blood. Rev. i. 5.

"And whosoever liveth and believeth in me, &c. John xi. 26.—For ye are all the children of God, by faith in Christ Jesus. Gal. iii. 26.

"He shall baptize you with the Holy Ghost, &c. Matt. iii. 11, 12.—Except a man be born again, &c. John iii. 3.—Baptism doth also now save us, &c. 1 Peter iii. 21.

"But by the grace of God, I am what I am, &c. 1 Cor. xv. 10.—My grace is sufficient for thee, &c. 2 Cor. xii. 9.—For by grace are ye saved through faith. Eph. ii. 5.—For the grace of God that bringeth salvation hath appeared to all men. Tit. ii. 11.

"And His Spirit, it hath gathered them. Isa. xxxiv. 16.—It is the Spirit that quickeneth, &c. John vii. 63.—For the law of the Spirit of life in Christ Jesus, &c. Rom. viii. 8.—But he that soweth to the Spirit, &c. Gal. vi. 8.

"And this is life eternal, that they might know thee, &c. John xvii. 3.

"If thou doest well, shalt thou not be accepted. Gen. iv. 7.

"Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well with you. Jer. vii. 23.

"And being made perfect, he became the author of eternal salvation unto all them that obey him. Heb. v. 9.

"Verily, verily, I say unto you, if a man keep my saying, he shall never see death. John viii. 51.

"Bringing into captivity every thought to the obedience of Christ. 2 Cor. x. 5.

"Fear God, and keep his commandments, &c. Eccl. xii. 13.—And whatsoever we ask, we receive of him, because we keep his commandments, &c. 1 John iii. 22.—He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 1 John ii. 4.—He that keepeth his commandments dwelleth in him, and he in him. 1 John ii. 24.—And this is love, that we walk after his commandments, &c. 2 John 6."

every one of us may be so quickened and made alive unto God, by the resurrection and power of Jesus Christ, as to be furnished and blessed with the perceptive and all-instructive guidance and influence of his Holy Spirit.

THE DEEPS.

AN ILLUSTRATION.

In a fertile district of a picturesque county in the West of England, and adjacent to a populous market town, there is a bright, meandering, and beautiful river. Its narrowness, in some parts, prevents it from being navigable for commercial purposes. Pleasure boats, however, often float upon its surface, while the verdancy of its thickly wooded banks, and the pellucidity of its waters, cause many bathers to resort thither. It has many attractions for the last named class of individuals. Still, like all things earthly, this river has its inconveniences and its drawbacks. There is one part of it which is known to be highly dangerous to weak or unskilful swimmers especially, and generally insecure even to those most skilled in the useful art to which we have referred. *There*, under the smooth and placid flood, are many deep and hidden holes. Many lives have been forfeited, through the temerity of swimmers who have insisted upon bathing in this perilous spot. The name given to this part of the river is, "the Deeps."

At the distance of half-a-mile from this place, there is a large house, which is tenanted by the father of a numerous family, composed very considerably of sons. They are of many ages, descending from early manhood to primal youth. The lads having, amongst themselves, planned an expedition to the river, acquainted their father, one summer evening, with their contemplated jaunt to the river on the ensuing morning.

Fully aware of the bracing and beneficial effects of immersion in cold water, the father yielded his immediate consent. Previous to the departure of the youthful party in the morning, they were called into the presence of their careful and affectionate parent, who said, in a serious and impressive tone:—"It gives me considerable gratification to see you about to go so cheerfully and unitedly to the river side. But bear in mind, that I particularly desire such of you as can swim strongly and skilfully, to avoid, for the sake of your own younger and weaker brethren, that dangerous part of the river which is commonly called "the Deeps."

To this the firstborn son replied: "Depend upon it, father, my brethren shall have no example set them, but such as is of a safe and salutary description."

Having said this, the confident and well-meaning youth left the presence of his father, and was followed by his brothers, down the hill-side and across the dewy meadows, which lay between their father's house and their point of destination. The leader of the family party, however, either forgetful or regardless of his parent's injunction, proceeded to "the Deeps." Having reached this place, he exclaimed gaily: "Now, my lads, if you follow my example, you will all be out of danger; but be very careful to imitate *all* my actions."

Having said this, he divested himself of his garments, and plunged into the water. By dint of great strength and skilful swimming, he crossed "the Deeps" in safety, reached the opposite side of the river, and, climbing its verdant bank, beckoned encouragingly to his brothers. Animated by his example, the whole of them dashed fearlessly into the water, and endeavoured to imitate him. They all succeeded in crossing the river, with one fatal exception. The youngest and weakest youth of the party failed in his attempt to

cross "the Deeps," and in spite of the united efforts of his affrighted brethren, sank, *and was drowned*. The shrieks and lamentations of the survivors attracted attention, and brought several men who were working in an adjoining field to their assistance. Drags were procured, and the body of the deceased boy was drawn from the water, and borne upon the shoulders of the labourers towards his father's dwelling.

"Ill news flies apace," says the old proverb, and so it proved in this case, for the bereaved parent had heard of the catastrophe ere he beheld the remains of his youngest son. He hastened from his home, and had not gone far before he met the mournful procession. Wringing his hands and weeping bitterly, he demanded of his living sons an account of the circumstances connected with the death of his child.

"He lost his life in the Deeps," replied one of the survivors.

"How is this?" inquired the father sternly of his eldest son; did I not strictly charge you to avoid?"

"Exactly," interrupted the son, "but I am not to blame; I did not set a dangerous example before my brother; I have escaped injury. If he had no more prudence than such as would allow him to go out of his depth, I cannot, of course, be justly blamed."

"Stay, stay," cried the father, in a paroxysm of mingled grief and indignation, "talk not to me so coldly and unfeelingly; you *knew* that your example was likely to influence your younger and weaker brother; you *knew* that "the Deeps" were dangerous to him, even if they were safe to you; you *knew*, moreover, of a *safer spot*, which might have been as agreeable to all and more secure for him; then, of course, you should have avoided "the Deeps," even if very agreeable to yourself, for the sake of your younger and weaker brother."

APPLICATION.

Moderate-drinking reader! Do you think the reasoning of the afflicted father sound and conclusive? If you do, avoid swimming in the depths of moderation for the future, lest "weaker ones try to follow you, and perish."—*Temperance Recorder*.

MUSIC AND ITS INFLUENCE.

OR AN INQUIRY INTO THE PRACTICE OF MUSIC, IN REFERENCE TO ITS EFFECTS ON THE MORAL AND RELIGIOUS CONDITION OF MANKIND.

A TRACT under the above title has just been published at Huddersfield, and may be had also of Hamilton, Adams and Co., London. Admiring the spirit in which it is written; deeming its appearance at the present time seasonable, and cordially approving the sentiments of the author, we make room for a portion of the Tract in this Number, and shall give the remainder in our next. We recommend our friends to promote the circulation of this little work, satisfied that its dissemination will be attended with advantage, especially to the younger members of the Society:—

Before entering on the discussion of this subject, it may be well to premise that it is not expected that the following remarks will have much weight with such as do not recognize the principles of Christianity. —They are addressed to those who acknowledge that Man is a being destined for immortality, and that it is both his interest and his duty constantly to keep in view this his high calling;—"to pass the time of his sojourning here in fear"—to remember that he is a stranger in the earth—a pilgrim towards "a better country, that is an heavenly."

With this comprehensive view of his own existence, it will be the desire of the sincere Christian to ascertain whether his pursuits are tending to wean h

heart from the love of sensual pleasures, or to bind him still more closely to those objects in which our fallen nature delights, but which can afford no gratification to the immortal spirit when landed in eternity, where all the organs of sense, with every thing material, shall be left behind to moulder in dust and corruption.

It was in perfect accordance with this exalted view of man's future state of being, in connection with his fallen condition by nature, and consequent proneness to indulge in pursuits which retard his preparation for the enjoyment of happiness in eternity, that He, who "knew what was in man," declared that if any man take not up his cross, deny himself, and follow Him he cannot be his disciple. The Christian accordingly feels that he is not at liberty to indulge without restraint, in every thing which ministers to his gratification.

With these preliminary remarks, to the truth of which it is presumed, all Christians will assent, we may proceed to consider how far the practice in question tends to promote or retard man's advancement, with reference to the highest object of his existence.

That Music is, in itself, essentially wrong, probably no one would venture to assert. The beneficent Author of Nature has, in the beautiful economy of his providence, amply provided for the reasonable gratification even of the outward senses of his creature man. The smell, the taste, the eye and the ear, are each supplied with objects of pleasurable sensation. The fragrance and beauty of flowers, the deliciousness of fruits, and the melody of the groves, are all calculated to call forth his gratitude and admiration; and that heart must be callous indeed, which can remain unmoved, by the sweets and beauties of this fair creation, of which the exhilarating music of the feathered tribes, forms so delightful a portion. But the cultivation of music by human beings, is quite another thing. It is on their part an art or acquirement, absorbing a large portion of time and attention, with which it becomes a serious question, whether the end attained is at all commensurate.

And what is the end attained? it cannot be urged in its favour, that it enlightens the understanding, or that it adds to our stock of knowledge, and it will scarcely be denied, whatever other arguments may be adduced in favour of the practice, that the most powerful reason for its indulgence, is the pleasure which it affords to the senses. Thus merely for the gratification of taste, a very large portion of time is consumed, the attention is deeply rivetted, whilst nothing worthy of rational beings is acquired. From such an absorption of time and attention, we may naturally expect a correspondent disposition—a mind delighting in trifles; and a proportionate indisposition for employments of a more substantial and intellectual character. It seems therefore not unreasonable to infer that the tendency of the cultivation of this popular art, is to weaken the intellectual and moral character. This inference is not unsupported by facts. Whether we refer to History and Biography, or search for living examples, it will be found, (it is believed) that few who have been pre-eminent in this department, have also been remarkable for either scientific or religious attainments: on the contrary, that the most renowned musicians have generally been found amongst a class whose moral standard is perverted, if not low. If thus injurious individually, it must be so collectively: accordingly, when the high cultivation of music and the fine arts has proceeded to such an extent as to have become national, these usual appendages and promoters of luxury, have been the precur-

sors or indications of effeminacy, weakness and decay. These effects indeed, are just what we may expect, or rather what it would be unreasonable not to expect, from the almost idolatrous appropriation of mental energy, which those pursuits, from their fascinating nature, are peculiarly apt to engender, and from their tendency, when thus cultivated to excess, to produce a neglect of the sober duties of life, and of those useful, practical employments, which promote the true weal of nations.*

"Polybius indeed, relates that he could give no solid reason why one tribe of the Arcadians, should have been so civilized, and the other so barbarous, but that the former were fond, and the latter ignorant of music. But if music had any effect in the civilization, this effect would be seen in the manners and not in the morals of Mankind.—Musical Italians are esteemed a soft and effeminate, but they are generally reputed a depraved people. Music in short, though it breathes soft influences, cannot yet breathe morality into the mind."

"Music again, does not appear to be the foundation of any solid comfort in life. It may give spirits for the moment, as strong liquor does, but when the effect of the liquor is over, the spirits flag and the mind is again torpid. It can give no solid encouragement, nor hope, nor prospects. It can afford no anchorage ground which shall hold the mind in a storm."†

One motive which doubtless operates extensively as an inducement for the teaching of music, is *Display*.—It gratifies the *Vanity* of parents, as well as of children when they are admired for their proficiency in so fashionable an accomplishment. But the utter inconsistency of such a motive with the spirit of the Gospel is too apparent to require arguments to prove it.—And surely no Christian parent would voluntarily incur the responsibility of having been the instrument of thus fostering in the minds of his children, any of those evil propensities which it is the object of the Gospel to subdue.

The case of David, the royal Psalmist, will probably be advanced as an example in favour of Music, but the dispensation under which he lived, being different from the present, it cannot be consistently pleaded by Christians, unless they are also prepared to defend the plurality of wives and other practices which, though permitted under the law, are not sanctioned by the gospel.

The following remarks by the author before quoted, are well worthy the attention of parents, and others concerned in the education of youth.

"Music has been so generally cultivated, and to such perfection, that it now ceases to delight the ear, unless it comes from the fingers of the proficient.—But great proficiency cannot be attained in this science, without great sacrifice of time. If the education of young females is thought most perfect, when their musical attainments are the highest, not only hours, but even years, must be devoted to the pursuit. Such a devotion to this one object, must, it is obvious, leave less time than is proper for others that are more

* This is not intended to imply a sweeping condemnation of what are termed the *fine arts*; to which many of the objections to music are not applicable, inasmuch as they may, when rightly employed, be made really subservient to the advancement of useful knowledge. At the same time it must be admitted that Christianity can never sanction the appropriation of that large amount of time and superior talent, which is often wasted on works of mere fancy and of no practical utility;—much less, when that time and talent are expended on subjects that are calculated to shock, or what is worse, to blunt those fine feelings of delicacy and propriety, which may, in a subordinate sense, be termed the safe-guards of virtue.

† See Clarkson's "Portraiture," Vol. 1, Chap. 3.

important. The knowledge of domestic occupations, and the various sorts of knowledge acquired by reading, must be abridged in proportion as the science is cultivated to professional precision. And hence it must be acknowledged by the sober world, to be chargeable with a criminal waste of time.—Now all this long application is of a sedentary nature.—In proportion as the body is weakened by the sedentary nature of the employment, it is weakened again by the enervating powers of the art. Thus the nervous system is acted upon by two enemies at once. Hence the females of the present age amongst whom this art has been cultivated to excess, are generally found to have a weak and languid constitution, and to be disqualified more than others, from becoming healthy wives, or healthy mothers, or the parents of a healthy progeny.—And this waste of time is the more to be deprecated, because it frequently happens that when young females marry, music is thrown aside after all the years that have been spent in its acquisition, as an employment either then unnecessary, or as an employment, which, amidst the cares of a family, they have no leisure to follow."

To the above extract, we may add one, (in which all Christians must unite,) from another pious author.

"With respect to *young people*, it peculiarly behoves those who have the care of them, to see that such amusements only be adopted, as may not prove injurious to their religion or virtue; but which may tend to promote their possessing a sound mind in a sound body."

Were our minds rightly regulated and our affections set on things above, very little which is called amusement would be thought necessary for those who are arrived at *mature age*."

(To be continued.)

DECLENSION—RESTORATION.

THE world perceives that a change has taken place in principle and practice with many amongst us, who manifest a slight opinion of the religious scruples of the old-fashioned Friends and of their primitive example. Were it not that He who gathered them to be a people, is still calling out of Babylon those to whom He gives the same testimonies, despisers of their birthright would, by their alliance with the world, obliterate the character of such a society. The strictness of the cross is an offence to them. Pride and the love of self-gratification lead them to imagine, that so rigid an adherence to the "narrow way" is out of place with the intellectual expansion of the present day. Christianity is thought to be better understood, and hence the old declarations of faith are regarded by such as of little authority, if not anti-scriptural. But while the fruits of a degenerate vine are so evident among us, there is a striking aversion to the belief that a change of principles is producing these fruits, and still greater aversion to hear it openly proclaimed. It seems as if there was almost a disposition to charge the faithful watchmen with being the cause of declension, because they cannot hold their peace for the sake of the souls of others, and the cause which the Lord Jesus raised us up to maintain. Prophecy unto us smooth things—prophecy peace. But the degeneracy does exist, and the woe will attach to those who cover with a covering, but not of the Holy Spirit; and instead of probing the wounds of the daughter of Zion, that they may be healed effectually, are striving to conceal them, and to persuade one another that there is no cause for fear.

Unity is a precious bond: but there can be no real unity among them who are not born of the Spirit, and

* Take's "Principles of Religion," Chap. 9.

baptized by it into one body. Where a people are thus brought into the blessed oneness, they will see eye to eye; and walking by the same rule, will hold forth the same thing. They will not be ranging under different leaders, and thereby suffer their fidelity to be withdrawn from the only Captain of salvation. Nor can they believe that the members of a religious body, holding different principles, can harmonize as if in perfect unity, or that the great object of church-fellowship is attained in such a state. How could they build one another up in the most holy faith, if there was no permanent faith amongst them—if different and conflicting views of the Gospel prevailed, and each one had a peculiar Scripture interpretation of his own to advance? Where would be sound doctrine and the form of sound words, if a diversity in doctrine and language on the same points is admitted?

Of what character and authority would the New Testament be, if the apostles of Christ had promulgated as many varieties of expositions of the Christian religion as there were preachers at that time? They could not all have been right, nor their contradictory epistles or preaching been the language of the Spirit unto the churches. Moreover, their hearers would have been confused, and unable to settle to any one point. Contradictory interpretations of the Holy Scriptures must have the same effect wherever they are heard; and instead of gathering the people to Christ, and settling them upon Him, the immutable Foundation, they must scatter their minds, and finally lead to the conclusion that there is no certainty in religion, or in the expounders of it.

When persons indulge in a desire for an easier way, and slightly esteem the Scriptural doctrines of their forefathers, they will soon call in question the blessed convictions of the Holy Spirit, with which they were once favoured themselves, and which in the days of their simplicity they desired scrupulously to obey. Practices they clearly saw to be at variance with the purity which the Truth requires, are in their degeneracy regarded as harmless—allowable—quite proper, and which none but narrow minds object to. In this way the self-denial which the cross [or power] of Christ leads into, is gradually despised, declension steals on apace, and a stumbling-block is laid in the path of conscientious seekers after the way of life and salvation. And when dimness of vision has come over those who should be eyes to the blind, they begin to dis-esteem the faithful disciples of Christ, who keep in the narrow way, and whose lives bear testimony against their degeneracy. A departure in faith is followed by further defection in practice. Indeed, it is to make way for greater latitude of indulgence, that the restrictions of the cross are put into the background, and the example of worldly-minded men adopted in its place.

Courtesy and politeness of manner are substituted for the meekness and gentleness of Christ; and where dissimulation is once admitted, such will be likely to violate the command, "Let your yea be yea, and your nay, nay." Rather than appear to differ from another, they fall in with sentiments they cannot approve, and thereby give their strength to error, for fear of disturbing an outside harmony, or suffering the trouble of defending the Truth and being counted fools for Christ's sake. Gentleness, which is the effect of true humility, is doubtless a characteristic of the spiritually-minded Christian. The wisdom that is from above is gentle and easily entreated. This gentleness, however, a writer observes, "is to be distinguished from passive tameness of spirit, and from unlimited compliance with the manners of others. That passive tameness, which submits without a struggle to every encroachment of the violent and assuming, forms

no part of Christian duty ; but on the contrary is destructive of general happiness and order. That unlimited compliance, which on every occasion falls in with the opinions and manners of others, is so far from being a virtue, that it is itself a vice and the parent of many vices. It overthrows all steadiness of principle, and produces that sinful conformity with the world which taints the whole character. In the present corrupted state of human manners, always to assent and to comply is the very worst maxim we can adopt. True gentleness, therefore, is to be carefully distinguished from the mean spirit of cowards, and the fawning assent of sycophants. It renounces no just right from fear ; it gives up no important truth from flattery : it is, indeed, not only consistent with a firm mind, but it necessarily requires a manly spirit and fixed principle, in order to give it any real value. It stands opposed to harshness and severity, to pride and arrogance, to violence and oppression ; it is properly that part of charity which makes us unwilling to give pain to any of our brethren. Compassion prompts us to relieve their wants ; forbearance prevents us from retaliating their injuries ; meekness restrains our angry passions ; candour, our severe judgments : but gentleness corrects whatever is offensive in our manner, and by a constant train of humane attentions, studies to alleviate the burden of common misery."

The original cause of the cloud which covers our once highly-favoured but now afflicted Society is, disobedience and forgetfulness of God. We live at a period when earthly prosperity furnishes the comforts, and, to a large number, the luxuries, of life in great abundance. With comparatively little labour, the means are obtained to gratify the appetite for sensual indulgence, and in the enjoyment of the bountiful provision of a gracious Creator, all classes are prone to forget the great Giver, and the solemn duty of constant reverend walking before Him. Self-gratification is more the object of men, than the daily inquiry, "Lord, what wouldst thou have me to do? What shall I render unto thee for all thy benefits?" In proportion as self-love prevails, the love of God is forsaken, until it is rarely felt in the heart ; for if any man love the world, to which pertain the lust of the flesh, of the eye, and the pride of life, the love of the Father is not in him. What then can we expect, but that we shall be left to our own choice, and that emptiness and confusion, in principle and practice, will come over us ? Our perceptions and principles will become perverted—blindness will prevent us from seeing our conditions and the plausible baits of Satan. We shall come to false conclusions as to the cause of our difficulties, attributing them to any thing but our own departure from the living God, and to the pride, and haughtiness, and corruption of our own hearts. Could we be brought to see our fallen and degenerate condition in that light which never deceives, and thereby be humbled under the hand of the Lord, so as from the depth of sincerity to cry mightily unto Him individually, to remove the plague of our own heart, the way would soon be open for the restoration of that humility, self-denial, and circumspect walking which adorned us in the beginning. True love—the love of God shed abroad in our hearts, true unity—the oneness produced by the baptism and birth of the Spirit, would spring up in all the children of the Heavenly Father, born of the same incorruptible Seed. This would bind us together as the heart of one man, in serving and worshipping God and his dear Son, our Lord and Saviour Jesus Christ, in the way of the cross, and in stedfastly upholding the same doctrines and testimonies of the Gospel, without modification, which our worthy forefathers proclaimed in his authority to the

nations of the earth. Then again should we be a people whom the Lord had formed for himself, to show forth his praise, and to draw others to the teachings of Christ in their own hearts ; and such a people He will have, though many may despise their birth-right, and be rejected. Others will be brought in to preach the religion of the Gospel in all its perfectness, for the Spirit that actuated the faithful in E. Burrough's day will, as he says, break forth and prevail in thousands.—*American Friend*, No. 52, vol. xviii.

THE NEW GERMAN REFORMATION.

HAVING just returned from Germany, where I have been residing for some months in the midst of the Catholic movement, it was with peculiar interest that I read your stirring article upon the subject of the new German reformation. The statement of facts connected with its origin, the description of its widespread and rapid progress, as also the account given of its documents and published confessions, are all historically true ; but our estimate of its character, and our consequent anticipations of its results, will be considerably qualified when we ascertain what are the religious sentiments of the leading men of that party. And this ought to be known, both to prevent our mis- taking the actual position of Rome in reference to it, and that we may know how to deal with these alleged reformers, should they apply to us for pecuniary help, which they are likely to do in the event of their not being endowed by the state. Already have they received contributions from England and Scotland, which would have been withheld, I doubt not, if the true state of the case had been known.

It is undeniable that *rationalism*, to a most lamentable extent, exists amongst them, perhaps it ought to be said, predominates. In Germany this is well understood ; consequently orthodox and pious clergymen, who at first gave them all the encouragement in their power, have, in several instances, withdrawn their support ; not, as has been insinuated, from a petty jealousy of their success, but purely from a conviction that many of their conversions were nothing more than the substitution of modern infidelity for the old superstition. It has frequently been my privilege to enjoy the society of devoted ministers of the gospel in different parts of Germany, and, generally speaking, their opinion is that there is far more political and theological liberalism in the matter than evangelical religion. It must not, however, be forgotten, that this remark is by no means applicable to all ; there are very many happy exceptions. Amongst others whom I could name, Czerski deserves honourable mention as a true reformer ; but him they repudiate.

While many have been induced to abjure the pope from no higher motive than a growing indignation at his despotism in regard to mixed marriages, or from a deep conviction of some of the more flagrant evils incident to the system, many others have undoubtedly been awakened by the Spirit of God to a salutary concern about salvation, principally by means of reading the Scriptures so extensively circulated during the last few years. That immense numbers have been delivered from a tyranny most cruel and vile demands our gratitude, and may well inspire us with hope that great good will ultimately result from this mighty commotion. But whilst we cherish our fondest anticipations, and whilst we pray fervently that they may all be realized, let us not lose sight of the fact that there is an element of mischief at work which threatens us with disappointment.

Some of their confessions of faith may seem scarcely compatible with serious doctrinal error, but we must remember that creeds in Germany are sometimes of

no more value than at Oxford; nay, of less value, for subscription is not always obligatory. I attended the ordination of one of their priests, where the only profession of faith which he made was the reading of a series of negations, which any Socinian might have uttered, *ex animo*. The reformer, Kerbler, and the president of the recent great convention at Stuttgart, were present; the former took a prominent part in the service. The congregation consisted of about a thousand persons. Subsequently I heard this newly appointed priest preach, and have had other opportunities of becoming acquainted with his opinions. In a conversation which I had with him of two hours' length, he explained his own views of religious truth. I may mention that he is a gentlemanly young man, of amiable disposition, was educated for the Romish church, and possesses very respectable literary attainments.

His sentiments, which I noted down at the time, are briefly these:—"I have no reverence for the Bible as the word of God; so far as its declarations agree with the deductions of my own reason and the dictates of my conscience, I follow them, and no further; I deny any depravation of human nature, and satisfaction for sin by the death of Christ; I deny the deity of Christ," &c. In short, he declared himself a neologist; and he assures me that Ronge, Kerbler, and some others of the leaders, held the same views. And I have other reasons for believing it. I could give more examples of the same kind which have come under my own observation. And yet Ronge's agitation has been compared with that of Luther!

I venture to express my humble opinion, that in everything which you deem distinctive of evangelical Christianity (if their writings are to decide), there is no resemblance whatever between the principles of the two men. It is admitted that both are antagonistic to Popery; but so were the chiefs of the French revolution.

Permit me to subjoin an extract from one of the earliest, if not the first, English works upon this question: "Certain it is, that in all Ronge's productions there is much which seems to savour of the modern German liberalism [and I would add that there is not a sentence at variance with it], with all its parade of words about the dignity of human nature, and the demands of the spirit of the age, and the shadowy future of an ideal perfectibility," page 118.—*Ronge, or the Holy Coat of Treves*. Nelson, Edinburgh.—*Letter in the Evangelical Magazine for 1st Month, 1846.*

A MORNING AT MORNINGSIDE.

ONE of the strongest impressions which remained after leaving the Morningside Lunatic Asylum, as described in a late number, was curiosity to see more of the institution; and having been invited, we inspected it more at leisure on the Monday morning after the soiree.

As our first visit was on a moonless night, we had little opportunity of noticing the general aspect of the place; but now we took means to supply that deficiency. The visitor is admitted through a *port cochère* into a gravel walk of moderate length, bordered by two primly-trimmed hedges. At the end of the hedge to the right stands a neat cottage, similar in every respect to a suburban villa. This is occupied by a single patient, who has a regular establishment of servants, a carriage, and indeed everything in the same state and order as if he were not an inmate of the establishment. Continuing along the avenue, the visitor finds, facing him, a handsome and extensive building, designed for such persons as have the ability

to pay for their accommodation. This edifice, from its situation, is called the "East Department," and its inhabitants pay £53 per annum, as an ordinary charge; though separate sitting-rooms entail an additional expense. On the other hand, when patients are in straitened circumstances, a yearly deduction of ten, or even of twenty pounds, is made from the ordinary rate. The newer and larger building, situated at some distance westward from this (hence called the "West Department"), is filled with patients of the humbler orders, whose friends or parishes pay for them from £15 to £20 per annum. The Morningside Asylum, therefore, is available to all classes except the very rich. The total of inmates at present residing within its precincts is 406.

Having been received by one of the principal officers in his study, we proceeded under his guidance to inspect the arrangements of the mansion designated the East Department. A short flight of stairs conducted us to a small vestibule of semicircular form, the flat side being occupied by the stairs. Opening a door, and then closing it carefully after him, our conductor ushered us into a gallery. "This suite of apartments," he remarked in a low tone, while pointing to the doors which lined the passage "is occupied by females. Each has a bed-room to herself, besides access to a common sitting-room." We were then admitted into one of the chambers. Nothing could exceed the neatness of the furniture, or the cheerful aspect of the scenery from the window. Its inhabitant joined us, and with the most unreserved politeness directed our attention to the prospect, praising it very highly. As this sleeping-room is the counterpart of all the others, we went immediately to the sitting-room; which is well furnished, and has a pianoforte for the amusement of the patients. Except by two unhappy women afflicted with dementia, who sat one on each side of the instrument in a state of unconsciousness, the parlour was unoccupied, as most of the inmates were taking their morning exercise in the grounds.

From this gallery we followed our guide to one opposite, occupied by males; and observed that its plan and general arrangements are precisely like the one we had just quitted. In the sitting-room were several patients, amongst whom little sociality seemed to exist; according fully with our experiences at the ball. No conversation was going on. One lay on a sofa, apparently in deep thought; another, seated on a chair with his hands thrust into his pockets and his legs protruded on the carpet at full length, was intently contemplating the toes of his boots. A third was engaged at the bagatelle board; but as he had no antagonist, the game seemed not to be interesting him much. Others were reading; nor did our presence disturb their studies. In this room we recognised two as having been at the soiree. There their countenances occasionally exhibited gleams of animation; but here, a settled listlessness was apparent: they looked like the victims of a want of something to do; though, in reality, they are not; for every plan it is possible to put in practice is adopted to entice them to employment; in some instances successfully; in others—like the present—not. Want of energy, and not want of occupation, therefore, prevents them from shaking off the tiresome ennui they were labouring under. In the way of amusement there is, for fine weather, a bowling-green; whilst at the top of the house a billiard-room is at the service of all who may choose to play. For more active exercise, and for those who are fond of horticulture, a botanical garden has been formed. Every inch of it was dug by the voluntary labour of some of the patients of the East Department, under the direction of a practical gardener; and by them it is kept up. As, however, it

happens with the rest of the world, so it is with the insane: to be industrious from choice is the exception—to be idle from inclination the rule.

Once more in the vestibule, we were introduced into a small apartment, possessing an interest of a more abstract character than that awakened by the objects of insanity we had hitherto seen. This was the museum; the contents of which are extremely curious. The first thing the eye lights upon is a row of casts; some taken post-mortem, others from the heads of living patients. They are sixty in number, and are continually being added to. In viewing them one after another, one is struck with their characteristic physiognomies. No person could behold these lifeless effigies without saying that the originals had been afflicted with a disease of the mind; for even the cold, white, motionless plaster appears expressive of insanity. Some of the heads are by no means abnormal in appearance, either in shape or feature; many, again, are remarkably small; whilst others are as remarkably large; one in particular—taken from an idiot—bearing a not flattering resemblance to the head of Sir Walter Scott. A few are very deficient in symmetry; whilst several would be considered good heads. "In some," says the physician in his last report, "the character of the insanity has corresponded remarkably with the phrenological development; in others such connection cannot be remarked."* These casts, when sufficiently accumulated, and carefully observed upon, to justify a sound generalisation, will form a valuable addition to our stock of knowledge on psychology and cerebral physiology. It is to be hoped that similar collections are in progress in other institutions, so that the experience and deductions of each physician may be eventually compared and generalised. Besides the casts, the striking physiognomical manifestations of insanity make graphic portraits of patients not without their value, and many are deposited in this little museum, together with drawings of diseased organs taken after dissection. A library is also in course of formation of all the works which have as yet appeared on the subject of insanity, for the benefit of the medical students who are admitted to assist the regular medical staff of the establishment. Plans of other asylums have also been collected, in case of additions or alterations in the building we are describing. To these some degree of importance is attached, for much depends, in regard to the care, comfort, and recovery of the inmates of a lunatic asylum, on its construction.

The two galleries we had visited being precisely the same as the apartments of the other inmates, there was no necessity for a farther inspection of the East Department. We were therefore conducted through the grounds to the larger and more modern structure set apart for the insane poor. In this department the new system of things is much more strikingly exemplified than in the one we are now quitting; it having been erected since 1840. In the older building, various traces of the restrictive plan are observable. Within, the door of each gallery is perforated with a glazed peep-hole, through which the keepers of the old school were wont to watch the actions of the patients in a manner that rendered them objects of suspicion, and consequently of dislike; without, it is surrounded with high walls: but the moment the eastern boundary is passed, the aspect of the premises is totally changed.

* The phrenological doctrine is, that comparative size of brain, other circumstances being equal, indicates comparative capacity. From lack of attention to the speciality in italics, many are led to misapprehend the value of form and size as a demonstration of character. In reality, large size is often of no avail, in consequence of inferior quality of brain, lymphatic temperament, or disease. Vaticination upon the heads of insane persons is therefore disclaimed by phrenologists.—Ed.

Everything is open and unconfined. A low wooden paling, which a child might overleap, is all that separates the grounds from the open country; and as we were passing along, the doctor pointed to a field beyond the enclosures of the institution in which a group of persons were digging: they were all patients except a gardener, who directed their operations, and an attendant.

The new edifice is calculated to accommodate 400 inmates, in equal numbers of both sexes; and owing to its being subdivided into apartments of a large size, the number may be diminished or increased according to circumstances, without materially affecting the general arrangements of the institution. Another and still more important advantage of this plan is, that the inmates are enabled to enjoy greater comfort, and the attendants to exercise more efficient control, than is attainable under the cell system of construction hitherto adopted.

Passing to a side entrance, our cicerone opened a door, and introduced us to some eight or ten shoemakers, all busily plying their trade. When we entered they gave the doctor a sign of friendly recognition, and appeared pleased to see him. This happened in nearly every room which we afterwards visited, showing the new relations which have been established between the officers of lunatic asylums and their unfortunate charges. Formerly their presence produced a shudder, or some equally significant token of dread. On the present occasion, one of the patients, addressing us in a pleasing tone, handed a shoe for our inspection: it was well and strongly made; and on some remark of that sort being uttered, a neater and lighter article was produced; "for," said our informant, "we can do light as well as heavy work." Indeed he seemed quite proud of his own and his companions' productions. He then resumed his seat, and lustily plied at his lapstone. All the others were equally busy, and were so much absorbed in their occupation, that our departure was scarcely noticed.

The tailors' shop was occupied by about a dozen patients busily stitching. Another sat by the fire with his hat on, and seemed to have installed himself into the office of director-general of the whole proceedings. He was the first loquacious patient we had seen; but his remarks and admonitions were not in the least heeded by his hearers, whilst we noticed that a single word uttered by the regular attendant of the room, was paid the utmost attention to. This is invariably the case; and it has always been found impracticable to appoint ever so comparatively sane a patient to any office of supervision. The others know well enough that he is, like themselves, mentally diseased, and pay him no respect whatever. The volunteer director of the tailors, finding his instructions thrown away, turned his attention to us, and after a short chat on "things in general," in which the doctor joined, we retired.

On certain days of the week the patients are allowed visits from their friends, and the next apartment we inspected was that used for receiving them. It is well furnished; and in a neat glass-case are displayed several fancy articles, such as silk purses, worsted reticules, d'oyleys, embroidery, toys, &c., made by the female patients. These are for sale to such visitors as may wish to become purchasers; the proceeds being allowed to accumulate till enough is collected to purchase some article of luxury, perhaps a pianoforte, for the use of the West Department. From the visitors' receiving-room we were conducted to the kitchen, in which all the victuals for the establishment are prepared.

Respecting the food of the insane, the practice at Morningside is wholly subversive of the old system. Depletion by means of low diet was formerly employed,

to keep down the muscular strength of those from whom the least violence was expected. Here, on the contrary, the rule is—good and sufficient food. Experience has proved that low diet tends to increase insanity: in hot climates, indeed, it produces it. We learn that a number of the Milanese peasantry are, at a particular season, brought into the Milan Lunatic Asylum in a state of raging mania; which is invariably cured by the administration of a sufficiency of wholesome nutriment. This fact fully bears out the theory and practice of the Morningside physician, who strongly advocates that pauper lunatics should have a more genial diet than that to which they were accustomed when sane. In his last annual report he says—"All observation shows that, in a large proportion of the insane, the constitution has been originally weak; and that when it has been otherwise, the disease has the effect of weakening and depressing it. This remark applies particularly to the insane poor, for whom remedies of a tonic nature are most frequently attended with beneficial effects; and the exhibition of *wine itself* is often found to allay, rather than to increase excitement." So completely subversive is this of old theories, that had the worthy physician advocated an abundant dietary for the insane twenty years ago, it would have been thought very good evidence of his own insanity.—*Chambers' Journal*.

(To be continued.)

JOHN CROOK AND HIS MINISTRY.

WE have received, in the course of the present month, a manuscript copy of the following instructive and valuable article, from two different hands. We readily give it a place in our pages, believing that although familiar to many, its revival, in this form, cannot fail to be acceptable even to these. It will be perused with the interest of novelty by others; while the faithfulness which it so strikingly displays, renders it worthy to be pondered by all.

"John Griffith informed Robert Dudley, that John Crook, one of the earliest and most distinguished ministers among the people called Quakers, was remarkable on many accounts, especially during the violent persecution in the reign of Charles the 2nd, a large portion whereof fell to this Friend.

It was observable that his gift in the ministry was such, that he frequently in these times of great affliction, whilst free from imprisonment, continued his declarations in public meetings for upwards of three hours; during the whole of which such an increasing degree of authority attended, as to convince many of his auditory, that nothing short of a divine commission, could produce the baptizing effects attending his ministry; in consequence whereof many were joined to the society he was a member of through his labours, and became ornaments thereof. He outlived those days of dark intolerance some years; much beloved from the remembrance of his past services and sufferings for the noble cause of religion, and frequently appeared in the meetings of his friends in very long testimonies of sound doctrine and pleasing expressions; but some deeply exercised minds among his friends observed with concern that that energy of melting virtue, which accompanied his gospel labours in former times to their great consolation, was now very little, if at all felt to attend his ministry. Two of those weighty elders, from a sense of duty, when they found their minds rightly qualified, waited on him, and with all the tenderness and deference to his age and experience, and great worth, communicated their fear on this head; and intimated their wish that he would

look at this matter and seek to that gracious Being in whose service he had been so effectually engaged for many years, and with such remarkable success, for his blessed council on this subject; and at a suitable time, favour them with the result of his deliberation on what they had laid before him. He received their communications with great meekness; and after some weeks waited on them in a broken tender frame of mind, letting them know with many tears, that their brotherly, or rather fatherly conduct towards him, was a kindness he should never forget; and that on deep thoughtfulness on the matter referred to him, he found there was ample cause for it, and he looked on them as messengers of love from his great Master, to warn him of his dangerous situation, and then related how he now found he had gradually and imperceptibly slid off, in these times of public tranquility from receiving his ministry through that pure unmixed channel he had formerly received it. The spring of the ministry he said, during the fiery trials of persecution, flowed so copiously through him, that he felt little labour to come to it; but in these latter days of the Church's tranquility, he, from the love he felt to the cause, delivered words as they occurred to him in the public assemblies, which (he did not perceive till their kind intimation to him) were only from his natural power as a man, and not from the divine gift of Gospel Ministry as formerly; of which he was fully convinced, and returned praises for his great deliverance where first due; and gratitude to them, as instruments thereof.

He continued for three years after this quite silent as a minister; and about that time broke forth in a few words, just as at first coming out in the ministry, and gradually increased in his gift, to the comfort and edification of his friends; and was always very careful ever after, not to exceed the measure of divine opening that he was favoured with in the exercise of his gift."

SECOND ANNUAL REPORT OF FRIENDS' FIRST-DAY SCHOOL,

BOLTON, LANCASHIRE,

From 2nd Month 4th, 1845, to 1st Month 1st, 1846.

THE Teachers of the Friends' First-Day School, on reviewing the past year, see many things which are pleasing and encouraging, as well as of a contrary nature. They are happy to state that their labours have been eminently blessed, though they have felt their efforts circumscribed from a lack of more experienced and better qualified teachers; but they trust that this defect will shortly be remedied.

There is a visible improvement in the conduct and attainments of the Scholars, particularly as regards increasing knowledge in the Historical and Prophetical parts of the Holy Scriptures, and they are for the most part punctual and regular in their attendance.

There are at present eight Teachers, and their average attendance for the past year is five. The average attendance of the Scholars has been thirty-eight, and there are now fifty-five names on the Class Books.

There are now 135 volumes in the Library, several volumes having been added since last year. In consequence of a fresh arrangement, the number of readers is only twenty-nine, and the circulation for the last six months is 236.

Nineteen Bibles and eighteen Testaments have been subscribed for since the establishment of the School, together with a good number of Copy Books, Slates, &c.; three Bibles and forty-two Testaments have been given away, some of them as rewards, together with one Companion to the Bible, Pilgrim's Progress,

Todd's Student's Manual, Lectures to Children, Penn's Maxims, Sacred Poetry, and a number of smaller works. A considerable number of Tracts have likewise been distributed, on Friends' principles, Total Abstinence, Peace, and the Religious Tract Society's Publications. Upwards of 600 Periodicals have been subscribed for during the year, consisting of the Youth's Temperance Magazine, Olive Leaf, and Child's Companion.

The Temperance Reformation has particularly engaged their attention, believing that Intemperance is one of the principal sources of immorality and crime in this country, they have therefore advocated the claims of Total Abstinence upon the Scholars, and upwards of thirty in connection with the School have signed the pledge.

A Clothing Society has been formed, and came into operation at the beginning of the present year, for the purpose of encouraging the scholars to clothe themselves in a better manner, and at the same time to form more provident habits than are commonly found amongst them. They hope to have this society supported by voluntary subscription, either from honorary members or donations, in order that it may not infringe on the expenses of the school.

In conclusion, they have to thank their friends for the many favours which they have received from them, and feel encouraged to meet the labours of the coming year with a determination to make a good use of the means so kindly placed at their disposal.

THE BRITISH FRIEND.

GLASGOW, 1st MONTH, 31st, 1846.

JOSHUA TREFFRY of Plymouth, has obtained a certificate from his Monthly Meeting, for religious service in Derbyshire, Cheshire and Staffordshire, and Lancashire.

THOMAS PUMPHREY, of Ackworth, having completed his religious engagement in Pickering Monthly Meeting, is now occupied with that of Guisboro'.

JOSEPH JOHN and ELIZA GURNEY, of Norwich, have a minute from their Monthly Meeting, for religious service in the north of England. They were at Wakefield on the 11th instant, where they had a public meeting; from whence they were to proceed towards Darlington.

JOHN PEASE, of Darlington, in prosecution of the service for which he was liberated, as mentioned in our last, was at Lancashire Quarterly Meeting, held at Preston, on the 15th instant. He was accompanied by his father, Edward Pease.

SAMUEL CAPPER, of Bristol, left home on the 14th for Belfast, and landed there on the 16th; where he soon after commenced his religious engagement, by visiting the families of Friends in that place; and where, on the 24th, he still remained.

Our last advices respecting LINDLEY MURRAY HOAG, are to the 26th instant. He has, for some time, been engaged in visiting Yorkshire—was at Castleton, near Guisboro', on the 19th, where he held a public meeting in conjunction with JAMES BACKHOUSE, of York. He was at Rawden on the 25th, where he attended Friends' Meeting, and had a public meeting in the evening; proceeding thence to Addingham, he was to have a meeting there at 11 the following morning; and one at Darley the same evening. William Taylor, of Barnesley, is travelling with him as companion, for the present.

CELLA WILLCOCKS, of York, has nearly finished visiting keepers of inns and public houses. She was accompanied by Jemima Spence. They were very generally well received, and paid upwards of 200 visits in the city and suburbs.

OUR NEW SERIES.—The appearance of our present number in a new form, seems to call for a few words of explanation, as we gave in our last no notice of any intended change.

Soon after the issuing of No. 1, vol. 1st, it was intimated to us by sundry subscribers, that our choice of shape was not what they considered the most approved. Of those who thus early wrote us on the subject, a number have repeatedly brought the objection before us; and many others of our subscribers, including among them some of our warmest friends and supporters, having subsequently expressed a similar view, as well as having latterly been increasingly urgent in their desire for a change, we have at length complied with what there seemed reason to believe amounted to a general feeling; and we have now great pleasure in presenting our readers with the first of a new, and, we trust, improved series—the advantages of which we may be allowed briefly to notice.

1st, The twelve numbers, it will be at once apparent, will now form a suitable volume for binding; whereas the like number of the old series was by many considered insufficient for that purpose.

2d, The two outside leaves may now be regarded as merely a cover—and from the comparatively ephemeral nature of their contents—may be discarded on binding with advantage, as many think—certainly without detriment to the Journal itself.

3d, *Exclusive of the wrapper*, we give almost the same amount of matter as our 16 pages formerly contained—having enlarged the size of our paper for the purpose, while the terms of subscription remain as before, viz. :—

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READING OF PRAYERS.—Through the kindness of a subscriber in Sydney, New South Wales, we have been favoured with a copy of the *Morning Herald* of that town, dated 6th August, 1845, containing an interesting debate in the Legislative Council, on the subject of opening their sittings with the Reading of Prayers.

Those in favour of the measure refer to the practice of the Imperial Parliament, and enlarge upon the propriety of acknowledging, as they term it, the Divine Being, and soliciting His blessing in all their undertakings, supposing the only suitable way of doing this to be by reading or repeating a *form of prayer*.

It was first proposed to appoint a Chaplain, who should be of the Church of England; and who would, as a matter of course, on being called upon by the Speaker, *read* the prayers of that Church. Another proposition was to appoint a Committee to *determine* upon a form of Prayer. But neither of these motions prevailed.

On the other hand, it was ably argued, that such formal offerings would be a solemn mockery; more calculated to bring Religion into contempt, than to be productive of benefit, either to the Legislators themselves, or the Colony at large.

We have been particularly interested in perusing the remarks of the different speakers. As regards the appointing a Chaplain of the Episcopal persuasion, it was clearly shown, that such a measure would be a direct infringement of religious freedom; inasmuch as the members of the Council were of nearly all religious denominations. The Attorney-General for the Colony, a Roman Catholic, moved the successful resolution, viz., the previous question. The very circumstance of a Government servant being of that class of religious professors, at once demonstrated the liberality of the Queen's ministers in making such an appointment; and evinced the impropriety as well as impolicy of both the preceding resolutions. The speech of the Attorney-General displayed great ability, and also historical research, as to the origin of the practice of Parliament. No one will suppose we have any sympathy with Roman Catholicism; but we have admired the straightforward honesty of this lawyer, in broadly avowing, that "the injunctions of *his* church would prevent him from ever attending while the prayers which were proposed were going on;" and that "he should be ashamed to violate the injunctions of that Church to which he openly professed to belong," by a conformity contrary to his conscientious convictions. Would that this example were more imitated, even by those of our own Society, among whom there are instances but too frequent, of a conformity with obser-

vances, which, as a religious community, we have, from the beginning, been engaged to testify against. Between true prayer and the reading or saying of set forms of prayer, there is, and ever must be, a wide and important distinction; and we cannot but desire, that there were amongst us a better—a more enlightened understanding and appreciation of that distinction. We should then see less of conformity without conviction; for that can be a service neither reasonable nor acceptable, in the sight of God or man.

The debate, it is gratifying to find, resulted in *the previous question* being carried by a small majority.

THE MILITIA.—The proposal of Government, to enrol the Militia for immediate service, is claiming, as it unquestionably demands, the attention of all classes of the community; seeing that every man between the ages of 18 and 45, will be liable to be drawn. The enrolment, it appears, is to take place by ballot. The service to last for three years—then to be repeated for three years more after the lapse of six years, unless the Militia troops can be induced to become regular soldiers, by volunteering into what are termed Regiments of the Line.

It is understood that Government have not determined upon calling out the Militia from any fear of war, but in order to afford certain of our distant possessions an increased military protection. The amount of additional force thus proposed to be raised, will, it is estimated, amount to 42,000 men.

In common with many of the friends of Peace, we have been for some time aware of the fact, that great difficulty was felt by the recruiting service in obtaining men to enlist. This is fully confirmed by the above-mentioned scheme of replenishing the ranks of the regular army from those of the proposed Militia. The repugnance to enlist appears to be most prevalent in Ireland; in Scotland, the feeling against soldiering is decidedly manifest; and in England, the aversion to becoming hired murderers is also on the increase. These are highly gratifying symptoms of the unpopularity of war, and quite sufficient to account for the Government measure of enrolling the Militia.

Foremost in the opposition to this uncalled-for proposal, and on Christian grounds, stands the London Peace Society, whose petition to the House of Commons now lies before us. We trust the societies for the promotion of Peace in other places, will bestir themselves in like manner. The Meeting for Sufferings also, as representing the Society of Friends, will, we hope, memorialize the Government or the Legislature on the subject.

While meetings against this scheme are being held in all parts of the kingdom, it is those at which the Peace principle is broadly avowed—of the incompatibility of war with the Christian religion, that have more especially engaged our sympathy. We are not insensible of the evil consequences, both in a political and moral point of view, which this contemplated augmentation of our military force cannot but entail on

the country; and we sincerely wish success to every legal and constitutional means that can possibly be adopted, to avert them. But we do thankfully rejoice in the marked advance of the principles of peace, as evinced at some of the meetings to which we have above alluded. At a large meeting of the inhabitants of Bristol, our friend Robert Charlton occupied the chair; and his sentiments as a Friend, and a member of the Peace Society, relative to the unlawfulness of all war, even of the most *purely defensive character*, with the principles of Christianity, were heartily applauded. At Birmingham, also, an extraordinary meeting has been held, at which Joseph Sturge took a prominent part; and his pacific views were warmly responded to by the meeting. Ministers of various denominations, in both of these large cities, gave utterance to sentiments quite in accordance with those of Friends and of the Peace Society, regarding the practice of war. Petitions were passed with great unanimity against the Militia Scheme; and the example is being followed in many other places. Even at Chatham, under the very cannon's mouth, it may be said, a meeting is to be held, to oppose this increase in the number of soldiers; while many of the newspapers, in all quarters of the kingdom, are strongly deprecating the measure, and to a remarkable extent, on the *Christian and pacific* principle. These are symptoms of public feeling that are truly cheering to the spirit of the philanthropist and the Christian; and if the Government measure do pass into a law, it promises, to say the least, to meet with a most formidable opposition. Let us hope, that on witnessing the repugnance of the people to such an enactment, the Queen's ministers may be led at once to abandon the obnoxious scheme.

To the members of our own Religious Society, the proposal of the Government cannot fail to be matter of much concern and anxiety; inasmuch as suffering will, in all probability, as on former occasions, be the lot of many. Yet very important, and very responsible, is the position which Friends occupy, in relation to the maintenance, in all its integrity, of our ancient testimony to the peaceable nature of the Christian dispensation. We trust Friends will be preserved in consistency and upright faithfulness in all their movements with regard to this subject. Their example will be looked to. By keeping their places, they may be a strength and encouragement to those of our Christian brethren in other denominations; whilst in evincing their individual allegiance, firm and true in this matter, to the Prince of Peace, they will in their own minds be favoured, we cannot doubt, should suffering be their lot, with the incomes of His enriching reward.

As a generation may be said to have passed away since this country was engaged in war, it may not improbably be the case, that many of our members are but imperfectly acquainted with the law as it affects Friends. We are neither required to give personal service, nor yet compelled to find a substitute. This is the fruit of our forefathers' faithfulness. By the practice of our first Friends, the Government became convinced that their refusal to bear arms, was in compliance with the command of Christ. They were satisfied, that, as Friends could not conscientiously take up arms for the Government, so neither could they take up arms *against* it. Hence the ground of their exemption at once from personal service, and also from being obliged to find a substitute; for, in the latter case, they could not pay another to do for them that which, as *Christians*, they were, by the command of Christ, *prohibited* from doing themselves. Great

were their sufferings in these respects, however, before this privilege was accorded them; and it may be said of those professing the same principles at this day, that "*other men laboured, and ye are entered into the fruit of their labours.*" Still any Friend within the age may be drawn. It is optional with the Lieutenancy of the county to provide a Substitute. If they do not, the Friend escapes all trouble. But if a substitute be found for him by the authorities, the Friend may, if he possess sufficient means, be distrained on for the expense; if not, he may be imprisoned three months.

We have our doubts as to the consistency of the "Anti-Militia Club" system mentioned in the letter of L. R., in another column. We trust none of our friends will commit themselves to any scheme however plausible, of shielding one another from suffering. If they should so commit themselves, it will not surprise us, though some of other denominations even go beyond Friends in this respect. We have heard individuals of various religious bodies, again and again express their conviction, that the only sound Christian practice, in relation to military service, was that of Friends—to do what they believe their duty, and take the consequences. We cannot better terminate these remarks than by quoting from our "Rules of Discipline," under the head "War," the following definition of the *root and ground* of the Society's testimony against bearing arms—and we commend the advice with which it concludes, to the notice of our friends in general:—

"Our refusal to bear arms is a testimony not only against the violence and cruelty of war, but against a confidence in what is emphatically termed in scripture, the 'arm of flesh;' it is a testimony to the meekness and gentleness of Christ, and a resignation to suffer, in reliance on the power, the goodness, the protection, and the providence of the Almighty. Let us, even now, seek to have our trust so fixed on this unfailing source of help, that if our faith should be again put to the test, we may have ground to look with humble confidence to Him in whom we have believed."—p. 295.

THE INDIANA DEPUTATION.—In consequence of urgent requests for information on this subject, we have felt ourselves placed in somewhat of an awkward position. While anxious to gratify our readers, we are at the same time, equally desirous to do justice to our friends of the Deputation, who have, as yet, had no opportunity of speaking for themselves.

As we have before stated, we have copious details of their proceedings; but they are exclusively furnished either by the Anti-Slavery Friends of Indiana, or by that portion of the Abolitionists favourable to their views; both parties being unanimous in denouncing those proceedings.

It has felt exceedingly painful to us to read these denunciations; reflecting as they do, undeservedly, on the Society in this country. Till we know from the Deputation what course they have taken, and by what motives or advice they have been guided, it is obviously our duty to wait for their furnishing these particulars; when it will be seen, whether, under the circumstances in which they have been placed, their labours could have led to a more satisfactory result.

At the date of the latest account we have received, we are glad to learn that our friends were favoured to be in good health, and were visiting some of the meetings in the State of Ohio.

STATE OF SOCIETY.—To an article under this title, and to that headed, "Declension—Restoration," we are desirous of directing special attention; conceiving them peculiarly appropriate to present circumstances.

Had it been in our power to append to the latter article in particular the name of the author, it would,

we believe, operate extensively as a passport to a favourable reception of the sentiments which the article contains—a remark applicable to several others in the present, and almost every number. We do not approve, however, of other compulsion, in such cases, than the force of truth itself. Our concern, as we have more than once had occasion to observe, should be not so much to ascertain *who* is the author, but does he speak *the truth*.

We are quite aware that, in both of the articles above referred to, as well as in some others of the present number, the sentiments will be unpopular and unpalatable with many; nevertheless, we have not yet been brought to form so low an estimate of the state of things in our Body, as to suppose that there is not to be found a very considerable remnant, to whom the speaking of the unadulterated truth will be acceptable; and who, though feeling the occasion which calls for it to be painful, are yet desirous of having *things as they should be*, at any sacrifice, short of principle; rather than *things as they are*, when confessedly wrong, though then accompanied with a *show* of peace. These considerations relative to the present state of the Society, in conjunction with concurrent events, seem naturally to lead us to take a brief view of the

LETTER OF J. J. GURNEY.—We believe there can be few who take an interest in the welfare of our religious community—few readers at least of our Journal—who are unacquainted with the fact that for many years there has not been among us that harmony and unity, nor that peace which the Head of the universal church bequeathed to his disciples when he said, “My peace I leave with you, my peace I give unto you;” owing to the existence of certain unsanctioned doctrinal writings, the production of members of high standing in the body.

Without attempting to assign any cause why the widely-spread dissatisfaction on this score has now at length come apparently to a head, we presume it must be familiar to a majority of our members, that the chief author of the class here referred to—Joseph John Gurney—has signified his being no longer a stranger to the fact, that *his writings* are considered objectionable. In the last number of a cotemporary paper, he has written a letter, inviting “any Friend of weight and consistency” to furnish him with objectionable passages from these writings. With the view of restoring himself to unity in this respect, he offers to submit these passages to the “Morning Meeting,” with such explanations as he thinks will suffice to show, that there is actually nothing in his publications at variance with the belief of the Society, as propounded by our ancient standard authors! In the event of these explanations not being satisfactory to the Meeting in question, he promises to “modify,” or even “publicly renounce” the sentiments objected to.

It occurs to us here to remark that there are doubtless many Friends who have joined the Society on the ground of conviction, as well as many others who have made their profession by birthright, that also of their deliberate preference, who may never have read any of these objectionable productions; and who may be so well grounded in the truth, as to be in no danger from their perusal. Friends of this class, we have thought, will be ready to suppose that it would be more seemly to shun all controversy on such a subject, as well as more likely to prevent the spread of error, not to bring such works into public notice. Those who are of this opinion, fall, as we fear, into a common error—that of judging others by themselves; not advertent to the circumstance of there being many who have not made the same advancement as they have, and who are consequently more exposed to the danger of being subverted in their faith; not advertent either to the injury which

must accrue to the Society in the eyes of other professors, from its members being at variance in matters wherein unity is of most importance; and forgetting also the declaration, that “A house divided against itself cannot stand.”

Admitting that controversy is particularly undesirable, it will not be disputed that occasions *may* arise which imperatively call for it. But we must say, that *they* have no right to object to controversy, whose unsatisfactory writings are solely to blame for its necessity. What, besides, would be the value of religious liberty in that body which should allow unfettered expression of opinion only to some—which should permit its system of belief to be *misrepresented*; and, at the same time, not suffer the injury to be redressed, lest the harmony of the body should be interrupted?

Having thus got quit of the few objections that lay in our way, we may remark that we have inserted one or two communications in reference to the letter of J. J. Gurney already alluded to. Previous to their receipt, we had prepared a pretty minute reply; but we prefer letting others show their opinion. As there are one or two points, however, which our correspondents have omitted to notice, we mean very briefly to advert to them—only further premising, that while this step is not exactly in compliance with J. J. Gurney’s request, we do not admit the *right* of any one, who, by his writings, has given such occasion of uneasiness to the Society (as his letter fully admits), to *prescribe* the manner in which he shall be treated with.

The first point which falls to be adverted to, is his declared intention not to notice John Wilbur’s book, because “it would be travelling entirely out of his record, were he to attempt to answer the accusations” of *such a man*.

Here it must be observed, that the *truth*, or the *falsehood*, of the accusations against his writings, has had no share in forming his determination to treat the accusations with neglect. He does not appear to know what these are, nor does he desire to know. For his own sake, we are truly sorry that he has come to such a conclusion. The apostles, we read, acted a different part. Did not Paul, when speaking of the Cretians, quote a prophet of their own, as descriptive of their character—that they were “*always liars, evil beasts*,” &c.? If such was the character assigned to this people, on such good authority, how did the apostle not think it was travelling out of *his* record to notice *such people*? If the same apostle told certain others that their “*damnation was just*,” because they maintained it to be “*right to do evil that good may come*,” was he then also travelling out of his record in noticing *such men*? Did he not also withstand a brother apostle to the face, “*because he was to be blamed*?” J. J. Gurney cannot need to be told, that the apostolic writings furnish numerous other instances of what, according to him, is a travelling out of their authors’ record.

It also appears that J. J. Gurney has “*not felt at liberty so much as to look into John Wilbur’s book*, because he had reason to believe he was indulging a wrong spirit.” This might serve any one for an excuse who could prove, or had proved, himself *falsely* accused; but as he does not know the accusations, and consequently has not attempted to refute them, his apprehension of a “*wrong spirit*” in his accuser, can in no way exonerate him in the eyes of the Society.

As the case now stands, J. J. Gurney’s argument amounts only to this:—“*I must be a sound Quaker theologian, because I am of opinion that John Wilbur is in a wrong spirit!*” A conclusion, we must say, altogether unworthy of one of our author’s reputation.

Seeing it is every one’s duty to “*try the spirits*”—what sort of spirit, it may be asked, can that be,

by which an individual "*feels at liberty*" to publish whatever he pleases, and by which he further "*feels at liberty*" to accuse others of being in "*a wrong spirit*," and out of order, because of their public expression of disunity with his published exposition of their common faith?

But whence this manifestation of disrespect for John Wilbur? How does J. J. Gurney's resolution not "*to travel out of his record*" to notice the charges against him, correspond with his eagerly entering the lists a few years ago with "*an anonymous author*," to the production of "*Strictures*" on one of his works? with which "*Strictures*" also, he was so satisfied, that they were submitted to the "*Morning Meeting*," and actually received its sanction!

Apart from his position in the present controversy, we know as little probably of John Wilbur, and feel as little interest in him as do any other members of Society. Were J. J. Gurney and he to exchange places, our sentiments with regard to the object sought to be attained, would not be affected in the smallest. If it be so, that John Wilbur has manifested "*a wrong spirit*," we shall be the last to justify him or any one therein. At the same time, it will be difficult to find the man who is entitled to cast the first stone. This, at all events, appears beyond dispute—the simple fact of John Wilbur differing from our author no more proves the one to be in "*a wrong spirit*," than it proves the other to be in a *right* one.

One remark more with regard to "*a wrong spirit*." Whatever disposition John Wilbur may have displayed, we fear, may feel strongly persuaded, that few can give J. J. Gurney credit for being actuated by that whose first fruit is *love*, in the penning and application of the proverb, "*Whoso toucheth pitch shall be defiled thereby*."

As sincere friends of J. J. Gurney, we truly regret he should have penned such a sentence. What are we to understand by it? what does it amount to but this—the accusations brought against his writings he would have the public believe to be so false, that it would be a defilement for him to attempt to refute them? Insinuation and assertion, however, are commodities, which, in no amount, can ever be accepted for proof.

In short, this *pitch* passage appears little other than a sneer; an easy, but certainly not a very reputable way of silencing an opponent. Let John Wilbur's spirit be what it may, we believe, nay more, we are sure, that no such expression as this is to be met with in his book.

As to the numerous objectionable passages in J. J. Gurney's works, we do not know that any reason can be assigned why they have not been publicly pointed out, except it be that Friends are such a peace-loving people, that they would rather bear than redress an evil. That the apostles were earnest to guard against the inroads of error, we need only refer to one passage, wherein the believers were enjoined not to receive into their house, nor bid any one God speed, who brought not with him "*this doctrine*"—the doctrine of truth. In another place we read of giving "*place by subjection*"—no, not for an hour," to those who were in error.

This neglect of Friends, in not objecting individually, or collectively, to J. J. Gurney's writings, may also have proceeded, in part, from considering that the responsibility for such of them as had not been sanctioned by the Society, rested exclusively with himself. But that this unwise and ultimately injurious silence was dictated by any rule of our discipline, we cannot at all admit.

The Morning Meeting to which J. J. Gurney is to submit his explanations, has, indeed, an important trust assigned it; but though it had never failed in

the proper execution of that trust, it forms no part of our religious profession, as we understand it, for *any* Meeting to relieve individuals from judging for themselves, by thinking for them. But is it not a dubious sort of compliment this author is paying both to Friends and to himself, to offer these explanations, as it amounts to an admission that he had not written intelligibly; or else that his readers are incompetent to understand his works without this accompaniment?

J. J. Gurney speaks of refusing to sacrifice any particle of the truth to satisfy any man or body of men. What need there was for such a declaration we cannot see. Does it not imply, that in finding fault with his writings, we are doing so because we *object to the truth* instead of his representation of it?

As to the proposal being "*made in submission and brotherly love*, and in the earnest desire to promote that harmony and unity which it is one of the most subtle and cruel devices of the enemy of souls to break and destroy," we would remark, in the first place, that it has been sadly too long delayed. Why was it not made before going to America? And thus have prevented much, if not all the late lamentable want of unity in that country.

In the next place, it appears to us unseemly in one who has been the cause of the harmony and unity being broken, as he has undoubtedly been by his writings, to make such a profession; putting the blame from himself, and attempting to fasten it upon "*the enemy of souls*." Moreover, though J. J. Gurney may not be aware of it, this language of his, so far from breathing of "*submission and love*," evinces rather an uncharitable spirit; because he has left it to be inferred, that all concern for "*uncorruptness in doctrine*," manifested in opposition to *his* writings, is hypocrisy, and the work of "*the enemy of souls*!" In other words, we are left to understand, that if no fault had been found with his publications, and he had been left at liberty to write whatever to him seemed good, the harmony and unity would have been uninterrupted!

But the question at issue in this case, is, *not* whether it be a device of the enemy to break the harmony and unity, *but* whether these have been broken through the means of J. J. Gurney's "*unsatisfactory*" publications? And whether also such as cannot receive his expositions of Christian doctrine, are serving "*the enemy of souls*," in testifying their disunity with those expositions?

As to our complying as individuals with his request to point out objectionable passages, we confess we have not time nor inclination for such a task; as it would require not a letter, but a volume. We have, besides, little hope of any satisfactory result, were we to undertake the labour. We have a more summary method of proving that many of his writings are considered at variance with what Friends have ever professed.

1st, The Beaconites—Did not *they* testify that it was his writings which showed them what they termed the errors of Quakerism?

2dly, In the case of a more recent secession—that of Henry Bewley—what author does *he* quote with most apparent triumph against Friends, but Joseph John Gurney?

3dly, Not to take the opinion of the living, let us have recourse to the testimony of one or two now no more, whose orthodoxy there is no disputing. The testimony of the late SARAH GRUBB, in regard to Doctrinal innovation, we need not rehearse.

4thly, What said THOMAS SHILLITOE? Let his dying testimony, as recorded in J. Wilbur's "*Narrative*," &c., declare. P. 344.

5thly, See the sentiments of the late GEORGE JONES,

in his letter to the Yearly Meeting of ministers and elders, at page 346 of J. Wilbur's book.

And lastly, let us hear RALPH WARDLAW, in his "Friendly Letters to the Society of Friends." His testimony, in our view, is of equal weight with any of the others, and we should think cannot be disregarded by J. J. Gurney himself:—

"There are large portions of the writings of this Friend, in which we entirely lose sight of the peculiarities of Quaker sentiments, and Quaker phraseology. He seems to lay aside his garb, or rather to divest the system of the costume in which before it had invariably appeared. But for the occurrence of here and there a word or phrase, which to those familiar with the language of the body, conveys more than others might at all think of, we go through entire sections with unmingled pleasure; losing the Friend in the Christian—almost forgetting even the inward light. He stands *per se*, and (if I am not greatly mistaken) with no inconsiderable proportion of the more rigid Friends, who belong to the old school, and hold by the ancient Fathers of Quakerism, he has on this very account been *losing caste*." P. 193.

"The terms in which Mr. Gurney invariably speaks of the Holy Scriptures, and which it is my delight to see him using, are such as to convert those employed by him respecting the independent influence and guidance of the Holy Spirit, into little more than words without meaning." P. 351.

"My judgment and my feelings being in thorough accordance with those of Mr. Gurney, in all that he says of the paramount authority of the word of God as contained in the volume of Revelation, I cannot see how he can be in harmony with himself till he has thrown aside the remnant of Quaker doctrine to which he still tenaciously clings. I mean this *immediate revelation*, under the modified designation by which he has chosen to qualify and recommend it. I cannot but fancy to myself the surprise and indignation with which some of the old Fathers of Quakerism would be stirred, by the attempts to explain away to so great an extent their most favourite dogmas, and to fritter down the meaning of their phraseology, till there is hardly left a shred of distinction between them and the Christian world at large." P. 358.

"It would be unseemly presumption in me to dispute the accuracy of Mr. Gurney's statement respecting the views entertained by his own body: but really it is impossible to read the writings of the older Quakers—the Fathers of the family, without being sensible that there is a prodigious softening down on the part of this writer of their opinions and language." P. 365.

"Mr. Gurney conceives that every true Quaker is prepared cordially to acknowledge that the Holy Scriptures, and they alone, are a divinely authorized record of all the doctrines which we are required to believe, and of all the moral principles that are to regulate our actions, not to mention the luminous declaration which they contain of our relative and particular duties.

"And indeed on this, and various other points, it cannot fail to strike the most superficial reader, what a perfect discordance there is between the writings of Mr. Gurney and those of the early Friends. I am very far from wishing Mr. Gurney to take a single step out of Quakerism, in points where Quakerism is true. In other points, however, he has already taken several, and those, too, even larger strides than any that now remain for him to take." P. 367.

In conclusion, we may observe, that we have no object more at heart than the peace and prosperity of the Society; nor any feeling towards J. J. Gurney but that of sincere affection and esteem. For the good of both, therefore, our advice is simply this.—Instead of waiting to be furnished with objectionable passages, as proposed, now that he is fully sensible of the wide-spread dissatisfaction which many of his works have occasioned, let him submit them at once to the Morning Meeting, and suppress them entirely, or issue new and corrected editions, according as that body may suggest. In no other way than by thus suppressing his unsanctioned publications, or altering

them, both in letter and spirit, to a conformity with the Truth, as held by Friends from the beginning, can we see any hope for the restoration of full unity with him, or of permanent peace in the Society.

We may just add the suggestion of an esteemed correspondent, in reference to a decision on J. J. Gurney's writings. He says, that instead of leaving this to the Morning Meeting, it would be well, at Yearly Meeting time, for each Quarterly Meeting to name two or three of its representatives to form a joint-committee for taking the matter into consideration, and coming to a determination respecting it. The suggestion seems a good one, and we are sure the Morning Meeting would readily acquiesce in it, as relieving that body of a serious responsibility.

AN error appears in the printed Account of Meetings for 1846, in Cambridge and Hunts Quarterly Meeting, viz. Chatteris Monthly Meeting is there stated to be held on fourth day after the *third first day* in the Month. It should read, on fourth day after the *first third day*.

THE STATE OF SOCIETY.

WERE the question proposed—Whereby shall the degeneracy of the Church be most certainly known? I should feel but little hesitation in replying, that in nothing is it more evinced, than in the general prevalence of a desire for peace—*Peace on any terms*.

Was it not a melancholy proof of degeneracy in the Israelites, when they desired their prophets to speak unto them "smooth things," and to "prophecy deceits?" Nothing could persuade that people that they were in any danger—they feared neither sword, famine, nor captivity, though these three were all in readiness waiting the signal to devour.

"The prophet wept for Israel; wish'd his eyes
Were fountains fill'd with infinite supplies.
Wept till all Israel heard his bitter cry,
Stamp'd with his foot and smote upon his thigh;
But stamp'd his foot and smote his thigh in vain,
Pleasure is deaf when told of future pain,
And sounds prophetic chance but ill to suit
Ears long accustomed to the pleasing lute."

Again, in a later day, which of the seven churches in Asia is recorded to have been in the most hopeless and lapsed condition? Is it not that of Laodicea? "Because thou art *lukewarm* and *neither cold nor hot*, I will spue thee out of my mouth!"

That a similar state is the predominant one in the Society of Friends at the present day—evinced by lukewarmness, and a desire for peace on almost any terms—is so much the general confession, that no individual needs to fear being considered an accuser of the brethren for making the assertion.

In the contemplation of this subject, I have confined my view to comparatively recent events—1st. The separation on Anti-Slavery principles in Indiana; and secondly, that upon Doctrinal, or as some will have it, on Disciplinary grounds, in New England.

That there was an amount of apathy, quite surprising, on the part of many in this country, to make themselves acquainted with the cause of disagreement in the first case, I believe needs no proof. While in the other instance the very allusion to the subject has been discouraged by many, not less to my surprise. If there be any truth in the Apostle's assertion, that when "one member suffers, all the members suffer with it; and when one is honoured, all the members rejoice with it," this aversion or indifference would not have been manifested, provided the members had been preserved in a *healthful, a lively, and loving* condition of mind.

"Homo sum, humani nihil a me alienum puto."

In the consideration of this matter, the above quota-

tion has been often my companion. If, because he was a *man*, the author could not be alienated in feeling, from whatever was connected with *humanity*, how much more, being a *Christian*, would his sympathies be engaged on behalf of every thing that concerned his religious profession?

In regard to the Indiana affair, it may therefore justly be queried, how was it possible that the settlement of the dispute between Friends there, could be a matter of indifference to their brethren in this country? Were not *Meetings*, as well as *individuals*, interested in the result, because of the effect which that might have respectively upon them? the question being admitted to have had regard to the *power* or jurisdiction of the one, and the *right*, or liberty of the other. How was it that sympathy was so slow in its manifestation towards those who were accused—not to say they were guilty—of what was in this land thought a duty, instead of an offence? Had any of our Monthly Meetings dealt with and disowned our Sturges, or our Allens, for taking part in public efforts for the abolition of Slavery, who among our members would not readily have made cause with them for such persecution? and who could do otherwise than accuse American Friends of indifference, both as regards the rights of individual members, and the cause of Abolition, did they not sympathise with their brethren here in such a case?

Again, in the rupture between Friends of New England, I am at a loss to comprehend how any under our name, wherever situate, can look upon the cause of that rupture with indifference without hazarding an opinion as to which party is right, or which is wrong—whether the subject of Doctrinal unsoundness has been adroitly evaded, and that of Detraction eagerly seized upon, as best suited to the purpose—it seems, in my view a matter of vital importance, that the Discipline of our Society should neither be frustrated on the one hand, nor made an engine of oppression on the other—as well as that “uncorruptness in doctrine” should be carefully preserved.

In this, equally with the preceding case, had any Monthly Meeting in Great Britain or Ireland dealt with and disowned all those who have acted a part precisely similar to that John Wilbur is accused of, a separation might have resulted in the whole of those meetings.

To revert to the subject with which this paper begins—the State of Society—the truth, according to my deliberately formed conviction, is this:—No sooner did the grand adversary lay the profession waste in a fearful degree, through the instrumentality of Hicksism, than he attempted, on the discovery of that snare, to draw Friends into another extreme. Thus, as has been remarked of the Anglican Church, while she has been fast retrograding to Popery, many under our name since the discovery of Hicksism have evinced a tendency to run over to Episcopalianism.

John Wilbur coming to this country soon after the outbreaking of the Hicksite heresy (with which in his native land he was familiar), it fell to his lot to discover a decided tendency among Friends here to run into an opposite error, as already alluded to; and in the letters which he addressed to George Crofield, on that occasion, he has pointed out wherein the true medium lay, even in the principles originally professed by our forefathers in the truth.

As was naturally to be expected, those who were thus subjected to exposure, considered John Wilbur their enemy; and though, while he remained in this country, he could not be seriously molested, yet, on his return home, he found that the report of his letters had preceded him; and now that he has at last been disowned on the alleged ground of detraction—or rather because he never could refrain from testifying against what he considered unsound doctrine—I cannot help

thinking that matters must speedily come, if indeed they have not already reached—what if I say a *crisis*, from which, however, I must say, I seem to have much more to hope than to fear. In my opinion the question can no longer be with safety deferred—shall the Society continue faithful to those precious principles bequeathed to it, or will the present generation adopt a modified, an easier, and a more fashionable substitute? For the sake of the precious truth itself as well as for the sake of those who bear our name, should I regret if the latter becomes their choice. At the same time, should such a choice, unhappily be made, I entertain no fear that the Truth in its purity, handed down as I cannot but believe by the head of the Church through Fox, Penn, Barclay, and their associates, will ever long be without supporters, even though those who may be called “the children of the kingdom” should be no longer worthy of the high and holy calling.

It may, and I hope it will be, that the crisis which has come upon us, will have a salutary effect in sifting those from the Society “who say they are Jews but are not;” that so the old leaven being purged out, the body may become a new lump.

In the present and approaching conflict, therefore, those to whom the genuine original principles of truth are precious, will find that they have need to be prepared—to “stand fast, and quit themselves like men”—to “be strong in the Lord and in the power of his might”—to “take unto them the whole armour of God; and having done all, to stand;” nothing fearing, nothing doubting; nor yet dismayed, though reproach should be their portion, yea, although they may be called sowers of discord among brethren, and lovers of strife, let them remember that upon those of whom “all manner of evil is said, *falsely*,” the blessing will evermore rest.

ONE OF THE OLD SCHOOL.

Correspondence.

JOSEPH JOHN GURNEY'S LETTER.

To the EDITORS OF THE BRITISH FRIEND.

ESTEEMED FRIENDS,—A letter from Joseph John Gurney, published in the “*Friend*” of the present month, having unexpectedly come under my notice, I feel disposed to make a few observations thereon. While I consider many passages in this letter open to remark, I shall confine myself for the present, to the first, or opening paragraph, and to some reflections arising from its perusal. I strongly object to the uncourteous and supercilious tone in which John Wilbur is alluded to at the commencement of this letter, as prejudging an unsettled case, and calculated to prejudice any future steps towards a reconciliation. J. J. Gurney assumes, that “John Wilbur, in consequence of setting at defiance (as he terms it) the good order established amongst us, has been separated from the Society by his Monthly Meeting, and his disownment confirmed by the solid and deliberate judgment of the Yearly Meeting of which he was a member.” Now, if all this were settled and confirmed to the general satisfaction of the Society, both here and on the American continent,—if the delinquency of John Wilbur were incontestably proved, and the discipline exercised against him generally believed to have been forbearingly and impartially administered, *then* there would have been some ground for treating John Wilbur “as a heathen man and a publican;” but as these are the very points at issue, it would have conducted more, I think, to the “harmony and unity” of the body, if this letter had never been published.

Having stated my views thus far, I now turn to that

portion of our religious society, whose sympathies, at least, are excited on behalf of John Wilbur and his adherents, with a view to allay, as much as in me lies, the irritation which this letter is too well calculated to produce; and to offer a few remarks, as a dissuasive against any thing like fighting with the same weapons. The controversy in our Society, originating in the late secession in New England, is of an absorbing and exciting kind; and great is the need for the exercise of care and watchfulness, lest the infirmity of human passion, or the blind zeal of party-spirit, carry us beyond the safe limits of true Christian moderation. "Zeal," says William Penn, "ever follows an appearance of truth, and the assured are too apt to be warm." The truth will establish itself whatever the opposition it may have to encounter, or whatever may be the character of its advocates; yet it behoves us also to reflect, that we may, by the weapons we employ, if those weapons be not of heavenly temper, materially obstruct its advancement, and delay its final consummation. And in proportion to the depth and sincerity of our convictions, will be the desire raised that nothing of a personal or party character may be suffered to prejudice our minds, in so holy a cause as the ascendancy and establishment of that great principle of light and life, which it was the end and aim of our forefathers in religious profession, unceasingly to illustrate and enforce. Neither will the attention of the true disciple be too much concentrated upon the A's and B's in this controversy; yet, as the exponents of principles which he holds dear, will he honour them for their works' sake. Thus, being preserved from apathy and indifference on the one hand, and intemperate zeal on the other, we shall endeavour, in the meekness of wisdom, to maintain the important testimonies given us to bear; and in our day and measure, be instrumental in hastening the coming of that glorious period, when "righteousness shall cover the earth as the waters cover the sea."—Yours,

1st Month, 14th, 1846.

X.

J. WILBUR'S NARRATIVE, &c.

To the Editors of THE BRITISH FRIEND.

DEAR FRIENDS,—I observe in your last number, a proposal from a correspondent to republish John Wilbur's "Narrative and Exposition" in this country. Now, although I am one of those who believe John Wilbur to be sound in principle, and unjustly disowned by the New England Yearly Meeting, I greatly regret his having published so much of detail, in reference to the disciplinary proceedings in his case.

Let us always bear in mind, what you so justly remark, that it is with *principles*, not with persons, that we have to do; and I think the book might be so *abridged* as to be more calculated for general perusal.

It is not so much a matter for discussion with us, through *whom*, or by what stretch of arbitrary power, John Wilbur lost his membership, as whether there is or is not unsoundness among us; and in arriving at a just conclusion on this point, I think the appendix to John Wilbur's book would be very useful; and should be well satisfied to see that part, together with his beautiful and instructive concluding address, reprinted and widely circulated, omitting a few words, which, I think, might be spared with advantage.

My own feelings, with regard to the state of things within our pale, are those of such deep interest, that I feel some hesitation in expressing any thing like an individual sentiment—but it does appear to me an incontrovertible fact, that modern and modified doctrine and practice have, to a great extent, taken the place of ancient and primitive Quakerism; and what is most of all to be deplored, that the Society, as a *body*, has,

in more cases than one, given its sanction to that which is not of the truth.

We may not, perhaps, question the motives of those who are endeavouring to improve upon the faith of our forefathers, and who think that by giving up a little, and by smoothing down a few asperities to suit the present times, and to render our profession more inviting to others, much may be gained both in numbers and strength; but I believe our safety lies in keeping close to first principles, for surely we have nothing to spare; and if ever ancient beauty is seen in the Society, it must be by ancient faithfulness—even that in which our honoured and beloved predecessors held forth their testimony to the cross of Christ, and the power of an endless life to a corrupt and benighted, though highly professing world.—I am, with love, your friend,

J. G.

1st Month, 10th, 1846.

CAPITAL PUNISHMENTS.

To the Editors of THE BRITISH FRIEND.

DEAR FRIENDS,—I have, at different times, read in your important monthly periodical, valuable and very interesting articles—but none, I think, has ever exceeded in interest, the striking paper from an American journal in your No. for 11th month, bearing on *Capital Punishments*. A more affecting and thrilling statement has, indeed, perhaps seldom been seen. It seems to me to speak volumes as to the impolicy and danger, not to refer to the cruelty and inefficacy of these punishments. Had not Divine Providence mercifully averted it (for so I cannot but view the case), a person *WHOLLY INNOCENT*, and recently united to an amiable female in the tenderest of relations, would have been sacrificed to popular resentment—for there was no sort of proof—and his character, as it would appear, even branded with added execration.

I would wish to suggest, through the medium of your Miscellany, to Societies united to promote the *ENTIRE ABOLITION of Capital Punishments*, the *REPRINTING* of this important and deeply affecting paper *entire*, in the form of a *cheap tract*, and circulating it as extensively as opportunities can be found. As I have said, I think it speaks volumes; and, as a well-authenticated narrative of facts, will, I feel persuaded, carry with it, and justly so, great weight.

Sincerely desiring, therefore, that the Committees of these excellent societies may effectively take the matter into consideration, and that under their care we may shortly see this important communication circulated hither and thither in the shape of a *Cheap Tract*, for which I cannot doubt the needed small expense would be readily subscribed, I remain, your affectionate friend,

J.

LONDON, 12th Month, 1845.

ENROLMENT OF THE MILITIA.

To the Editors of THE BRITISH FRIEND.

DEAR FRIENDS,—The contemplated act of the Government, in the enrolment of the Militia, is a subject of great importance, both as regards the welfare of our religious Society and of the community at large, and claims our very serious consideration. That this uncalled-for step will be taken by our rulers, there can be no doubt, unless a very powerful demonstration against it, on the part of the friends of Peace, should be the means of setting it aside. The Peace Society in London has already memorialized Sir Robert Peel, and should they receive such support and pecuniary assistance from their friends as will enable

them to carry out their plans, the Committee intend, by holding meetings, and in other ways, to draw public attention to the subject; but from the increased efforts which have been made by them of late, their funds are more than exhausted, notwithstanding the liberality of a few individuals; and the Committee are unwilling to involve the society more deeply.

I would, therefore, earnestly appeal to the members of our Society, whether the present is not a time when they are peculiarly called upon to examine if they practically hold the principles of peace which they profess, and are openly proving their adherence to those principles, by disseminating a knowledge of them in their various localities; by aiding the Peace Society in liberally contributing to its funds; and by promoting the cause of Peace in every consistent way. I deeply regret the apparent lukewarmness of Friends on this subject, and I think it must arise from their not having given it that attention which its great importance demands. Z.

1st MONTH, 10TH, 1846.

LIBERTY SPIRITUAL.

To the EDITORS of THE BRITISH FRIEND.

If you will allow a place in your forthcoming number for the following extract from a short treatise by William Penn, entitled "A brief examination and state of Liberty Spiritual," &c., I think it will be very properly brought into view; indeed the whole tract seems as applicable to the present day as to the time in which it was written. It is by way of dialogue, and will be found, I think, in the 2d volume of Penn's works. It is as follows:—

"QUESTION.—But though this be true, which hath been alleged for heavenly concord, yet what if I do not presently see that service in a thing that the rest of my brethren agree in; in this case, what is my duty and theirs?

"ANSWER.—It is thy duty to wait upon God, in silence and patience, out of all fleshly consultations; and as thou abidest in the simplicity of truth, thou wilt receive an understanding with the rest of thy brethren about the thing doubted. And it is their duty, whilst thou behavest thyself in meekness and humility, to bear with thee, and to carry themselves tenderly and lovingly towards thee; but if, on the contrary, thou disturbest their godly care and practice, and growest contentious, and exaltest thy judgment against them, they have power from God to exhort, admonish, and reprove thee; and if thou perseverest therein, in His name to refuse any further fellowship with thee till thou repentest of thy evil." J.

BROOKFIELD SCHOOL—IRELAND.

To the EDITORS of THE BRITISH FRIEND.

DEAR FRIENDS.—It was very gratifying to me to see your notice of Brookfield School (Ireland). I have, for some years, regarded this institution as likely to become, in some measure, a model for all our Society Schools, and I should be glad if you thought fit to add a few particulars from its last report, as to the mode of occupation of the children, and the manner in which the land is farmed; also, to advert to the striking fact, that each child is actually repaying, in the shape of labour, considerably more than a third of the whole cost of food, clothing, and education.

This reduction of expense, though an important feature, is not the most so; the benefit to the children themselves, irrespective of cost, is the most pleasing part of the system, which seems to have been signally blessed in its operation. In the first place, it is now an ascertained fact, that the great number of hours usually occupied in study, cannot be profitably so spent, but that mental culture is assisted by manual

exercise. In the second, it is one of the greatest advantages children can possess, to have been trained to useful labour, whether agricultural or handicraft; to say nothing of the delightful feeling inspired by this system—the feeling, that while healthful exercise is afforded, time is not wasted, but a real profit is obtained therefrom.

Many Friends seem slow to open their eyes to the facts brought to light at Brookfield; but I trust its simple and unostentatious proceedings will be the means of working a change in many establishments which are now much too expensive, and fall far short of fitting our youth for the stations which they may have to fill in after life.—I am, &c., J. G.

MILITIA AND ANTI-MILITIA CLUBS.

To the EDITORS of the BRITISH FRIEND.

RESPECTED FRIENDS,—In the town of Newcastle, it is said, there are upwards of 100 Militia Clubs.

I have been invited to join an "Anti-Militia Club." It is to be composed of those parties, (not confined to Friends, or originating with them,) who conscientiously refuse to fight, or hire others to fight for them. That is, should the lot fall on any of its number,—he refuses to stand, or to find a substitute. The law takes its course, and his goods are distrained on. After this, the "Anti-Militia Club" steps in, and shares his loss,—the members thus bearing each other's burdens.

I see no impropriety in a Friend belonging to such a club; but should be glad of some other opinion beside my own.

Are there such societies in other towns? and do Friends join them? L. R.

VACATIONS AT OUR PUBLIC SCHOOLS.

To the EDITORS of the BRITISH FRIEND.

RESPECTED FRIENDS,—Two or three questions, which I find it very difficult to solve, have repeatedly occurred to me in connection with this subject.

I. Since, in almost all respectable boarding schools, an annual vacation is allowed, how is it that Friends have agreed to exclude the privilege from their schools?

II. Since, in seven out of our eight* public schools, a periodical vacation has been found very beneficial, how is it that we have so much hesitation in trying it with the eighth?

III. Since, in three out of the seven schools referred to, an annual vacation has been found, by experience, more advantageous than a biennial one, why is not the same practice introduced in the other four?

I believe the following is a correct summary of the present practice of our public schools in this respect.

At Sidcot, Wigton, and Penketh, an annual vacation; at Croydon, Rawden, Sibford, and Ayton, a biennial one; at Ackworth, no periodical vacation. Why is all this diversity of practice? It would seem to me calculated to be extremely useful, could we but have publicly recorded, the experience on this subject, of those most closely connected with our public schools. I believe it would be found, that their testimony is unanimously in favour of an annual vacation. It is well to be deliberate in introducing supposed improvements; but, when once it is well ascertained, that any given change will be an improvement, there is no wisdom in needless delay.

In looking at this subject, and reflecting on the various advantages arising from vacations, it seems surprising that we have so long been willing, in part at least, to sacrifice them. The beneficial effects upon

* Schools intended for the richer classes not included.

the children—by softening the character, bringing the gentler feelings into play, and drawing out the social affections; the advantage in many ways, religious and otherwise, of free intercourse between parent and child; the benefits arising to the teachers, both with regard to their health (which imperatively demands it), and by giving them opportunities of mingling more freely in mixed society (from which their occupation in a great degree excludes them); together with the varied advantages accruing to the institution itself; make, altogether, such an accumulation of good as, I believe, when fairly weighed against the slight disadvantages and inconveniences connected with it, would show an almost overwhelming preponderance in favour of *annual vacations*. O. E.

IMPORTANT HINT

TO MEMBERS OF THE "BOARD OF GUARDIANS."

To the Editors of THE BRITISH FRIEND.

RESPECTED FRIENDS,—A writer in the *Suffolk Chronicle*, of the 10th inst., on this subject, says, "I am frequently engaged in visiting the dwellings of the poor receiving assistance from their parish. I constantly meet with cases of illness or of ill health, where a stated quantity of beer or porter is allowed by the board, at the recommendation of the parish doctor, where tonics are needful. Now, I earnestly recommend your attention to the fact, that, by yielding to these representations, you are sparing the pocket of the doctors, who receive amply to meet all they expend on the poor, at the expense of the parish; and the poor, from this injurious use of intoxicating drinks, when they ought to be supplied with the doctor's tonic medicines, often contract drunken habits, and eventually, therefrom, become a total burden on the parish. It would be better to allow meat, and tell the doctor to send his tonics for a week or two, and not be the means of incurring great burdens on that parish from which he receives an annual allowance to meet such needful medicines. A word to the wise is sufficient.

As many of our Society are on Boards of Guardians, this important hint is deserving of their attention, and, if acted on, might be made very useful. A. S.

GREAT WESTERN RAILWAY.

To the Editors of THE BRITISH FRIEND.

RESPECTED FRIENDS,—On taking up our county paper the other morning, I read with surprise and sorrow, an announcement that the Directors of the above Railway had resolved on presenting the sum of £300 to the Ascot Heath Race Fund, and which prize was likely to be contended for in the ensuing summer.

Now, if the Company are really getting money at such a railway pace, it is a pity they do not adopt a better plan of disposing of it. Let them tax the speed and power of their engines to the utmost, consistent with the safety of the public; but that they should devote a portion of their surplus capital, as a premium to overtax the strength and energies of one of the noblest animals of the brute creation, calls loudly for remonstrance from every reflecting individual, but more particularly from those connected with the railway; and over whose property, the Directors may be considered as acting in the capacity of trustees.

It is not to be expected, that the private views of a few shareholders should influence or control any act of the Directors; but if any Members of our Society (and doubtless there are some) who have a pecuniary interest in the railway, can allow such a circumstance to pass without comment, it appears to me as though their hands were scarcely clean of encouraging, although indirectly, a cruel and demoralizing pastime.

It would be very gratifying, if at the next meeting

of the Directors, a letter signed by shareholders could be laid on the table, expressive of regret at such a misappropriation of money; accompanied with an earnest hope, that a similar resolution might not be again adopted.

Were I a shareholder in the Great Western Railway, I confess I should feel annoyed at the prospect of £300 of the company's money passing into the pocket of some aristocratic gambler.—Yours, &c., Y.

INFIDEL TURKEY AND CHRISTIAN ENGLAND.

To the Editors of THE BRITISH FRIEND.

RESPECTED FRIENDS,—A writer in *Blackwood's Magazine*, for this month, says, "In Turkey, the criminal code has been so much amended, that the extreme repugnance of the present Sultan to sign death-warrants, even in cases which in this country, would be considered as amounting to wilful murder, has rendered capital punishments extremely rare."

A contributor to another periodical makes the following comment on the above: "Hence, we much doubt, whether benighted Constantinople would offer such ghastly exhibitions, as have this week taken place in Christian London. The Divan does not shed blood in revenge; the Council of St. James's still demands an eye for an eye, a tooth for a tooth, after the old Jewish custom. The English minister hangs according, as he says, to the Bible, whilst it would seem the barbarous Turk legislates in the benevolent spirit of the New Testament!"—Yours, T. F.

Maidstone, 8th of 1st Month, 1846.

HYDROPATHY—FEVER.

To the Editors of THE BRITISH FRIEND.

ESTEEMED FRIENDS,—Having felt much interest in regard to the subject of Hydropathy, I was glad to observe a letter respecting it from one of its most popular advocates, Dr. E. Johnson, in your last number. His testimony to its many excellencies is very satisfactory; but I was greatly disappointed at the entire absence of all allusion to the cure of Fever, by the agency of water. In nearly all the publications I have met with on this subject, a chief, if not its chiefest, excellence, was stated to consist in the generally certain and rapid cure of Fever, in most of its varied forms. By accounts from Graefenberg, it would appear that an instance of failure is seldom if ever known; but in Dr. Johnson's letter, I do not observe that Fever is so much as mentioned in the list of diseases curable by Hydropathy.

I shall be obliged for an explanation of this extraordinary circumstance, and am, your friend,

AQUARIUS.

Bristol, 1st Month, 7th, 1846.

DR. JOHNSON'S REPLY.

SIRS,—I have just read the letter of Aquarius which you were so kind as to forward to me. He seems to have mistaken the "observations" published in your journal, for something like a treatise on Hydropathy, or an exposition of its general uses and merit. But they were merely a few cursory remarks appended to my "prospectus of terms," in order to fill up the spare room on the sheet; and had reference, chiefly, to such cases as are usually sent to an establishment—chronic cases. They were sent to your journal by a highly-esteemed and valued friend, without my knowledge, until afterwards.

I am glad, however, of this opportunity, to declare my conviction—indeed my *certain knowledge, derived from experience*—that it is (I mean the treatment) even

more efficacious in acute diseases—fevers and inflammations—than in chronic. I believe there are no known means by which the pulse can be so quickly reduced, and the temperature of the skin lowered, as by the wet sheet, in cases of fever. And in acute diseases generally, I believe, that (except the lancet) the wet sheet is the most powerful remedy which we possess—and I have declared this to be my opinion, in a new work which I have now in the press.—I am, Sirs, your obedient servant, EDWARD JOHNSON.

Stanstead Bury House, near Ware, Herts,
17th January, 1846.

REPLY TO JOSEPH JOHN GURNEY'S LETTER.

To the Editors of THE BRITISH FRIEND.

DEAR FRIENDS,—I have perused a letter from Joseph John Gurney, in the last Number of the "Friend," in which he charges John Wilbur with indulging a wrong spirit, and setting at defiance the good order of the Society, for which he is said to have been disowned by his Monthly Meeting, and the disownment confirmed by the *solid* and *deliberate* judgment of his Yearly Meeting.

How far this statement is borne out by the facts, may be seen by reading *both sides* of the controversy; and I would particularly recommend the perusal of John Wilbur's "Narrative and Exposition," &c., which may be read safely by any one, without danger of being "defiled by the pitch." This is the book which, above all others, J. J. Gurney is afraid we should read, because it exposes his own unsoundness of doctrine, his unbrotherly conduct, and the arbitrary and oppressive proceedings of his particular Friends of New England, towards John Wilbur. I say his unbrotherly conduct; because, when John Wilbur treated with him privately respecting the doctrinal errors contained in his writings, he refused to give him that explanation or satisfaction which is due from one Brother to another, but sheltered himself behind the certificate of unity which his Friends at home had improperly given him; and disregarding the command of Christ, and the good order of the Church, to endeavour to be reconciled to a Brother who had aught against him before offering his gift, he pursued his course.

His New England friends, however, soon relieved him from his embarrassing situation; and began to treat with John Wilbur for defamation, in that he had spoken to a Brother Elder on the subject; and for stubbornness, in that he would not retract the truth which he had spoken; and for this, and this alone, this worthy man was treated in a very harsh and unchristian manner, and ultimately disowned—not by his own Monthly Meeting as will presently appear, but by another body—and this *without a hearing*, as his opponents of New England themselves admit, in their own statement of the case.

With regard to the disownment of John Wilbur, and the confirmation thereof by the *solid* and *deliberate* judgment of the Yearly Meeting, let the facts speak for themselves; for, be it known, that John Wilbur's *own* Monthly Meeting cleared him of the charges brought against him, and refused to disown him, though strongly urged to do so, by a committee of the Yearly Meeting, (a committee of the favourers of J. J. Gurney) who appear to have been the majority in numbers, and to have had the sway of the Meeting. This committee were very overbearing in their conduct, and seemed resolved to accomplish their object, right or wrong: South Kingston Monthly Meeting, to which John Wilbur belonged, was therefore laid down in a manner contrary to the rules of the Society; and

the Members were joined to another Monthly Meeting* more willing to do the bidding of this committee; and by this Meeting, he was proceeded against on the same charges in a summary and disorderly manner, and disowned. His own Monthly Meeting, too, was broken up, and deprived of its official character *pending an appeal* from it to a Superior Meeting, contrary to every principle of justice and equity; for, until the appeal was determined, the Monthly Meeting, of right, existed, and its Members were not amenable to the discipline of any other Monthly Meeting. Such proceedings may find a parallel during the Hicksite controversy; but they would not be tolerated in any—the worst civil institution in Old England.

J. J. Gurney makes a fair show of submitting to the decision of the Morning Meeting, any objections to his writings coming from any Friend of *weight* and *consistency*. It may be that few of the objectors will reach the standard he has set up, when he himself is to be the sole judge; and should the objections chance ultimately to reach the Morning Meeting, no doubt they would easily be answered or explained away to that meeting's satisfaction, especially in the absence of the objectors. It is hardly to be expected at the present day, that that meeting would impeach itself in now condemning works which it has suffered so long without objection, and their author without rebuke. Yet I agree with J. J. Gurney, that the Morning Meeting is as much attached to the fundamental doctrines of Christianity, and the distinguishing views and practices of Friends as himself; but I cannot quite understand his expressed willingness to modify, strike out, and even publicly renounce any passage in his writings, which he cannot explain to the satisfaction of the Morning Meeting, if he be resolved not to sacrifice one particle of the "truth as it is in Jesus," to please or satisfy any man or body of men whatsoever, unless he be confident that the Morning Meeting will do nothing contrary to his wishes.

But the Morning Meeting is not the sole judge of doctrines; every member of the Society may judge for himself, and is at liberty to controvert the published opinions of any other member, which he deems to be unsound. John Wilbur has made some selections from the writings of J. J. Gurney, and placed them in juxtaposition with extracts from the writings of some of the early Friends, and the contrast is striking, even to a superficial observer. No unprejudiced mind can peruse these extracts without admitting the great discordance of J. J. Gurney's views with those of Friends. Out of the Society this fact is well known, and often acknowledged;† but Friends, themselves, have been slow of heart to believe.

If J. J. Gurney be really desirous of promoting harmony and unity in the Body, as he professes to be, let him endeavour to convince those of his friends who have long felt and expressed dissatisfaction with his opinions that they are mistaken; for, unless this course be adopted, or Friends take up and investigate the matter impartially, dissatisfaction and uneasiness will continue and increase, until another schism is produced in the Body.

II.

22 The editors are at liberty to give the name of the writer to J. J. Gurney, if required.

FRIENDS AND THEIR OPPOSERS.

For THE BRITISH FRIEND.

In Dr. Henderson's work on Inspiration—in Jelf's Bampton Lectures—in Dr. Wardlaw's "Friendly Let-

* Greenwich.

† Take, for instance, the opinions of Ralph Wardlaw in his "Friendly Letters to the Society of Friends."

ters," and more recently in Dr. Halley's elaborate treatise on those called "The Sacraments," the views of Friends are strongly impugned; and, in some instances, misrepresented or misconstrued. Now, these authors are all of high standing and influence in their several communities and in the religious world at large; and doubtless, their unrefuted assertions find ready acceptance with their numerous readers, both in and out of the Establishment. In Dr. Halley's learned treatise on "The Sacraments," so called, he has, in course of his work, attempted a reply to the views of Friends on these points, in such a way that some of the religious reviewers give him credit for having stopped the mouth of every non-ritualist. "Barclay's" thesis on the subject, as well as "Gurney's observations," are, in their opinion, completely set at rest and overturned. Whether Friends, at this day, incline to contend for their faith and the testimonies given them to bear, remains to be seen; but it may be remarked, their forefathers in religious profession were not backward to give an answer to every influential opponent, who called in question their scriptural testimony on this, or any other subject. It is not clear to me, but that the principles of Friends were better known in the first fifty years of their rise, than they are at this present day. This might, perhaps, be accounted for by the fact, that there were then more preachers and more writers in the Society engaged in defence of their principles, particularly controversial writers, than now. When a paper, or pamphlet of defence, was put forth by Friends, many were anxious to read it; some for information and some for the purpose of counteracting its object; but the tendency of all this was to spread a knowledge of the Society's principles, and to create a desire to know more about them. I incline to the opinion that the time may be at hand when it will devolve upon the Society as a duty, to neglect no fair opportunity of answering any reputable impugner of their religious faith, by giving a reason for the hope that is in them. Controversy, and more particularly religious controversy, is regarded by many as an evil to be shunned at all hazards. Controversy, in its most unamiable aspect, may be defined *contradiction*; but whilst there are good and evil principles in the world, there must, of necessity, be contradiction. Controversy does not, of necessity, imply anger, wrath, or evil speaking, but may be subservient to the cause of pure religious truth, and in charity with all, and a desire that all may come to a knowledge of the truth, as it is in Jesus. Our Saviour, and his apostles, had a *life* of controversy; and this, in great measure, was the lot of our early Friends. It will not assist us to cry Peace! Peace! when the enemy is attacking the citadel; neither may peace be purchased at the sacrifice of principle; the standard may not be lowered to conciliate an enemy within or without the gates, either quietly or more openly.

When Shishak, king of Egypt, came up to war against Jerusalem, Rehoboam suffered him, for peace sake, to take away the three hundred shields of beaten gold which his father had made; and what did peace-loving Rehoboam do? why, he substituted in their stead, *brass* shields: the same thing in form and substance, but oh! how changed and depreciated in value. How was the honour of his father's throne compromised in the sight of all the Lord's people and the world! We may be instructed in our present condition by the recital of this anecdote from sacred writ, that peace may be purchased at the expence of principle, and that then, it is too dearly paid for.

Controversy, such as Friends in the present day would be likely to use, might be conducted on Christian grounds; and, though holding forth the language of faith and firmness, might rather conciliate than

offend. "Soft words and hard arguments" should be their motto, whenever it might be right for them to hold the controversial pen. It is by collision and contact that the truth is often brought to light; as by the action of the flint on the steel, the spark is elicited.

Dr. Halley, in defending (against the Baptists) the practice of *sprinkling* infants, argues, that the difference of opinion as to the form of administering water-baptism, is in favour of the rite, and not against it. To this objection of the Baptists, he supposes the case of a Quaker, denying the necessity of water-baptism under any form, because of the contrariety of practice in those who use it; and asks the Baptist what he could say to this. Now, it appears to me, such an argument is calculated to mislead the reader from the true ground of a Friend's scruple against water-baptism, if left there. No "Friend," I suppose, would make his objection to water-baptism on the mere fact of the many conflicting opinions as to the meaning of the rite, or to the proper mode of administering it, whether by immersion or by sprinkling, to adults or to infants, to believers or to unbelievers.

Although this is not the *ground* of a Friend's objections to the rite of water-baptism, the discordant views of those who practise it, as to its efficacy and the right mode of administering it, are too remarkable to be overlooked in the search after truth. This may be briefly shown in the case of the Baptist minister and the clergyman; each one denies the validity of the other's mode of baptizing; the one, because it is not done in his way, by immersion; and the other, because, in his opinion, none but those who are canonically ordained have any authority to baptize;* and both conclude, that any other form or manner than their own, respectively, is without scripture precept, or example, and of no validity whatever. The searcher after truth may now inquire, which of these leaders of the people he is to believe and follow? The Baptist replies, "Follow me; for I am right, and I can prove it." The clergyman rejoins, "Not so, but follow me; for I am right, and I can prove it." The honest inquirer is thus thrown back on his own resources; and, with the New Testament in his hand, he searches for the truth himself, sincerely desiring that he may be favoured with a portion of divine illumination on his path, so as to find it. Here, then, at length he discovers the true ground of Friends' testimony, that water-baptism is *not* an ordinance of Christ's appointing, and therefore not obligatory on his followers; and, whether administered by this or that *man*, or in this or that *form*, it is altogether a useless and unnecessary ceremony; and more than this, its tendency is to invalidate the one true baptism, that of the Holy Spirit—the *only* baptism of Christ.

J. P.

THE NEWSPAPER PRESS.

A SERIES of lectures on Religion and Morals is now in course of delivery in Glasgow. The eleventh of the series, "On the influence of the newspaper press for good or evil," was given on the 14th instant, by William Anderson, one of the Dissenting ministers of our city. As the lecturer is one whom we esteem, and as the subject is one of interest to readers in general, and particularly to ourselves, we subjoin a brief outline of his observations:—

"Though the liberty of the press concerns every species of publication, yet since it perhaps concerns the newspaper most deeply, the present appears to be a suitable opportunity for making a few remarks on this important subject—of the importance of which this generation is in some danger of losing sight, in consequence of their liberty in this respect being

* And this applies to other Dissenters.

so freely enjoyed, with but little curtailment. Were we citizens of any other kingdom in Europe we would appreciate the advantage more highly, and we have need of being kept watchful for its preservation, lest we should be reduced under a despotism as galling as theirs—for an attack on the liberty of the press, as being the centre and heart, is an attack on liberty universally.

"The saying of Junius, that 'The Freedom of the Press is the Palladium of our Liberties,' has passed into one of our most favourite maxims. But there is a beauty and a force in the classical allusion, which have escaped the observation even of many scholars, and which possibly Junius himself did not perceive. The palladium was an image of Pallas, which it was fabled had been dropped down from Heaven, and which being deposited in the citadel of Troy, the Trojans were assured that their city would be impregnable so long as they preserved the sacred gift. Accordingly, it was not till Diomed and Ulysses robbed them of the image that the Greeks prevailed against them. The mythology of this, notwithstanding its idolatry, contained an admirable philosophy. Pallas was a name of Minerva, the goddess of wisdom, the preservation of whose image was represented as being the security of Troy; and were we at the present day to construct a symbolical representation of Wisdom as the Palladium of our commonwealth, how could we do it so expressively as by representing her in her angel form, not like her of Troy brandishing an idle spear, but working the printing press as the engine of her power.

"There are these three things necessary for the defence and protection of the cause of liberty:—First, the enlightenment of the people, so that they be possessed of the knowledge which, in every department of life, gives power; secondly, the combining of them in the pursuit of the same objects, and by the same means, so that they may act with that union which is strength; and, thirdly, the exposure of corrupt men to the condemnation of public opinion. Besides this, even when legislators and judges are patriotic, they not only need information respecting the circumstances and feelings of the people, that the laws and their administration may be wisely accommodated, but have also need of arguments and suggestions coming up to them from the ranks of the people, where there frequently exist an intelligence and power of mind superior to their own.

"What, then, is the instrumentality which the genius of liberty may employ for effecting these important ends? In former times her chief dependency was the rostra of the forum; and once, in an interesting period of our national history, the pulpit of the church. The sermons of Knox and his brethren supplied in those days the place which newspapers occupy in ours. How inadequate these two kinds of instrumentality were to the work which was demanded of them, needs but little illustration. What of great consequence, comparatively speaking, could be effected by the orations or philippics of the rostra? No wise patriot, indeed, will either despise or neglect the occasional public convocation of citizens for the animating of one another in the common cause; and the right to meet, deliberate, resolve, and petition, is a characteristic of British liberty much to be prized and guarded with jealousy. But how rarely can such meetings be held—how few comparatively can attend them—how insufficient is any knowledge which can be imparted at them. Were not the press to go before them with its preparation of the minds both of orators and hearers, and follow with its publications of speeches and proceedings, how trifling would be the result.

"Let us therefore turn to the contemplation of the press, especially of the newspaper press, as the main confidence of the sons of freedom. Reflect first how far its influence extends. Instead of the few thousands of the forum, 'its line,' if I may use the phraseology of the scriptures, 'goes out' through the millions of the nation, instructing, warning, animating, uniting, and directing the friends of truth and justice; and exposing the corruptions of the wicked so as to paralyse them with terror. Yea, 'its words' go to the end of the world, sounding over the sea and encouraging the free-men there, who may return us their congratulations, so that a brotherhood of liberty is established throughout the earth. And instead of being merely a passive recipient of the communications of others, if thy spirit labour with some great thought of its own conception, when yet, as a lone shepherd far among the mountains, thou canst find none to whom to

impart it—send thy thought to the press; as if by electrical communication it will inspire it into the minds of the millions of thy countrymen, till, the charge being full, the bolt will be launched and they will sing thy triumph as they sung that of the shepherd of old with his stone and sling.

"Reflect, in the second place, on the frequency and reiteration of the lessons of the press. Lest we should be slow to learn, or lest our ardour should cool, once a week, twice a week, thrice a week, six times a week, with line upon line does it tender its instructions, and urge us with its appeals; and this not only at stated times, which we may have arranged for attending to its counsel; but at all seasons of leisure—when dinner is being prepared—when we sail in the ship—when we travel in the carriage—at the inn at all times, and everywhere presenting itself for our companion, and saturating our minds with its thoughts. Time would fail me in attempting to enumerate, even in a classified form, a tithe of the subjects on which the press communicates information. I therefore call on you to reflect, finally, when reviewing the nature of the powers of the press, with what solidity, and at the same time interesting variety of mode, it acts as an instructor and mover of the feelings. With its narratives of facts—with its tables of statistics—with the disquisitions of its essayists—with extracts from learned books—by solid argument, by wit, by pictures, now of sharp and potent lesson. Over all presides the oracle of the editor—honour to whom honour is due—the master spirit of the wonder-telling sheet, assisting us to form a judgment from the various materials which he has collected into it, and adding new matter of his own for our instruction and guidance.

"We are now prepared, friends, for pronouncing our judgment, that it was no vain flourish of oratory when Sheridan uttered these memorable words in Parliament: 'Give the Ministers a corrupt House of Lords, a servile House of Commons, with the key of the Treasury and the patronage of the Crown; but give me the liberty of the press, and with this mighty engine I will overthrow the evils of corruption, and establish the fair and original form of the constitution upon their ruin.'

"In this high eulogium, you will observe that there are the three following things supposed to be granted. First, that the press be free; secondly, that it be well conducted; and thirdly, that the people take advantage of its instructions.

"In respect of the law of the land, and the administration of that law by juries, matters are not altogether what we might wish, but the measure of liberty here is large and nearly perfect. The only alteration needed is the liberation of truth from the law of libel. According to the present form of that law, truth itself, if injurious to character or business, is deemed libellous; and, consequently, much in the character of public men which ought to be known, is repressed." The lecturer contended that were the press fully free in this respect, there would be much less slander and gossip than under the present law, inasmuch as the liberty of reaction would be so fully allowed as to put to silence idle and malicious persons, by fully exposing their character and purposes.

"In order to the press accomplishing the purposes mentioned by Sheridan, the lecturer remarked that it must be well conducted; and, on the whole, in this respect, the press of this country he deemed in a highly satisfactory state.

"As regards the press, in order to be successful, the people must take advantage of its instructions. In this respect, he contended the press was in a most unsatisfactory state. He read the late Parliamentary returns in support of his statement, from which it appears that in 1843 there was little more than a million paid by the entire people of the United Kingdom for newspapers, which, though seemingly a large sum, was not one shilling to each individual! He said that each family should select at least one paper which it deemed most worthy of support, for the perusal of every member. The lecturer finally cautioned his audience against giving up their judgment to any editor. While editorial articles often help to interpret passing events, they should be read with reserve, the reader always calling into exercise his own judgment."

THOMAS KITE OF PHILADELPHIA.

For THE BRITISH FRIEND.

DIED on the evening of the 25th of 1st Month, 1845, at his residence in this city, THOMAS KITE, a truly

valuable minister of the gospel of Christ, in the sixtieth year of his age. He was for many years a diligent labourer in the Lord's vineyard, and appeared concerned that his day's work might be done in the daytime. In his removal the church is unexpectedly deprived of an upright pillar, and many solitary individuals of the sweet encouragement of his sympathy and counsel. He had just returned from a short journey, in the service of the Society, when he was attacked by the illness which was permitted, in inscrutable wisdom, to terminate his existence in this state of mutability. At an early period of his sickness, in conversation with a near relative, he queried whether this dispensation were not likely to be the final winding up to him, expressing no anxiety about it, but adding impressively, "How much better to be taken, than to live to bring dishonour on the truth." Two days before his decease a Friend in the ministry, after sitting a while by his bedside, on rising to return home, bade him "Farewell in the Lord." He emphatically repeated the words "in the Lord," adding, "that is every thing—without it nothing." Towards noon on the 25th he seemed to be going, and his near connections were assembled. It was thought right to inform him distinctly that his close appeared to be near at hand, to which he calmly responded, and inquired how long it was probable that he might continue. His wife remarked that they all knew it would be a blessed change to him, for he had been diligently and faithfully engaged in his Master's service. He earnestly replied, "Don't place it upon that ground; it is 'not by works of righteousness that we have done, but according to his mercy he saveth us, by the washing of regeneration, and the renewing of the Holy Ghost, which is shed on us abundantly through Jesus Christ our Saviour.'" He continued, "that he wished to have no confidence in the flesh, nor in any outward thing whatever—that now at the final conclusion and winding up of life, it was his earnest desire for himself and for all, that we might place our whole confidence in the mercy of God through Christ Jesus, and witness a preparation for an admittance within the pearl gates, there to join that blessed company 'whom no man can number.'" After a time of silence, he said, "The working out our souls' salvation is an important work. If it should please my heavenly Father to take me within a few hours, His blessed, holy will be done!" At another time he quoted the language of Samuel Emlen, "Oh this soul is an awful thing! I feel it to be so. You that hear me, mind, it is an awful thing to die! The invisible world how awful!" adding, "What a blessing, at the end and winding up of all things, to feel an evidence of the sustaining presence round about." Again, after a time of solemn silence, he said, "It is an unspeakable favour to know our sins to go beforehand to judgment." To a young Friend he said, "Keep fast hold of the arm of thy dear Saviour. It matters not what are the trials and sufferings we meet with in this life; if they are but sanctified, they will prepare us for a crown of righteousness." With the single exception of a short interval, when his mind wandered slightly, from the effect of medicine, he continued perfectly calm and clear. An evidence of this was his observation, late in the afternoon, when it was queried whether he felt "very composed?" After a little thoughtfulness, he replied, "I feel quiet; *very composed* is a strong word." In the evening he desired to be raised up, and was accordingly supported by two of his brothers until within a few minutes of his close. As he was gradually sinking into a state of unconsciousness as to anything of this world, he uttered indistinctly a few words, which seemed to be, "Going—heavenly Jerusalem—rest—rest." Soon after this he gradually and

quietly sank to rest, as an infant falling asleep; and a holy solemnity was felt to pervade his chamber.—*Philadelphia Friend*, 2nd Month, 8th, 1846.

Reviews.

ESSAYS ON THE PRINCIPLES OF MORALITY, AND ON THE PRIVATE AND POLITICAL RIGHTS AND OBLIGATIONS OF MANKIND. By JONATHAN DYMOND, Author of "An Enquiry into the Accordancy of War with the Principles of Christianity," &c. Fourth Edition, 1842: London: C. GILPIN; SCOTT & BENSON, Carlisle.

IN an age like the *present*, in which, not what is *right*, but what is *expedient*, is unhappily the rule of conduct—when patriotism is but another name for self-aggrandizement—when the profession of the law has little to do with justice—but skill and ingenuity take the place of honesty and uprightness—when the glitter of military glory exalts a man into a hero, whose private character frequently exhibits a tissue of vice—when even the sanctity of religion is made subservient to the interests of the state,—the perusal of such a publication as the one before us, is indeed most gratifying; and we deem it important, that public attention should be increasingly directed to works of so valuable a character.

It is composed of three Essays, on a great variety of subjects, comprehending all the rights and usages of society, in its political and social relations—it is a work of great research and practical utility—the first writers of every denomination, and of different ages, are referred to—*whole* sentences are quoted from the most gifted authors—and it is frequently observable, how, amidst their eloquence, discrepancies arise, and they are proved unsound in their arguments. Our author, in placing his own simple, but explicit reasoning, in juxtaposition with theirs, completely refutes them. There is evidently a constant contest kept up in the minds of these gifted men—between, what they *know* to be right, and their desire to soften the truth, and to make it more palatable and accordant with the practices of polished society. This gives rise to their many subtle arguments, which it is the part of the honest, and fearless examiner after truth, fully to develop—and to set forth what ought to be the rule and guide of our actions. In doing this, the author has displayed much acuteness of perception—soundness of judgment—power of argument—and great perspicacity, in his manner of communicating his sentiments to the minds of his readers. There are no frequent attempts at eloquence, because these essays are not written from motives of ambition, but from the pure and ardent desire of promoting the welfare of mankind. But although the style is plain, it is pleasing; and so convincing, that, to an unprejudiced mind, it appears incontrovertible.

Jonathan Dymond takes a higher standard of morality than most other authors, who have written upon the subject; he is not satisfied with people *just* doing—as much as is required by law or other acknowledged requisitions of society—but he grounds his motives of action upon the Revelation of the Divine Will. It will be instantly perceived, that a system upon such a basis as *this*, brings him into opposition with all other writers upon the subject,—by many, he would doubtless be accused of fanaticism, but let *such* read his essays dispassionately, and at the close, if they are persons of any candour, we think they must acquit him of such a charge.

The chapters in the second Essay upon "Intellectual and Moral Education," "Education of the People," &c., are really excellent. The third Essay "On Political Rights and Obligations," embraces a variety of topics. The chapters "on the Proper Ends of Punishment," and "Punishment by Death," are sound and conclusive. Those on "Religious Establishments"—"Of Legal Provision for Christian Teachers"—"Of Voluntary Payment, and Unpaid Ministry," &c., contain most interesting dissertations. The last chapter on War, cannot be praised too highly; one would think it must carry conviction of the injustice, inhumanity, and contemptible littleness of the whole system, to the mind of any intelligent reader.

In concluding this notice, we cannot but feel much esteem for the writer's abilities, perseverance, and nobleness of intention; and no small degree of astonishment at the industry which could produce such comprehensive Essays, when it

is remembered the author died before he had completed his thirtieth year, and was not a man of literary leisure; on the contrary, was actively engaged in business—and we earnestly hope his work may greatly assist in the cause of the moral regeneration of society—for which the author so devoutly longed. Jonathan Dymond has left behind him a noble memento of his fervent desires for the good of his fellow-men; and such is the estimation in which these Essays are now held by many, that we shall not be surprised ere long to hear of another edition being called for.

Births.

TENTH MONTH, 1845.

- 20th. At Belfast, SARAH, wife of John Pim Jackson, Architect, a daughter; who was named Susan Matilda.
23d. JANE, wife of William E. Milner, Warrington, a daughter, who was named Frances Ann.

ELVENTH MONTH, 1845.

- 8th. JANE, wife of John Hodgson, Manchester, a son; who was named Alfred.
12th. SARAH, wife of Joseph Chrimes, Manchester, a son; who was named Joseph John.
20th. At Pelham, Canada West, North America, MARY, wife of John Bevans, (late of Monto Video,) a son; who was named EDWARD.
30th. At Carlrow, ISABELLA, wife of James Morris, Ironmonger, a son; who was named James Joshua.

TWELFTH MONTH, 1845.

- 1st. At Exeter, ESTHER MARIA, wife of Thomas Sparkes, a daughter; who was named Mary.
14th. MARY ANN, wife of John Priestman, of Latchford, Cheshire, a daughter; who was named Jane Agnes.
15th. At Stanwell, Middlesex, MARY, wife of John Fardon, a daughter; who was named Caroline Deborah.
18th. At Ballitore, HANNAH, wife of George Shackleton, a daughter; who was named Rachel.
23d. At John Street, Bristol, MARY, wife of Isaac Dell, a son; who was named John Edward.
... At North Shields, JANE, wife of Charles Brown, a daughter; who was named Jane Spence.
26th. At West Brook Place, Little Horton, near Bradford, ESTHER ELIZA, wife of John Thistlethwaite, Wool Stapler, a daughter; who was named Sarah Hannah.
28th. At Bristol, CAROLINE, wife of Joseph Y. Sturge, a son.

FIRST MONTH, 1846.

- 4th. At Hull, ANN, wife of Robert Thorp, a son; who was named Charles Henry.
4th. At Wellington Street, Southwark, MARGARET, wife of James Gibb, a son.
5th. At King Square, Bristol, MARIA, wife of John C. Neild, Surgeon, a son.
6th. MARY, wife of Thomas Galloway, Painter, Leeds, a son.
9th. MARIA, wife of John Brown, jun., Earith, Huntingdonshire, a son.
11th. At Dublin, ELIZABETH, wife of Thomas Wright, a son.
14th. At Leeds, MARY, wife of Wilson Armistead, a son; who was named Joseph John.
16th. At Newcastle-on-Tyne, JANE, wife of Edward Richardson, a daughter.
... At Dawgreen, near Dewsbury, REBECCA, wife of David Fox, a son.
25th. At Edinburgh, LOUISA, wife of George Cruickshank, a daughter.
26th. At Union Cottage, Redland, near Bristol, SARAH WALKER, wife of Alfred Tunstall, a son.

Marriages.

TWELFTH MONTH, 1845.

- 18th. At Kilconnor, County Carlow, HENRY WHITE, of Waterford, to PERSIS MARIA, daughter of James and Persis Doyle, of Tullow.
25th. At Ifield, Sussex, DANIEL PIERSON, of Reading, to HANNAH, second daughter of John Robinson, near Crawley, Sussex.

Deaths.

ELVENTH MONTH, 1845.

- 12th. At Northampton, ANN MOLD, aged about 72.
28th. At Carlrow, MARTHA WILLIAMS, aged 82.
AMBROSE LOCKET, of Fenton, Staffordshire Potteries.

TWELFTH MONTH, 1845.

- 8th. Of hooping cough, LAVINIA, daughter of Thomas and Priscilla Alletson, of Birkenhead, Cheshire, in her 7th year; and on the 10th, also, of hooping cough, EDITH ALLETSON, her sister in her 3d year.

- 11th. At Beckingham, near Maldon, Essex, MARY, wife of James Barritt, in her 32d year.

... At Hull, FRANCES YARWOOD, aged 83.
12th. At Chelmsford, WILLIAM, last surviving son of George and Mary Prideaux, of Modbury, in his 16th year.

- 13th. At Wigton, Cumberland, MARY ASBATT, aged about 75.
18th. At Croydon, PRISCILLA, daughter of John and Hannah Sharp, of Friends' School there, aged about 5 months.

21st. At his house, Shapwick, after about 3 hours illness, THOMAS BIDDLECOMB, aged about 60.

- 23d. At Wakefield, after a lingering illness, HENRY GILMORE, apprentice to George Benington, aged 19.

... At Dalston, Middlesex, of scarlet fever, HENRY, youngest son of Frederick P. Everett, late of Reading, in his 6th year.

- 27th. CHARLES EDWARD, aged 7, eldest son of Samuel and Letitia Thompson, of Fordingbridge, Hants.

... At Alton, EMMA, wife of Charles Crowley, of Croydon.

... At North Shields, JANE, wife of Charles Brown, of that place, four days after giving birth to a daughter. (See Births.)

- 28th. At Hook Norton, Oxfordshire, WILLIAM GILKES, late of Buckingham, aged 71.

... At Ackworth, JOHN PILMOR, aged about 68.

- 31st. After a lingering illness, aged 49, ALICE, wife of Matthew Willis, of Aysgarth, Wensleydale.

... WILLIAM HICKES, of Godalming, aged 67. The remains of this dear Friend were followed to the grave by a considerable number of relatives and neighbours, by whom he was much beloved and respected, for the consistency and integrity which marked his daily walk in life.

FIRST MONTH, 1846.

- 8th. At Manchester, JOHN BARRATT YOUNG.

9th. GEORGE, eldest son of John Webster, of Poynton, near Stockport, aged about 17.

- 14th. At Worcester, MARGARET POWERS, aged 65.

16th. At Sunderland, GEORGE, infant son of Henry Binns, Draper.

... At his house, Peckham Rye, after a short illness, THOMAS COX SAVORY, of Cornhill, London.

- 18th. At Brampton, near Huntingdon, aged 65, ANNA MARIA, widow of THOMAS CHRISTMAS, formerly of Godmanchester.

21st. Aged 39, JOSEPH JOWITT FAYER, of Holly Bank, Rastrick, near Huddersfield, of the firm of J. J. and O. Fryer, and eldest son of Joseph Fryer, Toothill Grove.

- 24th. At his residence, Ashley Hill, Bristol, aged 68, JOHN TANNER. His end was peace.

Poetry.

THE WINDS.

We come, we come, and ye feel our might
As we're hastening on in our boundless flight,
And over the mountains and over the deep,
Our broad invisible pinions sweep;
Like the spirit of liberty wild and free,
And ye look on our works, and own 'tis we;
Ye call us the winds—but can ye tell
Whither we go, or where we dwell?

Ye mark as we vary our forms of power,
And fell the forest, or fan the flower,
When the harebell moves, and the rush is bent,
When the tower's o'erthrown, and the rock is rent,
As we waft the barque o'er the slumbering wave,
Or hurry its crew to a watery grave.
And ye say it is we—but can ye trace
The wandering Winds to their secret place?

And whether our breath be loud and high,
Or come in a soft and balmy sigh,
Our threatenings fill the soul with fear,
As our gentle whisperings woo the ear
With music aerial—still 'tis we,
And ye list, and ye look, but what do you see?
Can ye hush one sound of our voice to peace,
Or waken one note when our numbers cease?

Our dwelling is in the Almighty's hand,
We come and we go at His command;
Though joy or sorrow may mark our track,
His will is our guide and we look not back.
And if in our wrath you would turn us away,
Or win us in gentlest air to play,
Then lift up your hearts to Him who binds
Or frees as He will the obedient winds.

H. F. G.

THE BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

No. II.

GLASGOW, 2ND MONTH, 28TH, 1846.

VOL. IV.

SOME OBSERVATIONS ON THE FORMS AND CUSTOMS OF THE CHURCH OF ENGLAND, AS BY LAW ESTABLISHED.

For THE BRITISH FRIEND.

ARCHDEACON BLACKBURN, in his "Confessional," has these words, "The Forms of the Church, weighed in the balance of the sanctuary, have been found greatly wanting"—[inexpedient and unnecessary.] Bishop Lowth, in his "Visitation Sermon," has given out, that "the progress of the Reformation was stopped in the midway;" and Dr. Henry More, another dignitary of the Establishment, has said, that "the Reformed Churches separated from the Great Babylon, to build those that are less and more tolerable, but not to be tolerated for ever," (see his "Mystery of Iniquity;") whilst J. D'Israeli, the literary historian, has given it as his judgment of the Reformation, that, "through all the ramifications of superstition, *nothing* was reformed;" in short, that "*Reformation*" is a misnomer in ecclesiastical history.

With unquestionable authorities such as these, and many like testimonies which might be adduced, it will not be deemed a breach of Christian charity, to point out a few of those exceptionable forms and customs which are here hinted at, and the sources from which they are derived—observances which the period of the Reformation so speciously spared, but with no better reason than that of Saul, who saved the choicest of the sheep and oxen of the idolatrous Amalekites, under the plausible pretext of serving the Lord; whereas the voice of the Lord had commanded that they should not be used in His service. How readily does the natural man substitute sacrifice for obedience, when that sacrifice accords with his own carnal views! Even Saul persuaded himself he was doing God service:—"I have performed," said he, "the command of the Lord."

Every unprejudiced mind that views the varied rites, ceremonies, and practices, which have been, from time to time, introduced into the Christian Churches (even from the days of the apostles), must perceive, on calm reflection, that they are the inventions of men, sought out of the Jewish laws, and the traditions of their elders; and not unfrequently borrowed even from the usages of the Gentile world.

"When the profession of the Christian religion became national, multitudes of the heathen priests, whose interest lay in the performance of rites, ceremonies, and sacrifices, embraced prevailing Christianity with selfish views; and laboured early, with too much success, to find employment for themselves, by imposing on the people a new set of ceremonies and sacrifices; bearing some resemblance to those which, in their former state of heathenism, they had been accustomed to."* Of these imitations, it may suffice, for the sake of brevity, to notice how, in the Church service, and amongst Christian professors generally, who, although they address the Deity in the singular number *thou*, yet have adopted the early corruption of pure Gospel

language, in the use of the plural pronoun *you*, when addressed to a single person; originating in the pride and vanity of a heathen prince, who first arrogated to himself this adulatory mode of being addressed. Also, the adoption of the corrupt and idolatrous names for the several days of the week and of the month; which were invented by the idolatrous nations, and, for the most part, named in honour of their idols and imaginary deities: all which usages are contrary to the practice of the inspired penmen, who adopted, and have left upon record for our example, a more pure and consistent mode of speaking and writing.

Then, with reference to the Jews, it is well known that they are a people extremely tenacious of the rites and ceremonies of the law of Moses; and not a few of them, during the apostles' days, continued in the observance of some of their venerated customs, even after they had joined the primitive Christians; so that we find many of the forms and ceremonies of that people, although under other names, together with a pretty close imitation of their priesthood, were introduced very early (with some modifications) into the Christian Church, yet sufficiently indicative of their origin.

These innovations on the simplicity of the Gospel practice, took place more generally, after the Church had formed that unholy alliance with the State, when the people were constrained to receive their religion as by law established. Hence it arose, that instead of High Priest, Priests and Levites, &c., as amongst the Jews, we find in the Church, archbishops, bishops, and the subordinate orders of clergy; whilst the title of Rabbi is changed for that of Reverend. For temple, we find cathedral; and churches and chapels, instead of synagogues. Vocal and instrumental music are in use in both institutions; and fasts and festivals abound in the rituals of Jews and Christians. The distinguishing canonicals of Christian ministers are evidently borrowed from the imposing vestments of the House of Aaron—a wide contrast, from the plain and simple garments of Jesus Christ and his apostles, as we find them incidentally alluded to in the New Testament. John's baptism with water has superseded circumcision; and for an altar, we have now a communion table, on which bread and wine are offered by the priest in place of the paschal lamb, a social supper of the Jews. Tythes, in kind or in value, with dues and offerings, are sought after and claimed by Christian ministers in these days, with as great avidity, as ever they were by the priests of the order of Aaron formerly; and the very same arguments for the practice, serve for both:—"They who wait at the altar, are partakers with the altar;" "The labourer is worthy of his hire," &c.; while the command of our Lord to his ministers—"Freely ye have received, freely give"—is not accepted as any command to them.

The practice of reading a portion of the Scriptures to the Jewish people, by the minister of the synagogue, has been introduced into Christian congregations when assembled professedly to worship the invisible God; as also singing, after the manner of the Jews. The costly

* Rules of Discipline, page 76.

and magnificent Temple of Jerusalem is imitated in its splendour and beautiful workmanship, in the sumptuous cathedrals and places of public worship in Christian countries: the very reverse of every example of the primitive believers, which we find in the New Testament.

It was an established custom amongst the people of Israel, when they went forth to battle, to be accompanied by a priest; hence we find chaplains in the armies and navies of Christian Governments, who, by their presence, authorize and sanction, under the character of ministers of the Gospel of peace, the sanguinary practice of wars and fightings, which were altogether forbidden (both by precept and example) by the divine Master whom they profess to serve and obey.

Not wishing to pursue to an inconvenient length, in these pages, the striking analogy between the ceremonies of the Jewish and the Christian churches; I would observe, in conclusion, that our blessed Lord came to fulfil and to finish the ceremonial law; blotting out "the hand writing of ordinances that was against us," and instead thereof, to bring grace and truth into the world; that through faith in Him, who is our Pass-over sacrificed for us once for all, we might live to His glory; He having with his blood purchased "eternal redemption for us." I cannot bring my mind to believe, that the Great Head of the Church ever designed to substitute another institution for the former, differing only in name; with a similar order of officiating priests, and similar ceremonies and ordinances. The records relating to Himself and his apostles, are in direct contradiction to such a conclusion. We are assured, in the Scriptures of truth, that these ordinances were imposed "until the time of reformation;" and intended as a figure, to continue only for an appointed season. We read, in the prophecy of Jeremiah, that the new Covenant is the law written in the heart; unlike the old Covenant, which was outward, and written in a book. The law of Christ was to be put "into the inward parts," that is, into the mind. Farther, we learn, from the same inspired source, that Christ is our High Priest, but not after the order of Aaron. That his people are a royal priesthood, and his Church a spiritual house; that his kingdom is not outward, or of the world worldly, but that He is a Spirit, and that His worship is to be performed in spirit and in truth; that He dwells not in temples made with hands; that our bodies are his temple—his kingdom within; and that his will must be done in us, before it can be acceptably done by us.

Religion is an individual work, as well as an inward work. The tree must be made good, before it can bear acceptable fruit. How beautiful, how sublime, yet how simple, is our Saviour's description of true Christian worship: "Where two or three are gathered together in my name, there am I in the midst of them." Those who are thus gathered, centred, and wholly resigned and prostrated under his power, are the true spiritual worshippers whom "the Father is still seeking to worship him," for "the kingdom of heaven cometh not with outward observation—it is within." "I wait for the Lord," said one of the inspired psalmists, "my soul doth wait, and in his word do I hope; my soul waiteth for the Lord, more than they that watch for the morning." It is these waiting, watchful ones, who, at times, do experience the fulfilment of the promise: "He shall come down like rain upon the mown grass—as showers that water the earth."

To the foregoing testimonies and observations on the present condition of the Christian Churches, may be added the opinion of the celebrated John Locke:—"The Church itself (says he) is a thing absolutely separate and distinct from the commonwealth. The

boundaries of both are fixed and immoveable; and they are, in their origin, end, business, and in every thing else, perfectly distinct, and infinitely different from each other." J. P.

JUAN VALDEZ.

HIS WRITINGS AND COTEMPORARIES.

For THE BRITISH FRIEND.

We have been led to the present subject, by a coincidence of religious principles which mark the writings of Juan Valdez, a Spaniard of the early part of the sixteenth century, and those of George Fox and the Society of Friends, a hundred years later. We propose to ourselves and our readers, however, less to point out their similarity in detail, than to furnish some brief information of Juan Valdez himself, and a few remarkable persons whose minds he influenced; and to present some running extracts from his writings, whereby the reader himself may form his judgment of their similarity. Llorente, who was Secretary to the Inquisition of Spain at its suppression, and who has written a history of that terrific tribunal, infers from the statements of the Inquisitors themselves, that the Illuminati of Spain in the sixteenth century, resembled the Quakers of the seventeenth, rather than the Quietists of France, or the Pietists of Germany; and several persons of high rank, one of them confessor to the Queen of Portugal, were authors of works for which they were prosecuted before the Inquisition, as mystics and *Illuminati*.

Juan Valdez was a native of Andalusia, the southern province of Spain, and was probably born about the year 1490. He was of good family, and is thought, from the persons with whom he was on terms of intimacy, to have received his education at the university of Alcalá de Henares, about twenty miles from Madrid. Ximenes, cardinal, and bishop of Toledo, minister of Ferdinand and Isabella, had restored and enlarged this school of learning. By his liberality and the fame of his country, the most eminent professors were invited from distant parts of Europe to teach in its halls; in its palmy days they were thronged by four thousand students; now, its thirteen colleges contain scarcely five hundred. He founded in this university, a college for the study of three languages, Hebrew, Greek, and Arabic. The ardour with which these studies were pursued, led to the publication of the celebrated Complutensian Polyglot, so called from Complutum, the Roman name of Alcalá de Henares. This earliest polyglot of the Scriptures was begun in the year 1502, and the printing was finished in 1517, in six volumes folio. The son of the printer was accustomed to relate, that being then a boy, he was sent in his best clothes with a copy of the last sheet to the Cardinal, who gave thanks to God for continuing his life to that day; and said to his attendants, that he congratulated himself more on the completion of that work, than on any of the acts which had signalized his successful administration. It was undertaken through his patronage, and executed at his expense. It has been remarked, that it does not contain the 7th and 8th verses of the fifth chapter of the First Epistle of John: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one." Ximenes was a patron of learning, but an enemy to knowledge. He admired the honour

which the foreign universities had attained, and the fame of the elegant scholars of Italy at that period; he desired the like distinction for his country, then the first in Europe for wealth and arms, yet he opposed any attempt to unlock the hidden text of sacred Scripture to the profane gaze of the people. He little dreamed, however, that the impulse his pride or his vanity had imparted to the study of the original tongues, would qualify persons, and stir them up shortly after to attempt translations of the Scriptures into the Castilian, which would serve to feed the fires of the Inquisition with the writings and persons of enlightened and pious martyrs for sacred truth. It was towards the period of the completion of the great work, the Polyglot, or very shortly after, and whilst the cultivation of a knowledge of its languages was earnestly and successfully pursued, that the youth, Juan Valdez, frequented the lecture rooms of Alcalá; forming an acquaintance with those divine compositions in the original, which was to dissipate from his own mind the cloud of popish darkness; to qualify him, in an eminent manner, to influence with principles of the highest truth, the minds of many of elevated rank and learning; and to be, himself, the pioneer and father of the short-lived reformation of religion amongst his own countrymen. But we proceed to give some extracts from his writings.

"Many times have I deliberated to understand in what that *Image and Likeness* of God, after which the Holy Spirit says man was created, does truly consist; and while I have endeavoured to understand by reading, I have not profited at all; for reading drew me now to one opinion, now to another, until at last endeavouring to do it by *consideration*, I seemed to understand, or at least to have begun to understand it. The selfsame Being who hath given me that which I have attained, shall, I am assured, give me that which I yet need.

"The *Image and Likeness of God*, as I understand, consist in his proper essence; inasmuch as He is incapable of suffering and immortal; and inasmuch as he is benign, merciful, just, faithful, and true. With these qualities and perfections, I understand that God created man in earthly paradise, where, before he became disobedient, he was incapable of suffering, and immortal;—he was good, merciful, just, faithful, and true.

"This *Image and Likeness of God*, as I understand, the first man lost for his disobedience to God; and thus he remained capable of suffering, mortal, wicked, cruel, impious, unfaithful, and a liar. After I understood this by consideration, willing to confront it with Holy Scripture, I find it does much and well agree with what Paul says, Eph. iv. and Col. iii.; and by this I am confirmed in my consideration.

"And passing on farther, I understand that this *Image of God* was in the person of Christ, as much as belongs to the *soul*, before his death; so that he was benign, merciful, just, faithful, and true; and after his resurrection, as much as belongs to both soul and body, inasmuch as, besides those virtues, he also possesses incapacity of pain and death. And farther than this, I understand, that they, who being called and drawn by God unto the grace of the gospel, make the justice of Christ to become their own, and are incorporated in Christ, do in this present life, recover in part, that portion of the *Image of God*, which appertains to the soul; and in the life everlasting, they recover that part also which appertains to the body. And by this means we shall all come, through Christ, to be like unto God; every one in his own degree, Christ as the head, and we as the members. * * *

"Man's happiness consists in knowing God, and we cannot know God except we first know Christ. Many men have laboured much to know in what man's happiness essentially consists; they have sought this as men, by human wisdom, and have all erred in their imaginations. This matter, which so many have desired to understand, Jesus Christ our Lord teaches us: "This is life eternal, that they may know Thee, the only true God, and whom thou hast sent, Jesus Christ." But however Christ teaches this knowledge, none understand it but they that *leave to be men*;

that is, they who leave the image of Adam, and take the image of Christ. For these only know Christ, and in him and through him, they know God. Men, while they remain as men, come indeed to a kind of knowledge of God, by the contemplation of the creatures; but they find not happiness in this knowledge; for, in truth, happiness consists only in that knowledge of God which they get, who, ceasing to be of man's nature, know Him as they become incorporated in Christ,—first knowing Christ. And to them, as I understand, the reading of Holy Scripture, and the contemplation of the creatures, serves to increase and augment in them that knowledge of God in which happiness and eternal life are found. * * * Having understood this, I understand in what the (real) happiness of man consists; and I find myself to be happy; and I understand, much better than I did before, the great obligation that men have to God, and to his Son, our Lord.

"Inasmuch as we suffer ourselves to be ruled and governed of God, inasmuch as we are the sons of God: so says Paul. The sons of God, as they go mortifying their human wisdom, rely only for spiritual and for natural health upon Him, who is to them a Father. God suffers them to fall into infirmity, sometimes to humble them, sometimes to try them, and sometimes that they may know Him for their Father and Lord; and when they are infirm, he oftentimes heals them without using the medicines which the sons of Adam use. These self-same sons of God, as they continue approaching to God, become like them of Samaria, who said to the woman, *Not for thy speech only, &c.* [This remark, I understand, Juan Valdez applies to the letter merely of Scripture, and not to its authority and use for instruction in doctrine and holiness of life; for we shall find him largely using, translating, and recommending the Scriptures.] * * *

"Putting on one side all the offences, that, from the beginning of the world until the present day, have been done by men towards one another; and putting on the other side only those which one (unholy) man in one day only does to God, I seem to behold a greater quantity and quality of these than of those. And considering the revengeful passions of men are so extreme, that there are very few who are injured, being able to revenge themselves and do not take their revenge; and considering the patience with which God suffers the injuries which are ordinarily done to Him, I learn, that pious men, considering how God is estranged from revenge, and remembering themselves, that that which belongs to them in this present life, is to recover the *image of God* with which the first man was created; they should reduce their minds to cast aside all affections of wrath and revenge, saying, when they are injured, these and such like words: My intent is to recover the image and likeness of God, with which the first man was created. This was altogether estranged from revenge, forasmuch as God being able to revenge himself, doth not revenge himself. And therefore it belongs not to me to revenge myself, but to do as He doth to whom I thus endeavour to liken myself.

"I will here add three things: the first, that God commanding me, that I should pardon them that do me injury, it is the same as to command me that I should be like unto Him, and that I should imitate Him. Second, that the affection of revenge proceeds from a base mind, and that the inclination to pardon proceeds from a generous mind. Third, that a Christian seeing that he can, with greater ease, pardon an injury than revenge it; he knows that God will have from him that which is more easy, convenient, and profitable to him. And by this means I know how great the love is which God bears unto men, for whom he hath executed the rigour of his justice in his only-begotten Son, Jesus Christ, our Lord.

"The self-same thing which we see by experience in outward things, I hold for certain we may also see in inward things; forasmuch as a man is never brought to remit to God his justification, nor his resurrection, nor his eternal life, until he see and know that this cannot be obtained by means of the creatures. And I consider that the difference that there is between the pious and the wicked, when they recommend themselves to God, consisteth in this, that the wicked remits himself to God because he can do no otherwise; and the pious remits himself to God, even when he might help and serve himself of the creatures; and this, as well in the outward things as also in the inward. And I suppose that a man may come to know when he trusteth in

God for inward things, by that which he shall find in himself touching his trusting in God for external things.

"In every man not quickened by the Holy Spirit, I consider two depravities; the one natural, the other acquired. The natural I understand to be expressed by Paul, We were by nature the children of wrath; the acquired, I was alive once without the law; and generally in all places in Scripture where the malignity of our flesh is spoken of. From the natural, proceeds the acquired; and by the acquired, the natural is inflamed. * * * Of these two depravities, I understand the natural cannot be repaired, but by divine grace; and I understand that they only are free from it, who enter into the kingdom of God by faith; and come to be the sons of God, by the Holy Spirit which abideth in them; in such sort that in them, who, knowing Christ by revelation, and accepting the covenant, which he made between God and man, believe, and because they believe, are baptised; the natural depravity is repaired, and they remain only with that which is acquired; from which they go on freeing themselves by little and little, the Spirit of God helping them therein. And whilst they go freeing themselves of it, that in which they offend, is not put to their account of sin, because they be incorporated in Christ Jesus; and therefore Paul saith, Nothing comes to them to condemnation.

"The depravity acquired, with the inflammation of the natural, I understand that as it was got by habit, so it may be lost by habit; and to this end serve, as I understand, the laws and precepts which human wisdom has found out, as we read that by them many did free themselves; but they shall never be able to free themselves, by themselves, from the natural depravity; for, from this, as I have said, The grace of our Lord Jesus Christ doth free us."

Whilst the youth, Juan Valdez, was pursuing the peaceful conquests of learning, great changes were going forward throughout Europe. The body politic was being formed anew. The religious mind was roused to vigorous and enterprising investigation. The social system, of which we at the present day form a part, and which we now see advancing with such rapid steps, was beginning to exhibit its progress through the ranks of the mass of the people. Their interests and influence became unwillingly acknowledged; their cry disturbed the slumbers of feudal despotism. The invention of printing, the revival of learning, especially the study of the ancient languages, the discovery of America, and the general progress of adventurous navigation, each tended to recast the general mind of Europe.

About the time that Juan Valdez was prepared to leave his academical studies for the business of public life, Luther had adventured to preach boldly against the gross corruption of the ancient forms of religious belief, and to promulgate the life-stirring power of the new. Ferdinand of Spain, the consort of Isabella, by the conquest of Grenada and the usurpation of Navarre, had united the whole of Spain into one compact monarchy. He had acquired by conquest, the sovereignty of Naples; and dying in 1516, left these possessions to his grandson, Charles the Fifth; in addition to the dominion of the Netherlands, which he inherited from his father. The following year, the youthful Charles quitted his Flemish possessions to assume the government of Spain; which had been carefully secured to him by the regency of the aged Ximenes, who set out to meet his sovereign on his arrival in the country. Worn out, however, by years, by labours, and by infirmities, he expired on the way. The last act of his regency had been to forbid the sale of those Indulgences, which had already aroused Luther in Germany, to attempt the reformation of the church of Rome.

Born of good family, as before-mentioned, according to the custom of persons of rank who looked not towards the church for preferment, Juan Valdez attached himself to the court of Charles the Fifth; who, at this period, besides having received the crown of

Spain, aspired to the imperial diadem of the Cæsars, against the competition of his youthful rival, Francis the First of France. Charles succeeded, and was elected emperor of Germany, in 1519. This circumstance rendered it needful for him to visit that country, to receive the investiture of this dignity. Accordingly, he left Spain early in the year 1520. Juan Valdez accompanied in his train. After a short stay in the country, Charles, on his return to the Netherlands, spent four days in England; and procured a hasty interview with Henry the Eighth. He again visited the court of England, where he stayed six weeks, on his way from the Low Countries to Spain. Whether Juan Valdez accompanied him in these, his returning journeys, or whether he remained in Germany for a longer time, is uncertain; but his visit to that country at this stirring period, had the most important influence upon his religious principles and future character. W—

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REPORT OF THE FRIENDS' SCHOOL, CAPE TOWN, SOUTH AFRICA, FOR THE YEAR 1845.

It will, no doubt, be gratifying to the friends of the Cape Town School to learn, that during the past year, the accounts received of the continued prosperity, and steady working of the school, have been very satisfactory.

The Master and Mistress appear to maintain a lively interest in the children, and although they state that they are often discouraged under a sense of the responsibility of their engagement, yet, they remark, they cannot but feel that their work is a labour of love, and that their Heavenly Father has condescended to help them in it.

The health of the Mistress has been delicate during the past year, and her frequent absence from the school in consequence, would have been seriously felt, had not several of the older children been trained as monthly junior teachers. Two boys, and one girl, have been promoted to this office during the year; and Richard Jennings remarks, "It is a pleasing reflection, that out of the seven of this class now employed in the school, five have been our own scholars, either here or at Simon's Town." He speaks with thankfulness of the harmony which has pervaded the school-room and play-ground, and says that "low expressions have not been made use of."

Doctor Philip kindly visited and examined the school in the early part of the year, and expressed his satisfaction with the attainments of the children in the various branches of their learning. From a letter received from him, the following is extracted:—"From the character and labours of Richard Jennings and his wife, I think they must prove to be a blessing to the district in which they are situated. I was pleased with the intellectual attainments of the children; but there was something that might be termed the *spirit* of the school that pleased me most of all: their whole appearance, their manner, their subdued looks, showed that the instruction they had received had benefited their hearts even more than their heads."

The Reading Meeting on First-day morning is generally attended by about 25 children, and it continues to be a time of much interest to the teachers; as is also the school in the afternoon, at which the usual attendance is 62.

There appears to be a decided improvement in the general order and obedience of the children, especially in those who have been the longest in the school, and several of the parents speak with satisfaction of the improved conduct of their children when at home.

"Races and some other places of public resort," R. J. says, "we are sure the greater part of the children have little or no taste for: they tell their parents

it is better for them to go to school and learn their lessons."

25 Bibles and 4 Testaments have been presented to the children during the year. The children answer scripture questions readily, and this very important part of their education appears to claim the continued serious attention of their teachers, who are anxious to procure a larger supply of Bibles, in order that each child who has learnt to read, may possess a copy on leaving the school.

96 volumes have been lent to the children out of the school library. A few books have also been lent to persons not connected with the school, especially soldiers who have become interested in the Total Abstinence cause.

164 children are on the books; 90 in daily attendance, viz.:

Boys, 48 white.	Girls, 30 white.
" 49 coloured.	" 37 coloured.

The average age of the children is about nine years. A large proportion have been in the school twelve months. 42 of the children write in books. 31 write on slates.

In arithmetic, some are in Simple Interest, others down to the simple rules; many of them are very ready and correct in their calculations, and have a good knowledge of the tables. 29 learn grammar. 29 geography.

Eight hours in the week are devoted by the girls to sewing: there is a very decided improvement in this branch of instruction, but the teachers continue to feel regret that when it is acquired to any proficiency, the children are kept at home to work for their parents, or sent out on hire, frequently to very unsuitable situations.

The subscriptions for 1846 will be due on the 1st of 2nd Month, when the kind assistance of Friends who have previously collected them, is again solicited. They may be forwarded to Elizabeth Backhouse, jun., Micklegate, York.

York, 1st Month, 1846.

MARY MOORE.

INSTRUCTION and edification are often to be derived from reading the simple records of the efficacy of that faith in Christ, which works by love, to the purifying of the heart; and from observing the righteous fruits of this faith as they are variously exemplified in the different relations in which persons stand one to another in this life; as well as in the "good hope" with which the children of God are often favoured in times of sickness and in the hour of death.

In the instance here presented to the reader, the individual had been brought up under favourable circumstances, like those spoken of by the prophet Malachi, in which "the hearts of the fathers should be turned to the children, and the hearts of the children to the fathers;" in the inculcation of the fear of the Lord by the parents, and the reception of this pious instruction by the children; and the result was that true godliness, which, far from provoking the Lord to "smite the earth with a curse," brings a blessing of inestimable value upon both parents and children.

Mary Moore was the daughter of Thomas and Anne Camm, and granddaughter of John and Mabel Camm, of Camm's-gill in Westmoreland. John Camm was a man of eminent piety, who, with many others, about the middle of the seventeenth century, separated from the Episcopal worship, being dissatisfied with its formality and ceremony, and met in Firbank Chapel, near Sedberg, until they were visited by George Fox. This remarkable man had been given to perceive with great clearness the inconsistency of formality and

ceremony with true Gospel Worship, the grand characteristic of which is, that it is performed "in spirit and in truth," unto "God who dwelleth not in temples made with hands, neither is worshipped with men's hands;" and the ministry of which, if it be according to the precept of Christ, being received freely, must be exercised freely, "without money and without price."

George Fox, on the occasion here alluded to, preached so powerfully these gospel truths, referring his hearers to the convictions of the Holy Spirit upon their own minds, as the teaching of Christ by the Spirit, and confirming his doctrine by unreserved reference to the Holy Scriptures, that John Camm, along with many others of the auditory, received his testimony; and he, as well as some others of this goodly company, became "able ministers of the New Testament;" and they were eminently blessed in their labours to turn men from darkness to light, and from the power of Satan to God; and from a dependence upon the teachings and performances of their fellow-men to the teaching of the Holy Spirit, sent of the Father in the name of his well-beloved Son, to guide his disciples into all truth.

Mabel Camm, also, having been brought to wait upon the Lord as her teacher, received from him a gift in the ministry. In the exercise of this gift, she travelled in various parts of England, in company with Anne Audland, who was afterwards the wife of Thomas Camm.

Thomas Camm followed in the footsteps of his parents, and like them received a gift in the ministry, for the conversion of sinners, and the edification of the church of God, not by any human appointment or ordination, but by the constraining influence of the love of Christ.*

These pious parents not only laboured diligently in the church, but also in their own houses, being careful to train up their children in the nurture and admonition of the Lord; and in the case of Mary Moore we have a lively illustration of the blessing attendant on this training. She appears to have been born about the year 1659. Of the days of her childhood we have no particular account, nor yet of her exercises in passing from a state of nature to a state of grace. She became the second wife of John Moore, of Eldroth or Eldworth, near Settle, in the county of York, and appears to have carried her Christian principles with exemplary propriety into the domestic relations of life. The manner in which she performed the part of a mother to the children of her husband's former marriage is well worthy of notice; for in this difficult station she acted so conscientiously on the precept, "All things whatsoever ye would that men should do unto you, do ye even so unto them," that, in committing her own children, on her death-bed, to one of these objects of her maternal care, she could refer to her own example in this respect for imitation.

She was seized with her last illness when her father was from home on a gospel errand, but she would not have his service hindered on her account, but signified that she should be glad to see him when his service was accomplished. On his arriving at Eldroth, she expressed great joy and satisfaction, saying, "Now the Lord hath answered my desire, and I leave all to His wise disposing, whether for life or death." On becoming worse, she said, "I am resigned to the will of God, and gathered out of care touching visible things." She afterwards expressed some fear respect-

* For a brief account of Thomas and Anne Camm, see tract No. 18, of the series published by the York Friends' Tract Association, or No. 4 of Brief Memoirs of Early Friends.

ing her eldest son, and an apprehension that it might prove hurtful to him to continue at the school where he then was, and desired that he might be removed to some better school, or be placed in some situation where he would be trained in the fear of the Lord. On a promise being made her that this should be done, she seemed content and easy. She often prayed for patience; and her prayer for this blessing was remarkably answered. She was glad of the visits of her friends, who several times held meetings in her chamber, to her great refreshment.

Three days before she died, she said, "Oh! what a blessing have I enjoyed in this my quarter of a year's weakness; it has been the best, and most sweet, pleasant, and profitable time of all my life! I have seen an end of worldly enjoyments; and although I have a kind father, a loving husband, and dear babes, yet I can freely, yea, heartily, leave all, to be with Christ my Redeemer, my Saviour, and the beloved of my soul. Oh! he hath been near me, yea with me, day and night; he hath so drawn me and won upon me, that I am overcome with his love. Very gentle has his hand been upon me, and he hath blessed me with great content and patience. And as for my poor babes, I commit them to the Lord that gave me them; and they have also two good fathers that will take care of them, where I can leave them freely. All my care I have cast upon God and upon my Father, and my husband, so that I am easy. Blessed be the Lord for this good and gracious time, wherein I am freely resigned to his will, and right glad to leave this troublesome world, having the earnest of eternal and glorious redemption, through my blessed Lord and Saviour Jesus Christ."

Calling her children one by one, she charged them, saying, "Fear God; dwell in love one with another, and be sure to obey your father;" and blessing them particularly in the name of the Lord, she committed them all unto him. When she parted with her youngest babe, she kissed her, and said, "They tell me that thou, poor lamb, wilt have the greatest loss of me; yet as I have cast all my care for you upon the Lord, I am easy, and leave you to his protection and divine providence, who gave you all to me, and who never fails those who put their trust in him, being a tender father, both to the fatherless and the motherless children."

To her eldest son she further added, "I have been a tender mother to you, and now must leave you, and therefore, dear child, observe the counsel and advice of thy dying mother; write them down and imprint them in thy mind: I charge thee to fear, and to remember God thy Creator, in the days of thy youth; refrain from all evil company; be sober, and attentive to all good counsel; let not thy mind go a roving after foolish toys, and do nothing but what is good and commendable; and then thou wilt not need to make any excuse or lie. A lying tongue is an abomination to the Lord. Read and remember what wise Solomon saith will be the portion of such as despise and neglect the good counsel of father or mother, and thereby break God's command to obey father and mother. O, dear child! consider these things and be wise. God Almighty bless thee, and you all, and preserve you out of all evil. This is one great thing that I desire for you—Not to be great in this world, which hurts many, but to be great in virtue and godliness, which has the promise both of this world and of that which is to come."

To Anna Camm, her husband's eldest daughter, betwixt whom and herself there had been a strong bond of love, she afterwards said, that she left her as a mother to her motherless children; and bid her call to mind how she and her two younger sisters, by pro-

vidence, fell under her own care when they were very young, and how she had faithfully discharged her trust, in tender care over them. To this Anna tenderly replied, that she hoped she should not allow the children to want in anything that it was in her power to do for them, she being sensible of the strong obligations of duty which she was under to her mother.

Near the conclusion of her illness, Mary Moore had very severe pain, which it was so hard to her affectionate father to witness, that he left the room; but he could not be easy to stay out, and an exercise came upon his spirit, to pray to the Lord for her; and the Lord was pleased to hear the supplication that was put up, so that she had no more such suffering. She died on the 15th of the 7th Month, 1707, and it is not to be doubted that she is at rest with the Lord.

She was interred in her husband's burying-place at Eldroth, on the 17th day of the same month, which was her birthday and her marriage day; and had she lived to that day, her age would have been thirty-eight years.—*York Tract*, No. 5.

ROBERT BARCLAY'S EXPOSITION OF 2 PETER I. 19, 20, ON THE MORE SURE WORD OF PROPHECY.

In Robert Barclay's reply to John Brown, the presbyterian, on his attack of the doctrine of *Immediate Revelation*, as it was first maintained by the former in the *Latin* edition of his famous Apology, the *English* work not being then published, he says—"Apology Vindicated from John Brown's Examination and Pretended Confutation." Barclay's Works, 1717; sec. 3, *On Immediate Revelation*, fol. 296]—"As to his proof, *That the Scripture is the most certain Rule*, taken from these words, 2 Peter i. 19, 20: *We have also a more sure Word of prophecy, &c.*; it is but a begging of the question in supposing that *Peter* by this understood the *Scripture*, and indeed is most ridiculous to affirm! For, since the apostle reckons this *Word more sure* than the voice they heard with their outward ears, and the vision they saw with their outward eyes, it were absurd to affirm, that the *description* or *narration* of a thing were *more sure* than the immediate seeing and hearing it.

"Can any description I may receive of *J. B.*, however true, give me so certain a knowledge of him, as if I saw him, and spake with him? Yet, without any absurdity it may be said, that the *Inward Word*, or *Testimony of the Spirit* in the heart, is *more sure* in things spiritual, than any thing that is objected* to, or conveyed by the outward senses, as that vision was of which the apostle there speaks, since the *inward and spiritual senses* are the *most proper and adequate means* of conveying spiritual things to the soul, by which the saints, after they have lain down *this body*, and have no more the use of *outward senses*, which are seated in it, do most surely enjoy the blessed Vision of God, both with him and one another."

Again, ["Apology Vindicated," &c. Works, vol. 3, sec. 4, *On the Scriptures*, fol. 303]—R. B. says, "He [*J. B.*] digresseth to prove the *Scriptures* to be the *Word of God*. But if they be granted to be the *Words of God* (which no Quaker, that ever I knew of, did or will deny) wherein are they derogated from, since they are *many words*, and *not one*?"

"But if he will plead, *they are the Word of God*, *as* *ἡ ὁρα*, or *per eminentiam*—to say so—seeing the

* *Objected to*—that is, *made an object to*—a meaning now obsolete, derived from the primitives of the word *objected*; viz., *jacio*, to throw; and *ob*, over against; thus, a man's image before a mirror is *objected to* in this sense—*made a visible object to the man himself*.

Word, of God is ascribed to Christ, must either equal them with Him, or speak nonsense, seeing that *one* epithet cannot be predicated of *two* things, *αὐτὸς ὁ Χριστός*, without a gross contradiction.

"That the *Word of the Lord* came to the prophets, and that what they spake was the *words* that came from the *WORD*, is granted; nor was it ever denied by us, who are against all false revelations and lying fancies of men's imaginations, as much as he," &c. "But it will not then follow that the *WORD* spoken of by the Apostle, 2 Peter, i. 19, is the *Scripture*, which he has *not yet proved*, and *I have shown the contrary* in the former section."

The Correspondent who furnished the foregoing, says, "Of course you see the London '*Friend*,' and have noticed some remarks by Amicitia on 2 Peter i. 16-21. There seems to me a spirit at work within our borders, that would do all it could to undermine and lay waste the authority of those worthy Elders and Fathers in our Church, who were willing to lay down their lives for the brethren, and sell all, that they might but buy the Truth; and who devoted the best and first fruits of their time, and great natural and acquired talents, sanctified by the obedience of faith, to the furtherance of the blessed Truth on earth."

"I think, therefore, there is a service at this time in letting our *ancient, able, and devout Apologist* speak himself, in *his own language*, to these *modern professors*, that the rebuke of his wise spirit, who *being dead yet speaketh*, may rest on the restless, if so be, that these may come to a closer sight and sense of their condition, and of the envious nature of that spirit that would be at work within them; and so be favoured to sit down humbly at the feet of Jesus, and feel the overshadowings of His love, and divine peace and presence."

B.

THE MORE SURE WORD OF PROPHECY— WHAT IS IT?

THAT our "early Friends" were of *one* mind, as regards this question, will not, I believe, be disputed. What their opinion was, I need not detain the reader to explain; but refer him to a Tract published by the Manchester and Stockport Association of Friends, giving the concurrent testimonies of nearly every author in the early days of our Society.

A difference of view, however, has manifested itself among a few "modern professors." The first I would advert to, is the late Joseph Gurney Bevan, who began, as we learn from his memoirs, to study the Greek language when in his 50th year. Whatever was the interpretation he put upon the "more sure word of prophecy," previous to his acquiring a knowledge of Greek, does not appear, if I remember aright. After its acquisition, however—for he says the text would be more correctly translated in a different way, which he accordingly gives—he seems to have had a different understanding of it, from what had previously been the almost universal acceptance among Friends.

Joseph John Gurney also appears long to have taken the text in the meaning usually assigned by other denominations—a meaning which, from his knowledge of Greek, he no doubt considers the only warrantable and correct one.

Again, a writer over the signature of "Amicitia," in a recent number of a contemporary Journal, enters into an elaborate exposure of the alleged erroneous notion entertained by early Friends, as to the meaning of this text. He introduces the testimony of Jeremiah Jesup Candler, when on his death-bed, in confirmation that early Friends were mistaken in this matter.

J. J. Candler was a Teacher, and a proficient, ap-

parently, in Greek; and it is related that on his death-bed, he sent for some acquaintances, and expounded the text in question, *paraphrasing* the Greek of it within hearing.

Many, also, of our early Friends were acquainted with the dead languages, and availed themselves of that acquaintance to enforce the views held by the Society. Even with this disputed text, a reference is made by one or more of them to the "original tongues," to show that the view then current with Friends, was the right one.

Had a knowledge of the said "original tongues" been the exclusive possession of but one party, then such as myself might have been swayed to the one or the other, according as they were possessed of this letter learning. As it is, however—the use of Greek being resorted to by both—the force of the argument on either side, thence derived, is nothing augmented, with me at least, in favour of the *early* or the *modern* view.

I must confess that I entirely disagree with our modern biblical critics, for reasons which may hereafter appear; at the same time, I think our early Friends have not noticed the objections brought against their interpretation of the passage.

That the "more sure word of prophecy" was not meant to express the Scriptures, I am fully satisfied, from the reasoning employed by Barclay and others. On the other hand, the argument in favour of the modern view, drawn from the words, "till the day dawn and the day-star arise in your hearts," is insufficient, with me, for the purpose attempted. These words, I consider, do not support the modern acceptance; yet they should have been shown by our early Friends not to militate against theirs.

The "more sure word," it is argued, cannot be the Light of Christ in the heart, because there is no limit to the time of our taking heed to it. Neither, I reply, can the "word" here spoken of be the Scripture, because there is no limit to the time of our taking heed to it. In other words, when the day dawns and the day star arises in the heart, till then only is it necessary to take heed to the Scripture—which were an absurd conclusion.

That the "light shining in a dark place," is not a distinct thing from the day dawning and the day star arising, can be satisfactorily shown from the text itself. The apostle says, "We have also a more sure word of prophecy, unto which ye do well that ye take heed." Here the sense is complete. What follows is simply in amplification, and not by way of contradiction. As if the apostle had said, "The 'word' to which I allude, is a light, or as a light in a dark place, and it shineth, not only till the day dawn, but till it rises like the day star in your hearts." Here there is no contradiction, no inconsistency; for we read, in another passage, that "the path of the just is as the shining light, which shineth more and more unto the perfect day."

PRIMO.

STATE OF EDUCATION.—A statistical chart on a graduated scale has been prepared by Dr. Johns, from the marriage registers, showing at one view the percentage of males and females who wrote their names in the twenty-eight principal manufacturing districts, compared with the mean of all England and Wales, and with the metropolis, Bristol and Liverpool. From this it appears that in the metropolitan district, out of every 100 men married, nearly 89 can write; of every 100 women, 76—London being the highest on the scale, and Blackburn, in Lancashire, the lowest, viz., about 39 men, and 15 women.

GIN.—The gin drunk in England and Wales annually amounts to nearly twenty millions sterling, a sum which would pay all the Poor-rates three times over.

ANNOTATIONS.

For THE BRITISH FRIEND.

"SIMON PETER answered and said unto him, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

"And I say unto thee, That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."—Matt. xvi. 16—18.

As the Papists understand that the words, "this rock," were intended to designate Peter; and as they will have it, that he founded the church of Rome; they think it an irrefragable conclusion, that theirs must, of necessity, be the one, only true church; and that against it, the gates of hell are destined never to prevail.

The absurdity of this assumption is ably exposed by almost all protestant writers; but while these appear to see clearly that the popish acception of the text is erroneous, they yet come far short, as I conceive, of the complete and genuine meaning of the Saviour, in his use or application of the words, "this rock."

In an essay now before me, contained in a monthly periodical making particular *evangelical* professions,* I find it asserted, that our Lord by the phrase, "this rock," meant that noble confession of Peter, in the first verse of our quotation, that Jesus was the Messiah. Now, while it seems abundantly ridiculous to suppose, as do papists, that our Lord intended to build his church on any mere mortal man, however great and good he might be; I cannot see how the case is much improved by the interpretation given to the text by the generality of protestant writers.

So far from Peter, or his fellow apostles, being either a foundation, or the foundation, both he and they required to be themselves built upon that which "standeth sure." Accordingly, we find the primitive believers addressed in these words by Paul—ye "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." It must, from this, be perfectly obvious, that there was but *one* true "rock," or foundation; and that Peter was not this "rock," is equally clear; for if he had been the "rock" to which the Saviour alluded when addressing him in our text, there was no need for him to be built, as Paul declares the believers were, "on the foundation of the apostles and prophets."

In another place we have the one sure foundation expressly defined: "Other foundation can no man lay than that is laid, which is Jesus Christ." Again, it is recorded of the Lord's people under the law, that "they all drank of that spiritual rock which followed them, and that rock was Christ," who is at once emphatically the Head of the Church, and by way of putting a part for the whole, represented as its "chief corner stone." As we find it expressly declared that the Lord "will not give his glory to another, neither his praise to graven images," it seems the height of improbability to suppose that by the phrase "this rock," our Saviour meant to designate Peter, as this would have been making him his equal.

"Simon Barjona," however, was undoubtedly "blessed," because of the revelation that he had received. "Flesh and blood had not revealed unto him," that Jesus was the Messiah, but, said the Saviour, "my Father who is in heaven."

What, then, is Peter, or any other apostle? And what is Peter's "noble confession" to Jesus being the Son of God, compared with that Divine Almighty Power, which was able to reveal that otherwise undiscoverable truth? As it was declared by our Lord, "no man can come unto Me except the Father which

bath sent me draw him," CHRIST THUS REVEALED must be that foundation which "standeth sure," and against which "the gates of hell shall not prevail."

Again, when the apostle Paul speaks of its having "pleased God to reveal his Son in him," we have further corroboration of the view here taken being the correct one, viz., that the rock on which the Church is built, is "the revelation of Jesus Christ."

CLAIRES.

JOHN WILBUR'S LETTERS.

LETTER III.—THE EFFECT OF ACTION AND RE-ACTION UPON THE PROFESSORS OF CHRISTIANITY, ESPECIALLY IN RELATION TO THE SOCIETY OF FRIENDS.

(Continued from No. 1, p. 7.)

MY DEAR FRIEND,—We learn from history, that whenever God in his providence has made way for an advance of his church and people, their old enemy and watchful foe, has then always been ready to exercise all his manoeuvres and powers to drive her back again into the wilderness, and we have no need to go further back than the Protestant reformation for a proof of it; for in a review of those times, we easily recognize his palpable and bestirring efforts to frustrate the blessed work, and to tarnish the beauty that seemed to be dawning upon the church, and, if possible, to deter her from going forward in the way which God had opened before her, even to the advanced ground which he had provided for the pitching of her tents and tabernacles. Thus when the early reformers began to see the errors and inconsistencies of the Romish Church; the evil effects of their outward forms and observances could not but greatly strike their attention, and particularly their doctrine of the real presence of the body and blood of Christ in what was called the sacrament of the Lord's Supper; the whole, and particularly the latter, tending to a denial of the spirituality of religion, and the benefit of the offering once made for all, by the sufferings of Jesus Christ without the gates of Jerusalem. The errors of Socinus were also propagated about this time, and his followers were thus in reality associated with the Romish Church in effecting the same object, though by different means, and seemed to threaten the overthrow and downfall of the whole doctrine of Christian redemption.—The earnest efforts of the honest-hearted and sincere reformers urgently opposed both these evils, and the Romish Church, defending in a very undue manner the doctrine of works, the abuse of which was the foundation of their system of priestcraft, the enemy of all good, took advantage of the heat of this controversy, and through a want of watchfulness and care on the part of the first reformers, they were led on, step by step, to such a warm defence of the doctrine of the atonement, as to lose sight of the more practical operation of the light, grace, and spirit of our Lord Jesus Christ; and this gained such ground at a later period, during the hot disputes between the Calvinistic Puritans and the Protestant Episcopacy, which retained many of the Romish superstitions and errors, and they were so exclusively and intently fixed on extolling the merits of the former, that they very much lost sight of the necessity of the latter; and so by inattention to it, their experience in, and faith concerning the power of practical religion, gradually diminished and vanished away; inasmuch that finally they became so void and faithless of the spirit and life of religion, that he who made a profession of spirituality, became as it were, a by-word and a hissing to these great and zealous supporters of the ever-blessed atonement. Yea, and those who worshipped God in spirit, who walked in his light, and believed in the perceptible guidance and influence of his holy Spirit, were deemed mystics and

* Evangelical Magazine, for 2nd Month, 1840.

enthusiasts; and now having lost the life and the power, the faith of these high professors generally was only literal, and their devotions an imitation, consisting of forms and ceremonies, and things that belonged to the outward law. Thus they in their turn, as the others in another way had done, made a breach in the same covenant or system of Christianity, and rejected very much of the vital and spiritual part, the regenerating power of the Holy Spirit.

This, we may well suppose, was effected by the action and re-action of that zeal of an unregenerate heart which tends to errors and extremes. But God, even her God, forsook not his church. He interposed to renew his whole covenant with her, notwithstanding her wavering and vibrations from the true centre, the power of the gospel! He would lead her again out of the wilderness where her enemy had driven her, and he would speak comfortably to her. He would raise up unto her, faithful witnesses whose hearts he would enlarge, that they should understand, and whose eyes he would anoint that they should see, and he would restore again to the church the whole covenant entire as in primitive times, and men should be able again to see equally every provision of His salvation.

And they, our predecessors, did see and did walk in the light of the Lord Jesus, in which every one who walketh also believeth, and they do ever believe the whole covenant of God, and their faith will be found in all that faith can do, and their works in all that works can do. And they see that such faith as stands only in literal things, and is not also in the light, and life, and power, is dead, being but partial and alone; and in proportion as is the increase of faith, so is the increase of works; and so vice versa, as regards a living faith, and those works which are with it, which are the fruits of the Spirit of God. For such a faith, according to the declaration of the apostle, is also the fruit of the same Spirit, so that he who hath not the Spirit of Christ, nor walketh by it, cannot have the faith as it is in Jesus.

But the coming forth of George Fox, and his contemporaries, for the restoration of God's covenant, as well as the primitive testimonies and doctrines of the gospel, drew upon them the malice and rage of the old watchful foe; for the advancement of the church, by the redeeming power of God through Jesus Christ, still excited the most dire hatred of her enemy, the devil, whose malice, as it did in the early days of the Christian Church, now again instigated and poured forth a mighty volume of rage and persecution against them, hoping, no doubt, to get to himself some honour over the Church of God. For inasmuch as in the primitive times he was able to persecute the Christian church, only by and through the people of the world, so now he hoped to divide Christ's kingdom against itself, and if not to the overthrow of all—yet to the dividing of the spoil, and himself to share in it, by arraying Christian against Christian, catholic against protestant, and finally, even protestant Christians against each other. Now it was seen that even those who were making the highest profession of the atoning blood of their Redeemer, and who were placing the most implicit reliance and confidence therein, could be brought forward in the very face of the gospel, to spoil and devour the professors of the same faith; for this plain reason only, that they, the latter, were endeavouring to embrace and observe all the commands and doctrines of their lord and master Jesus Christ. They had made a firm stand and notable advancement against the kingdom of darkness, therefore the prince of darkness now rose in his fury and spread the work of cruelty around, increasingly striving to waste and paralyze this people. But this advanced guard—this little band of humble warriors, fighting under the

strong banner of Christ Jesus, their holy head and leader, were invincible, because their captain was with them, and went before them; and for this reason, their weapons were not carnal, but mighty through God to the pulling down the strong-holds of Satan and his armies.

I shall now proceed to make some remarks upon Socinianism and infidelity, subsequent to the rise of the Society of Friends, and on the introduction of these opinions among them, and among other Christian professors. If inquiry were to be made for the first cause of these modern deviations from the soundness of Christian faith, we might easily trace it to the same source whence evil first came into the world, and whence we are to look for the primary origin of all iniquity; and if we were to seek for the grounds on which that first cause of evil acts on our fallen nature, our inquiries must end in the conviction, that it rests in a disposition for insubordination to the needful restraints of the divine law, and on pride, that great upholder of self, and of the will of the flesh. These are the elements, in the absence of the humbling power of truth, with which the enemy pitches his strong-holds and builds his embattlements, even in the unrestrained will of man, and in the pride of his heart; a pride which may not be seen on his person, but which either his words or his actions, sooner or later, will show to have a dwelling in his heart. Hence he will in a greater or less degree stand opposed to the pure, humbling, and needful restraints of the gospel; in some way or other this will be found, and to such a degree at least, as will keep him under the dominion of evil. But the outgoings by which the tempter leads man off from the ways of truth, are varied according to his natural disposition: according too to the traditions received, and the condition and faith of the society with which he is connected, and of those deviations which lead from the truth, the enemy, although he regards the least, still glories most in the worst and widest; and although high professing hypocrisy cannot be deemed the least of these, yet open infidelity must be acknowledged the greatest; still it is believed, that the ready foe has made the former a clue to the latter, and however natural it is for things to produce their like, yet we find that through the interposition of an evil agent, the natural order may be broken and reversed, and a thing may lead to another widely differing in its degree, and in some respects in its nature, yet in denomination the same. As one extreme often produces another, so may the abhorrence of one evil lead the unwary mind into its opposite evil; and although, in some dispositions, over action may subside into inaction, yet it undoubtedly often does produce re-action; and as it regards spiritual agency, where the power of truth is not the moving principle, then there is another power which influences and controls men's actions, and controls that which lends to action, viz. their faith, or rather their notions or way of thinking; for indeed if they are not in some degree under the influence of the truth, let their profession be what it may, they can have nothing which deserves the name of faith. For when men forsake the power of truth, this choice gift is continued to them no longer, they then have not its renewing assurances, they are trusting in a false hope, which is nothing more than the spurious workings of the deceiver. The vanity and pride of ascribing to man the honour of saving himself by his own good works, as is done by those who rely for salvation on works alone, has been eagerly grasped by the devil; and at the same time that he extols it to its devotees, he exhibits it in the most ridiculous point of view to all such, as seeing its inconsistencies, are led into the Calvinistic sentiment which excludes good works altogether, causing them to confide exclusively in Christ's

outward atonement for them, and in this way the enemy takes advantage of man's frailty; still charity leads us to the persuasion that sincerity may exist in the one as well as in the other, but practical observation obliges us also to admit, that a complete character of hypocrisy may be found in both.

Again, where good works or obedience are struck altogether from the account, and God believed to be equal in all his ways, and implicit confidence being placed on Christ's redemption without us, then comes in the doctrine of universal salvation without any condition. In all these forms of belief we can plainly see the care taken to provide an escape from the pain and conflict of the sanctifying and practical work of the grace and Spirit of God upon men's souls for their purification, so that a place may be found and abode in, for the continued indulgence of the flesh; and the will of man, vainly attempted to be kept alive in every form of religion, save the one true form in which obedience and the power of the Spirit dwelleth. It must be acknowledged then, that the mind let out to mere opinions, without the living, fundamental, and true touchstone of the light and grace of God, confirmed by the Scriptures, will probably run into great errors; and so it seems many, very many, have run. But the devil has not led every one in the same way, though he may bring them to the same bitter end at last,—for there are many paths which lead through devious windings, but all come out at the same sad point. He may induce both professors and non-professors, (the freedom of the gospel is not apparent in one, nor its fruits in the other) to disbelieve the spirituality of Christianity, because they see their neighbour, who is high in the profession of it, either a mere enthusiast or a hypocrite. Again, he may induce some men to disbelieve in the atonement of Jesus Christ, because many who lay great stress upon it, are in their practice no better than infidels. Furthermore, he may induce many to condemn Christianity under every name and form, because they see those who profess to believe in, and follow the Lord Jesus Christ as a Saviour, continue to pursue this world, the lust of the eye, and the pride of life, with great avidity, like other men.

But after all, whatever the inducement may appear to be, or whatever may be seen in others inclining thereto, the strongest ground of unbelief is in a man's own heart, and in the utter want, or loss of true religion there. To such as are inclined to reasoning, Satan is fully able, successfully to pervert and misrepresent the doctrines of the Gospel, because when their minds are darkened and know not the truth, he can and does lead them to mistake his false radiance for the light of Christ, and thereby induces a great reversion of views and sentiments, making light darkness, and darkness light, before them. Hence they become an easy prey to infidelity. In this way I apprehend it was that some were seduced in the early days of our society, even such as had more self-love and spiritual pride, than vital Christianity, to wit, John Perrott, John Wilkinson, and others. (See Sewell's and Gough's Histories.)

But we see how soon their antichristian doctrines were discerned and detected by George Fox and his contemporaries, because the light and spirit of Christianity abode in them; even a measure of that spirit which trieth every spirit, and is able to decide whether it be of God or not. The judgment of truth was thus placed upon the heads of these innovators and great pretenders to spirituality. And again, in more modern times, it was in the self-same way, that Satan deceived and led away some in Ireland, and many in North America; and it is believed that the facility of his victory over them, was greatly owing to their self-love, self-righteousness, and their great want of meek Chris-

tian principle. Inasmuch that by his transforming power, he succeeded in bringing them to suppose, or to profess that they supposed, that our first friends did not believe in the true divinity and reconciling sacrifice of our Lord Jesus Christ; than which a greater absurdity, and perversion of things, could hardly be imagined. For however the views of others as to the spirituality of religion, were such as necessarily to lead our early friends to dwell much upon that part of the Christian doctrine, and to insist on the leading of God's grace in the heart; yet there is nothing more obviously foreign to the truth than the pretensions of those Socinian seceders, viz. that our first friends did not believe in the true Godhead and manhood of Jesus Christ, and in the blessed purpose of his sacrifice. So that we verily know that these outbreaks cannot in the least degree be grounded upon any defect in our predecessors, in any point of Christian faith concerning the offices and character of Christ; for abundant evidence is deducible from their writings to prove that such a defect did not exist.

As has been before suggested, the professors of Christianity in the time of George Fox had generally forsaken the spirituality of religion, but were not in the least wanting as to a belief in the outward coming, the divinity, and sacrifice of Christ. Hence there was not that necessity of insisting upon faith in this last mentioned part of the Covenant, respecting which there was no defect of faith, as upon that part in which there was a deficiency; and this their practice was according to truth and sound reasoning. For what skilful physician, being called to administer to a diseased person, would not resort to such medicine, as would tend to counteract the complaint that was already upon him, rather than to administer to a disease under which he did not suffer, and in which respect he was entirely sound and healthy. Now, as the literal and spiritual parts of Christianity cannot be considered by any truly enlightened mind to be opposing or contending properties, any more than the body and soul of a perfect man, so therefore there can be no necessary fear, that to promote the right apprehension of the one could endanger the safety of the other. To say that except a man has the spirit of Christ he is none of his, does not gainsay the testimony that "God was manifest in the flesh, seen of angels, believed on in the world, received up into glory!" and I believe that the more true spiritual Christianity a man has, the better he will be qualified rightly to see and to estimate the doctrines of truth as contained in the Holy Scriptures, relative to the outward coming and offices of Jesus Christ; and for this very reason I believe, and am abundantly convinced, that our predecessors had much more of the true faith, and had much clearer views of the meaning and standing of the Scriptures, as well as of the true divinity of, and the purposes of the sufferings of our Lord and Saviour, than other professors of that day, who were making a high profession of their faith in them, but many of whom were wanting in spiritual and vital religion.

(To be continued.)

LOVE, LIGHT, UNITY.

THE love which dreads the light, is conventional rather than real; and the light which is unaccompanied by love, is ineffectual to persuade and to convert. We have no faith in the emotions, otherwise than as they follow the dictates of the understanding; nor in organised unity, where there is no oneness of soul. It is easy to get up a sentimental affection, but it is difficult to discover a use for it when excited. Mere agreement is nothing—argues no virtue; mere disagreement is nothing, argues no serious evil. When Herod and Pilate became reconciled, there was no

feature in their reconciliation to commend it to our reverence. When Paul withstood Peter to the face, "because he was to be blamed," there was nothing in his conduct incompatible with Christian meekness. The unity which is to be attained and preserved by shutting the eyes, and holding the tongue, and hushing the conscience, is not divine but human. Men of different opinions and convictions may shake hands in the eye of the world, and call upon the world to admire their proceeding; but if, in order to this, either party have to hide their opinions behind their back, the moral effect upon the world will be, not admiration of the love exhibited, but doubt as to the sincerity implied. They know that a truce patched up for an occasion is likely enough to terminate in still bitterer war.—*Nonconformist.*

A MORNING AT MORNINGSIDE.

(Continued from No. I., page 13.)

WE found the kitchen and its appurtenances in admirable order, and the distraught domestics attending to their business with the same attention and propriety as exist in every well-regulated *cuisine*. This part of the institution is never without a supply of assistants; for of all classes of the community, none appear to be so liable to insanity as domestic servants—a fact exhibited in the statistics of almost every lunatic asylum for the poorer classes. In the year 1844, there were admitted into the Morningside establishment 102 persons, of whom 55, or almost one-third, were servants; namely, 26 females and 29 males.—The washing-house adjoining was also in full use—about twenty women being employed at their tubs. They seemed more cheerful than the rest; and we found it to be a rule, that the more active and constant the occupation of the patients at work, the happier they seemed. One extremely communicative old female gave us a glowing account of a visit she had been allowed to pay the day before to her relations at Newhaven; and was particularly anxious to impress upon the doctor, that she had reported to all her friends how comfortable she was, and how kindly she was treated. A kind word to some of the other washers from the doctor (of which they seemed both proud and pleased), and we adjourned into the laundry. Here an inmate was pacing up and down with a stately tread; she scarcely deigned to notice us; and, as she was at that time the only person present, we left this section of the building to ascend to the galleries, in which the other female inmates resided.

The social, as opposed to the cell system of treating the insane, was fully developed in the galleries into which we were now shown. Besides eating and sitting rooms, common to all the inmates of each gallery, they have only two dormitories. These consist of large rooms, along the sides of which are ranged about twenty beds, in which the patients take their nightly rest, with no more than two attendants. In no other institution has the dormitory system been carried so far; and here it has been signally successful. Amongst other good effects, it tends to establish a kindly feeling between the patients and attendants; the latter, be it remarked, being in no dread of personal injury; for it is a peculiarity of the insane, that they seldom combine to do mischief. On the contrary, when one is inclined to become troublesome, his companions take part against him, and support the attendants. There are few inmates who, whilst they believe themselves to be hardly dealt with by being secluded from the rest of the world, do not possess a thorough conviction of the lunacy of their fellows; hence they, fancying themselves the sane, do all they can to keep the insane in order. For these reasons it is that the dormitory system has succeeded. On the other hand, a certain

number of single apartments is absolutely necessary for the violently maniacal; but in this institution it is always esteemed a step towards improvement or recovery, when a patient is transferred from the cell to the dormitory.

In the sitting-rooms of the first gallery we visited several females, who were busily employed in various sorts of needlework. Some were making articles of dress, others knitting and constructing such tasteful articles as we had seen for sale in the visitors' room. A few were reading, and fewer still were altogether idle; but were to all appearance incapable of employment. All seemed pleased at the appearance of the doctor. In a gallery for men, we found several parading in a state of complete idleness. Amongst them was the inmate whose performances on the violin contributed so much to the success of the Thursday night's ball. In a modest tone he announced to our companion that he had a favour to ask. "The fact is," he said, "I have very important business to transact with Dr. —; and as his residence is so near this, I trust you will allow me to call on him." The physician received the request with the earnest consideration he would have shown to a sane person, and replied that he would have had much pleasure in granting it, only Dr. —, having retired from public life, does not receive visitors now. "But, sir," continued the applicant earnestly, "he will see me, I know." To this the doctor replied soothingly, "Very well, very well; we will see about it," and we walked away. It is a part of the system of treatment, neither to contradict a patient, to treat his delusions with levity, nor "to laugh him" out of his fancies. One clause of the printed instructions to attendants runs thus:—"The delusions of a patient are on no account to be made the subject of merriment or amusement; they are, as a general rule, not to be contradicted, but when introduced by the patient, his attention is, if possible, to be directed to some other subject."

When we stepped in from the verandah in which the above little colloquy occurred, our guide was greeted with great hilarity by a patient, who inquired "what he had done to be kept there?" "Done?" echoed the doctor with affected surprise, "nothing; but the truth is, Mr. —, your health is not very good, and —." Here he was interrupted by a hearty laugh from the merry patient. "Ha, ha! I know what you mean, doctor; but as to *health*, as you are pleased to call it, I'll be bound I am quite as well as you are!" and with another laugh he turned away. He seemed perfectly happy and contented; yet his jocularly produced a more painfully affecting sensation than the profoundest melancholia. The quickness with which he took up the doctor's delicate allusion to the state of his mind, showed that he must have known where he was, and that he was deemed by the world a lunatic. With these convictions, it is difficult to believe that his hilarity could have been anything but forced. Still, it is consolatory to observe, that the wretchedness and depression which it is usual to associate with insanity, was by no means observable on the countenances of the majority of the patients. Most of them appeared contented and happy, even amidst their abstraction.

Connected with the next apartment which we visited, is one of the most interesting features of the institution. It was the printing-office, whence is issued "The Morningside Mirror," a monthly sheet, whose literary contents are supplied wholly by the inmates. Our readers are already aware of the possibility of the insane producing sane and sensible lucubrations, from the extracts we made from a similar work issued from the Crichton lunatic press.* A quotation from the

* See No. 81, p. 43, new series.

sheets before us will strengthen this conviction. The second number of "The Morningside Mirror" is chiefly occupied with an account of a trip to Habbie's Howe, which a select number of the inmates were allowed to take in the summer, under proper guidance.* The scenery is described with minute accuracy, and there are a few playful hits and puns which would not disgrace the habitual writers of facetious "articles." From the poets' corner of the sheet we extract the following lines:—

SUNSET.

The sun, the blazing sun is setting,
Fading in the west away,
The clouds, the thronging clouds are getting
Glory from his bright decay.

Thick and wide o'er all the heaven
Spread the clouds in dull array,
Save the brilliant space that's given
For the sun to close the day.

He disappears; but still he sendeth
Glory far above, around;
Hues to every vapour lendeth
Brighter than on earth are found.

Far away the sun is wheeling
To begin another day,
And I gaze with sadd'ning feeling
On the latest lingering ray.

Gone—the azure vault is darkling,
Night enshrouds yon mountain dome,
Bright a silvery star is sparkling;
I must bid me to my home.

Our inspection closed with a peep at the carpenters' shop, where we had the pleasure of being introduced to one of the poetical contributors to the "Mirror," who was busily employed with two companions amongst the shavings. A timid physician of the old school would hardly have been persuaded to trust himself with lunatics surrounded by, and handling instruments capable of the deadliest uses. Axes, chisels, and saws, were in busy requisition, in defiance of the ancient prejudices against allowing edge tools to be within the reach of fools. On leaving this place, we saw an amusing specimen of exclusiveness; on a board was painted, "No attendants admitted here on any pretence whatever." The carpenters were not to be disturbed at their work by the merely sane.

From all we have seen of this establishment, it was manifest, that the main object of those to whom its management is intrusted, is to maintain the inmates in a condition as nearly similar to that in which they existed when at large as possible. Not only is the general rule of personal non-restraint unreservedly followed out, but each patient is allowed to follow the bent of his inclination, as far as is consistent with the wellbeing of the whole establishment. Though opportunities are provided for such employment as they have been used to, they are not *obliged* to work; persuasion, and the example of others, being the only incentives resorted to. Even from the most refractory and noisy patients, every symbol of restraint was removed when the present chief physician commenced his duties. Besides the blessings conferred on the patients by the change, its good effects have proved of no less importance on the attendants. Formerly, when the lunatic became troublesome, the easiest way of rendering him quiet was to pinion and gag him, and by these horrible expedients the attendant was relieved of a vast amount of vexation; but now he has no such resource to fly to. He knows that moral means only are at his command; hence in the worst cases his vigilance must be unceasing to soothe and divert the mind of his charge, at the earliest stages of its appearance, from the irritating

* Many such trips were taken by different parties of the inmates during the summer.

cause. At length, in consequence of incessant attention and perseverance, the predispositions to excesses become of unfrequent recurrence.

At Morningside, in short, nothing is left undone to banish from the patient's mind that he is in confinement. High walls do not bound his view of the surrounding country; no harsh words are employed towards him: his delusions are treated with respect; and no promises are made, or enticements held forth, which are not to be rigidly fulfilled: the very name of "keeper" is abolished, and that of "attendant" substituted: occupation is supplied for his mind, and exercise for his body.

From the list of the professions of patients appended to the report, we perceive that there are some of nearly all the useful trades, which are industriously followed; so that the Morningside asylum supplies most of its own wants. It is a little world, almost complete in itself; which, instead of being some two hundred millions of square miles, is only about fifty-six acres in extent.—*Chambers's Edinburgh Journal.*

MUSIC AND ITS INFLUENCE.

(Continued from No. I., Page 9.)

BEFORE proceeding in the investigation of that part of the subject which relates to what is termed *Sacred Music*, it may be well to remark, that so nearly universal is its introduction among Christian professors, and so strong the natural and educational prejudice in its favour, that it requires no slight effort, so to divest the mind of its preconceived opinions, as to enable it to take a calm and dispassionate view of the question.

Surely no one of ordinary understanding in the present enlightened age, can seriously believe that the sweet sounds proceeding from the inanimate Organ, will be appreciated as acceptable worship by Him, who delights in the sacrifices of broken hearts and contrite spirits, even though uttered in the homely language of the poor publican. Then why is it introduced? Is it not to please the itching ears of degenerated Christian professors? There is nothing in the New Testament, which indicates its use during the time of the Apostles, nor indeed, does it appear to have been introduced, until nearly *midnight darkness* had overspread the church. And it may be useful, for protestants at least, to be reminded that the Organ was, according to history, first used in public worship, (may we not say, to supply the lack of divinely attuned hearts,) by Vitalian, a bishop or pope of Rome, about the year 660. It then became a component part of that half-Jewish, half-Heathen robe of gorgeous and imposing ceremonies, with which the Church sought to adorn herself, when she had nearly lost the beautiful garments of purity, simplicity, and spirituality, in which she was originally arrayed by her divine Founder.

There are not wanting, however, those in the present day, who conceive, (no doubt sincerely,) that the sublime strains of instrumental music really assist them in their devotions;—that they tend to raise the soul in something like rapturous adoration. But, if these feelings be carefully and candidly analyzed, they will be found to be, at least of very doubtful character. *The effect of music on the passions* is confessedly great; and this effect may be produced—perhaps in a pre-eminent degree—on those who are most under the influence of their passions, or who are the furthest from worshipping or serving God, in their lives and conversations. It is therefore quite possible that the feelings alluded to, far from being those of the true worship of the Almighty, may prove on close investigation, to be but a *self-gratifying exercise*,—"a worshipping and serving of the *creature*, more than the Creator." Thus it may even prove to be one of the many devices of the grand adversary, to deceive the mind of man, and di-

vert it from the performance of true, spiritual, heart-felt worship. Now, should this effect be produced, the practice in question becomes a positive evil.

This liability to self-deception is thus forcibly described by the celebrated Chalmers, in his discourse on Ezekiel xxxiii. 32. "Have you never heard any tell, and with complacency too, how powerfully his devotion was awakened by an act of attendance on the Oratorio? how his heart, melted and subdued by the influence of harmony, did homage to all the religion of which it was the vehicle,—how he was so moved and overborne that he had to shed the tears of contrition and to be agitated by the terrors of judgment, and to receive an awe upon his spirit of the greatness and majesty of God; and that, wrought up to the lofty pitch of eternity, he could look down upon the world, and by the glance of one commanding survey, pronounce upon the littleness and the vanity of all its concerns? Oh! it is very, very possible, that all this might thrill upon the ears of the man, and circulate a succession of solemn and affecting images around his fancy,—and yet that essential principle of his nature, upon which the practical influence of Christianity turns, might have met with no reaching and no subduing efficacy whatever, to arouse it. He leaves the exhibition as dead in trespasses and sins as he came to it. Conscience has not awakened upon him. Repentance has not turned him. Faith has not made any positive lodgement within him, of her great and her constraining realities. He speeds him back to his business and to his family; and there he plays off the old man in all the entireness of his uncrucified temper, and of his obstinate worldliness, and of all those earthly and unsanctified affections, which are found to cleave to him with as great tenacity as ever. He is really and experimentally the very same man as before,—and all those sensibilities which seemed to bear upon them so much of the air and unction of Heaven, are found to go into dissipation, and be forgotten with the loveliness of the song."

One argument, perhaps as frequently urged as any, is the attraction held out by music to many who would not otherwise attend a place of worship. If, however, the practice should be admitted to be wrong, it is not lawful to "do evil that good may come." But even if this is not admitted, does it not appear very derogatory to the dignity, and solemnity, and sincerity with which Divine Worship ought to be conducted, to hold out such an inducement? thus to a certain extent, converting such opportunities into occasions of amusement. Indeed, in some of our large towns, particular places of worship are resorted to by the gay and thoughtless, professedly for the sake of the fine singing and music to be heard there: and may not such places be to them almost as truly places of diversion as the theatre or the ball-room? Now, if the class of persons here alluded to, are satisfying their consciences by such an attendance on a place of Worship, what can be more likely to induce a superficial,—not to say hypocritical Christianity? Is it not also notorious, that, for the sake of having the music and singing well performed, persons of very indifferent character are employed on those solemn occasions? To such performances as these, may not the language be applicable—"take away from me the noise of thy songs, for I will not hear the melody of thy viola."* Again—"This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their hearts are far from me."†

These remarks, of course, do not apply to the use of vocal music in worship, when those who practise it, do truly "sing" as the Apostle Paul expresses it, "with the spirit and with the understanding also." But it

must be evident to every unprejudiced mind, that those who join in such an exercise without any feelings in unison with the words so said or sung, may really be guilty in the sight of Him who looketh at the heart, of speaking falsely and taking His name in vain—a consideration which demands the very serious attention of professing Christians.

"This dispensation," says Clarkson, "requires that all worship should be performed in spirit and in truth. It requires that no act of religion should take place, unless the Spirit influences an utterance; and that no words should be used, except they are in unison with the heart. Now this co-incidence of spiritual impulse and feeling with this act, is not likely to happen with public psalmody. It is not likely that *all* in the congregation will be impelled in the same moment to a spiritual song, or that all will be in the state of mind or spirit, which the words of the psalm describe. Thus how few will be able to sing, [truly] with David, if the following verse should be brought before them, "as the hart panteth after the water brooks, so panteth my soul after thee, O God!"—To this may be added, that where men think about musical harmony, or vocal tunes in their worship, the amusement of the creature will be so mixed up with it, that it cannot be a pure oblation of the spirit; and that those who think they can please the Divine Being by musical instruments, or the varied modulations of their own voices, must look upon Him, as a being with corporeal organs, sensible like a man of fleshly delights,—and not as a Spirit who can only be pleased with the worship in spirit and in truth."*

* The excellent Leigh Richmond, though not opposed to the use of Musical Instruments in Worship, thus gives expression to his sentiments on Oratorios:—

"I do consider the ordinary Musical Festivals, conducted as they are, amid a strange medley of wanton confusion and most impure mixtures, as highly delusive, fascinating, and dangerous to youth. I consider the Oratorio performances in Churches as a solemn mockery of God, and forbidden by the clear principles of the Gospel.—The making the most sacred and solemn subjects which Heaven ever revealed to man—even to the passion of Christ himself on the cross—a matter for the gay, critical, undevout recreation of individuals who avowedly assemble for any purpose but that of worship; and who, if they did, could hardly pretend that it was very practicable in such company and on such an occasion, I do from my heart, believe to be highly offensive to God. Playhouse actors and singers (frequently persons of exceptionable character) are hired, supported, applauded, and almost idolized in these exhibitions, and encouraged to persevere in their immoral and dangerous profession. Vice rides triumphantly in such proceedings.—The spirit of the world, the pride of life, the lust of the eye, all enter into these public gaities; and their false pretences to partial sacredness, only renders them more objectionable.

"As to examples of good people:—Sin does not cease to be sin because some good people unhappily fall into the snares which the great enemy of souls spreads for their delusion. It is, and it shall be for a lamentation that good men err so deplorably, and thereby countenance what, eventually their principles condemn, and what some day they may have deep cause to regret."

There is another practice closely allied to the above, to which it appears desirable to call the attention of the serious part of the community,—particularly as it appears to have lately gained ground.—It is that of advertising the opening of an organ, or the anniversary of the completion of a chapel, or some similar event, on which occasion the public are informed that there will be a grand performance of sacred music—in addition perhaps to a sermon by a popular preacher.—The intention being, of course, to induce people to go and hear the music, &c. and pay their contributions to the object for which money is wanted. Is not this a flagrant prostitution of sacred things? Is it not like giving an authoritative sanction to the conversion of places of worship into places of amusement?

* ARMS v. 23.

† MATTHEW xv. 8.

We may conclude our observations on this part of the subject with the following extracts from the commentary of the learned Adam Clark.

On chap. vi. 1st Chronicles, verse 39. Asaph. "This person, with Heman, the sons of Korah, Ethan, Jeduthun, &c. are celebrated in these books, and in the Psalms for their skill in singing, and the part they perform in the public worship of God. It is very likely that their singing was only a kind of recitative or chanting such as we still find in their synagogues. It does not appear that God had especially appointed these singers, much less any musical instruments (the silver trumpets excepted), to be employed in his service. Musical instruments in the house of God, are at least under the Gospel, repugnant to the spirit of Christianity, and tend not a little, to corrupt the worship of God. Those who are fond of music in the theatre, are fond of it in the house of God when they go thither; and some, professing Christianity, set up such a spurious worship, in order to draw people to hear the gospel. This is doing evil that good may come of it, and by this means, light and trifling people are introduced into the Church of Christ."

Ver. 42. "*Musical Instruments of God.*" "Ad canendum Deo," to sing to God—*Vulgate*—The Syriac is remarkable.—"These were upright men, who did not sing unto God with instruments of music, nor drums, nor with listra, nor with straight nor crooked pipes, nor with cymbals; but they sang before the Lord Almighty with a joyous mouth, and with a pure and holy prayer, and with innocence and integrity." The *Arabic* is nearly the same. Query.—Did ever God ordain instruments of music to be used in his worship? Can they be used in Christian assemblies according to the spirit of Christianity? Has Jesus Christ or his Apostles, ever commanded or sanctioned the use of them? were they ever used any where in the apostolic church? Does the use of them at present, in Christian congregations, ever increase the spirit of devotion? Does it ever appear that bands of musicians, either in their collective or individual capacity, are more spiritual, or as spiritual, as the other parts of the church of Christ? Is there not more pride, self-will, stubbornness, insubordination, lightness and frivolity among such persons, than among the other professors of Christianity, found in the same religious society? Is it ever remarked or known that musicians in the house of God have ever attained to any depth of piety or superior soundness of understanding in the things of God? Is it ever found that those churches and Christian societies, which have and use instruments of music in divine worship, are more holy, or as holy as those societies which do not use them? And is it always found that the ministers who recommend them to be used in the worship of Almighty God, are the most spiritual men, and the most spiritual and useful preachers? Can mere sounds, no matter how melodious, where no *word* nor *sentiment* is or can be uttered, be considered as giving praise to God? Is it possible that pipes or strings of any kind can give God praise? Can God be pleased with sounds which are emitted by no sentient being, and have in themselves no meaning? If these questions cannot be answered in the affirmative, then,—query—Is not the introduction of such instruments into the worship of God, *anti-christian*, *calculated to debase and ultimately ruin* the spirit and influence of the Gospel of Jesus Christ? And should not all, who wish well to the spread and establishment of pure and undefiled religion, lift up their hand, their influence, and their voice against them?

"The argument from their use in the Jewish service is futile in the extreme." P. 502, 503.

Much might be added concerning the collateral evils

connected with the practice of music—its tendency to lead to vain and dissipating amusements, and to the companionship of the gay, the thoughtless and irreligious of mankind; the mental poison administered by the frivolity and loose morality of a large proportion of the popular songs, &c.; but these remarks are already extended, beyond what was at first anticipated, and perhaps beyond the patience of the reader. We may therefore conclude by asking the sincere Christian if, taking into view the great uncertainty of life, he can reconcile his indulgence in this fascinating pursuit, with the injunction of the Saviour, "Watch ye therefore and pray always," or with that of an apostle, "See that ye walk circumspectly; not as fools, but as wise, redeeming the time."

THE BRITISH FRIEND.

GLASGOW, 2ND MONTH, 28TH, 1846.

SAMUEL TREFFRY, of Exeter, having obtained a minute from his Monthly Meeting (for the East Division of Devonshire,) setting him at liberty to visit the Families of Friends in most of the Meetings of that county; also to appoint a Public Meeting near Tavistock, and one or two near Plymouth; is now proceeding in the accomplishment of the said service.

BENJAMIN SEEBOHM, of Bradford, has applied to his Monthly Meeting for a certificate to visit Friends in America.

BEVAN BRAITHWAITE is at present engaged in visiting the Families of Friends in Westminster Meeting.

JAMES BACKHOUSE, of York, was at Hull Meeting on First-day, the 15th instant, some of those of other persuasions being present at his request. In the afternoon, he met the Sailors on board the Floating Chapel; and in the evening attended a Public Meeting in the Sailors' Institute. He has since visited some of the smaller Meetings of Friends, in that neighbourhood.

CAROLINE NORTON, of Southwark, was liberated on the 17th current, to visit the Families of Friends, of Brighton, and Lewes, and to hold some Public Meetings. At the date of our last advices, she was prosecuting her engagement at Brighton, in company with ELIZA HACK, of that place.

WILLIAM CLARIDGE, of Bromley, has been liberated by his Monthly Meeting, to visit the Meetings composing the Quarterly Meeting of London and Middlesex.

ELIZABETH DUDLEY, of Peckham, accompanied by RACHEL SAVORY, is engaged in a religious visit to the Families of Friends belonging to her Monthly Meeting.

JOHN HODGKIN, Junr., of Tottenham, has just

commenced his visits to those in the relation of husband and wife, in Devonshire House Meeting, London.

LINDLEY MURRAY HOAG, has, since the date of our last, been mostly engaged in holding Public Meetings, and visiting the Meetings of Friends in Yorkshire. He is accompanied by THOMAS ROASON, of Huddersfield. He had a Public Meeting at Thorne, on the evening of Third-day, the 10th instant; one at Doncaster, on the morning of the 11th; and at Woodhouse, in the evening. He was to be at Sheffield week-day Meeting, on the 12th, and to have a Public Meeting there in the evening. He is now visiting Meetings in Lincolnshire, and parts of Norfolk. He held a Public Meeting at Gainsboro', on the 13th; attended the Meeting at Brigg, on the 15th; had a Public Meeting at Wellbourne, on the 16th; and was to be at Spalding, on Third-day evening, the 17th; and at Gedney, on the 18th. He has, for the present, we understand, relinquished his intended visit to the South of France.

SARAH DIRKIN, of Wigton, with a minute of concurrence from her Monthly Meeting, liberating her for religious service within the limits of the Quarterly Meeting for Cumberland and Northumberland, has recently been engaged in visiting the Meetings comprising the Monthly Meeting of Pardshaw; in some instances, visiting Friends in their Families; and has also held several Public Meetings. She was at said Monthly Meeting on the 17th instant; and according to our last account, was at Whitehaven.

JOSHUA TREFFRY, of Plymouth, has been visiting the Meetings of Friends in Lincolnshire, and was at Broughton and Gainsboro' Monthly Meeting, held at Gainsboro', on the 18th, and left on the 19th for Spalding, to attend the funeral of Wm. Massey.

ELIZA ANN HOPKINS, attended her Monthly Meeting at Gainsboro', on the 18th instant; after which she proceeded to finish the service for which she was liberated by her Monthly Meeting in 12th Month last.

ANNA BRAITHWAITE, of Kendal, has recently been engaged in a visit to the Families of Friends, and others who attend Meetings there; for which service she was liberated by Kendal Monthly Meeting, on the 25th of 12th Month last.

EDWIN O. TREGELLES, of Falmouth, has applied to his Monthly Meeting for a certificate to visit Stavanger, &c. in Norway.

HANNAH THOMAS, of Bath, having received a certificate from her Monthly Meeting, liberating her to pay a religious visit to the Families of Friends in Edinburgh Two Months Meeting, she commenced her service at Glasgow, and has just finished her sittings there; having seen also nearly all those who are attenders of Meetings.

ANTI-WAR MEETINGS—PETITIONS AGAINST THE MILITIA.—Since the date of our last publication, many meetings have been held in various parts of the United Kingdom, at which the principles of Peace have been warmly and applaudingly advocated. We have before us a list of about 80 places, at which petitions against calling out the militia have been passed. Two meetings of this description have been held in this city, and an impression pretty generally prevails, that the Government will not now carry out their intention in regard to the militia. It is satisfactory to observe, in almost every instance, that the ancient and valuable testimony of our Religious Society, to the peaceable character of the religion of Jesus Christ, is avowed and advocated at these meetings, by individuals of other denominations. Let the friends of peace, in general, persevere in their exertions to promote the cause.

THE INDIANA DEPUTATION.—The Friends on this Deputation, except Josiah Forster, (detained by erysipelas in the leg) proceeded northward from Richmond, Indiana, on the 3d of 1st month, expecting to return by way of the New Garden Quarter. By the latest account, we learn that they were about to leave that State, on their way to New York, Philadelphia, &c.

DOCTRINAL DIFFERENCES.—The remarks we have deemed it our duty to make on this subject, and the articles relating to it which we have inserted, have, as we anticipated, given rise to conflicting views and feelings among our readers. By one class, our conduct has been approved and commended; by another, we have been denounced in terms which most strikingly betray a violent partizan spirit; indicating also an entire misapprehension as to our object—that of guarding the Society from threatening schism, through innovations on its original principles. But denunciations of the kind referred to, have only served to demonstrate, that the departure in heart from, or an ignorance of first principles, is much greater than we had apprehended; and hence the need there was for our sounding an alarm.

With only one or two exceptions, the truth of our statements has never been called in question. Those opposed to us would have accomplished something of importance, had they shown we were mistaken as to the necessity for investigation in the present instance, or proved any one of our positions unfounded. In this, we well knew, it was next to impossible for them to succeed; and by their not attempting such a task, we deem it unnecessary to take up our space, or tire the patience of our readers with a refutation of extraneous charges respecting ourselves, or the tendency of our observations; farther than to say, that we hold them to be, one and all, entirely inapplicable.

We are ardent lovers of peace and harmony; but we cannot believe that the shutting of the eyes to the existence of that which *mars the unity*, is the only effectual remedy for the evil. Neither have we the remotest desire to prolong the present controversy; indeed, we are rather pleased to think it may now be no longer necessary in our pages, from the fact that publications on "both sides of the question," are already issued, or preparing for the press, as will be seen from our advertising columns.

It is evident, however, that the subject of differences in Doctrine must be taken up by the Society. We are well aware how averse to such a course, those amongst us are, who love to dwell at ease as in "ceiled houses," and whose cry, continually is, peace; while the foundation of it, *unity in the Truth*, is wanting. To those to whom the ancient Doctrines and Testimonies committed to us as a people, are precious, and who desire their preservation, in all their original purity and fulness, we would say, "Stand fast"—"possess your souls in patience"—and, if a season of battle be permitted to come upon us, may we seek unto Him, of whom it is declared, that "He shall be for a spirit of judgment unto him that sitteth in judgment, and for strength to them that turn the battle to the gate." Isa. xxviii. 6.

THE EVANGELICAL ALLIANCE.—The attention of Friends, in common with others, has no doubt been more or less engaged on this subject. Among other denominations, a considerable diversity of opinion appears to obtain respecting it; but Friends, it is to be hoped, will be of one mind, that the "Alliance" proposed is one in which they can, with consistency, have no part.

We say this, not because we would have our

members averse to the cultivation of a religious regard and brotherly feeling towards other professors, and towards all mankind; but because the object in contemplation is sought to be accomplished in a way which, as Friends, we cannot conscientiously approve. This will be better understood on looking at the constitution and aim of the "Alliance," which is described to be "a union for periodical conference and prayer, of those who acknowledge the Divine inspiration, authority, and sufficiency of Holy Scripture; who hold the Unity of the Godhead, and the Trinity of persons therein; who acknowledge the utter depravity of human nature, in consequence of the fall; who believe in the incarnation of the Son of God, and his work of atonement for sinners of mankind; who look for the justification of the sinner by faith alone; who depend on the work of the Holy Spirit in the conversion and sanctification of the human heart; who maintain the right and the duty of private judgment in the interpretation of Holy Scripture; and who adhere to the Divine institution of the Christian ministry, and the authority and perpetuity of the ordinances of baptism and the Lord's Supper."

Our attention has been chiefly drawn to the subject, by a pamphlet issued by the "Glasgow Emancipation Society," wherein the duty of those who shall compose the Alliance is very clearly defined in reference to the fellowship of slaveholders, should any such seek admission to the Conference.

We confess ourselves ready to desire, that one or more slaveholders should offer to join the Alliance, in order to test the feeling of the assembly, as well as to read Americans a lesson—should that feeling be what it ought—that slaveholding is all-sufficient to exclude those guilty of it from communion with any religious body.

It is almost needless to remark, that the views of primitive Friends are so opposed to prayers "in a formal and customary way," that no consistent member of the Society could unite with others who seek, in that way, to promote any object, however desirable. The objection being equally valid against the system of a man-made and man-paid ministry, and to outward rites and ceremonies connected with baptism and the supper, our members are further excluded from the projected Alliance, even were it otherwise open to them.

Our attention has, besides, been called to this subject, by the remarks of a writer in a religious

periodical for the present month. He says, "if he has any fault to find with the basis of the Alliance, it is that the clause respecting Ordinances will have the effect of excluding *Evangelical* members of the Society of Friends."*

From this it is quite apparent, that there is an impression prevalent among other professors—well or ill founded we do not undertake to say—that our Society is composed of two classes; one, *Evangelical*, the other, not. If the clause to which this writer refers—that respecting the "Ordinances," as they are termed,—be the only bar to *Evangelical* Friends uniting in the Alliance—and none other is assigned—then we can read their character at once—they are not Friends, in the right and legitimate sense of the term.

The writer in the magazine further remarks, that the Ordinance clause "was by no means adopted in the spirit that would reject the fellowship of" one prominent Friend, in particular, whom he names. What are we to think of one professing the priest-denouncing views of George Fox, being thus expected to unite in religious fellowship with preachers for hire, and with the rigid upholders of the priestly system?

There is nothing whatever sectarian and exclusive in the principles professed by Friends, to encourage the feeling which would dictate the language towards any, "Stand by thyself, come not near to me, for I am holier than thou." On the contrary, those principles, rightly understood, naturally dispose us to be tender of judging others, and to believe that a man will be accepted according to the use he has made of the grace bestowed upon him—or, as the Scripture expresses it, "according to that he hath, and not according to that he hath not."

It is, however, perfectly compatible with this truly catholic spirit, and, we believe, at the same time the duty of Friends, to attend to an Old Testament exhortation: "Say ye not a confederacy to all to whom this people say a confederacy;" because we cannot see that we are warranted in expecting that the darkness of priestcraft which threatens to cover the earth, and its gross darkness the people, can be removed, or the attention of those who sit therein effectually turned to "a great light," through the intentional instrumentality of any Alliance, composed chiefly, like the one under consideration, of those who have an interest in enlightening the public

no further than is safe for their office and their pay.

In reference to the dreaded spread of Puseyism, it appears perfectly clear, that the only sure way for Friends to be instrumental in checking it, is by increased faithfulness and zeal, after the example of our worthy predecessors; in whose days it was remarked, that "one honest Quaker sufficed to shake the country for ten miles round."

Friends have no cause to be ashamed of being by others thought non-evangelical. Yet it seems strange, in these days, when we are much accustomed to hear charity inculcated upon Friends, and of their contrasting so unfavourably with others in this respect; that these should be so deficient in this virtue as to unchristianize us as a body; for it is evident, that those among us who are complimented with the term *Evangelical*, are looked upon as *exceptions* to the general rule.

LADY MARY SIDNEY ON DEATH.—It seems to me strange, and a thing much to be marvelled, that the labourer, to repose himself, hasteneth, as it were, the course of the sun; that the mariner rows with all his force to attain the port, and with a joyful cry salutes the desecrated land; that the traveller is never quiet nor content till he be at an end of his journey; and that we, in the meantime, tied in this world to a perpetual task, tossed with continual tempests, tired with a rough and cumbersome way, cannot yet see the end of our labour but with grief, nor behold our port but with tears, nor approach our home and quiet abode but with horror and trembling. This life is but a Penelope's web, wherein we are always doing and undoing; a sea open to all winds, which, sometime within, sometime without, never cease to torment us; a weary journey through extreme heats and colds, over high mountains, steep rocks, and thievish deserts; and so we term it in weaving this web, in rowing at this oar, in passing this miserable way! Yet, lo! when death comes to end our work—when she stretcheth out her arms and pulls us into port—when, after so many dangerous passages and loathsome lodgings, she would conduct us to our true home and resting-place—instead of rejoicing at the end of our labour, of taking our comfort at the sight of our land, of singing at the approach of our happy mansion, we would fain (who would believe it?) re-take our work in hand; we would again hoist sail to the wind, and willingly undertake our journey anew. No more, then, remember we our pains; our shipwrecks and dangers are forgotten; we fear no more the travels and the thieves. The authoress of the above beautiful passage (which we find quoted in a late Number of the Church and State Gazette) died at her residence in Aldersgate Street, September 25, 1621, aged probably 67 years. Her body was interred in Salisbury cathedral, by the side of her husband. No monument was raised to her memory, but her name will ever live in her fine epitaph:—

Underneath this marble hearse
Lies the subject of all verse,
Sidney's sister, Pembroke's mother;
Death, ere thou hast slain another
Wise and fair and good as she,
Time shall throw a dart at thee.

ANON.

* Evangelical Magazine for the present month, page 62.

REFUSALS TO SERVE ON JURIES IN CAPITAL CASES.

"Parties entertaining conscientious objections to the infliction of capital punishments are obviously placed in very trying circumstances, by being called on to act as jurymen in cases involving the death penalty. They are bound, by their affirmation, or by their oath, 'a true verdict to give according to the evidence,' as they shall answer to their Maker; and yet they know that, in many cases, the delivering of such a verdict must necessarily be followed by what they regard as a direct violation of the Divine law. The temptation to commit perjury under such circumstances is very apparent. The proper course for such persons to pursue is to *refuse to serve*. This was done—and done with effect—on the occasion of the last sitting of the Central Criminal Court, as appears from the substance of a report in the Times newspaper of the 16th ultimo:—

"The second sessions of the Central Criminal Court for the present mayoralty commenced this morning at the Old Bailey, before the Lord Mayor, Alderman Wilson, the Recorder, Alderman Sidney, the Sheriffs, and the usual civic authorities.

"The grand jury having been sworn, the Recorder delivered to them his usual charge. The grand jury retired and the lists of the petty juries summoned to serve at the present sessions were called over. Various excuses on the part of individuals summoned were allowed. Samuel Rosling, on being called, presented himself in the witness-box, and addressing the Recorder, claimed to be excused. The applicant stated that he was one of the Society of Friends, a body which entertained scrupulous and conscientious objections to capital punishments, and that he himself was willing to serve as a juror on the trial of minor cases. He conscientiously objected to serve in any case which involved a question of life and death. He understood that some cases involving that serious question were likely to be tried during the present sessions, and on these grounds he begged to be exempted.

"The Recorder remarked that the Court would remove all the applicant's scruples by directing his name to be placed in the jury list for the new court, where no capital charge would be tried.

"S. Rosling expressed himself to be satisfied, and withdrew.

"Another juror subsequently made a similar application, which was dealt with by the Court in the same manner."

The foregoing we have extracted from No. 11. of the "Magazine of Popular Information on Capital and Secondary Punishments," and would recommend to the members of our Society generally, the adoption of the course pursued by Samuel Rosling, and the other juror alluded to; apprehending that by such a practice, the attention of the administrators of the law, and the public at large, would be advantageously drawn to the consideration of the impolitic as well as unchristian character of Death Punishments. We cannot omit at the same time, offering our mead of cordial approbation of the above-mentioned periodical; which appears to us increasingly to deserve the countenance and support of the friends of humanity, and of improved legislation.

HISTORICAL SKETCH OF THE ORIGIN OF THE CHRISTIAN DISCIPLINE, OR CHURCH GOVERNMENT, OF THE SOCIETY OF FRIENDS.

(Continued from No. XII., Vol. 3, page 190.)

OF THE EARLIEST MEETINGS FOR DISCIPLINE.

BUT though each little community had thus the care of its own affairs, that love which bound its members together, and led them to watch over one another for good, also united them to all who were like-minded, wherever scattered. Some communities might be weak, others strong. Under their bitter sufferings, they

might well seek the support which there is in the union and counsel of faithful brethren. And so we find that within a few years of the rise of the Society, many general meetings were held for the care and service of the body. These were of two classes, viz. first, district meetings, and secondly, those which embraced the affairs of the whole community. How these meetings were constituted it is not easy to determine with precision. It is certain, however, that the "labourers in the gospel," by whose instrumentality the church had been gathered, took the most prominent part in the proceedings, as it was natural for them to do at that period.

The first general meeting of which we are aware that any records are extant, was held at Balby, near Doncaster, in Yorkshire, in the year 1656, and from this meeting a number of directions and advices were issued, addressed "To the Brethren in the North." This document refers to most of the points which now form the chief subjects of our discipline. It contains instructions as to the gospel order of proceeding with delinquents, offers advice to husbands and wives, parents and children, masters and servants, as to the discharge of their relative duties, and urges the duty of strict justice in trade, and a cheerful and faithful performance of civil offices in the commonwealth. This meeting was most probably a district one. George Fox mentions attending a general meeting in Bedfordshire, in 1658, which lasted three days; at which, he says, "there were friends present from most parts of the nation, and many thousands of persons were at it." He also mentions attending a meeting at Skipton, in 1660, "for the affairs of the church, both in this nation and beyond the seas;" and he says, that he had recommended the establishment of this meeting several years before, when he was in the north, "for many friends suffered in divers parts of the nation; their goods were taken from them contrary to law; and they understood not how to help themselves, or where to seek redress. This meeting," he adds, "had stood several years, and divers justices and captains had come to break it up; but when they understood the business friends met about, and saw friends' books, and accounts of collections for the use of the poor; how we took care one county to help another, and to help our friends beyond sea, and to provide for our poor, so that none should be chargeable to their parishes, the justices and officers confessed we did their work, and would pass away peaceably and lovingly." A document has been preserved, issued by this meeting, addressed to friends and brethren, recommending a collection to be raised for the service of truth abroad.

Next to general meetings we must notice the establishment of quarterly meetings, which were constituted of friends deputed by the several meetings within a county. These meetings, in several of the counties at least, had existed prior to the general establishment of district monthly meetings, and they appear to have had much the same office in the body as the monthly meetings now have amongst us. George Fox, in an epistle of an early date, writes thus respecting them: "In all the meetings of the county two or three may be appointed from them to go to the quarterly meetings, to give notice if there be any that walk not in the truth, or have been convinced and gone from the truth, and so have dishonoured God: and likewise to see if any that profess the truth follow pleasures, drunkenness, gaming, or are not faithful in their callings and dealings, nor honest; but run into debt and so bring a scandal upon the truth. Friends may give notice to the quarterly meeting (if there be any such), and some may be ordered to go and exhort them, and bring in their answers to the next quarterly meeting. And to admonish all them that be careless and slothful to

diligence in the truth and service for God, and to bring forth heavenly fruits to God, and that they may mind the good works of God, and do them in believing on his Son, and showing it forth in their conversation, and to deny the devil and his bad works, and not to do them; and to seek them that be driven away from the truth into the devil's wilderness by his dark power. Seek them again by the truth, and by the truth and power of God bring them to God again."*

CHRISTIAN CHARACTER OF THE SOCIETY'S DISCIPLINE.

Thus, then, we believe it may be safely asserted, that there never was a period in the society when those who agreed in religious principles were wholly independent of each other, or in which that order and subjection which constitute discipline did not exist; but, as the number of members increased, those mutual helps and guards, which had been in a considerable degree spontaneously afforded, were found to require some more regular arrangement for the preservation of order in the church.

The history of these proceedings affords no small evidence, that the spirit of a sound mind influenced the body in these early times; contending, as its members did, for so large a measure of individual spiritual liberty, and placing the authority of man, in religious matters, in a position so subordinate to that of the one Great Head of the Church, they nevertheless recognised the necessity of order and government in it, of arrangements and of human instrumentality, under the direction of the Spirit of Christ. They disapproved alike of "persecution and libertinism; that is, a coercive power to whip people into the temple; that such as will not conform, though against faith and conscience, shall be punished in their persons and estates; or leaving all loose and at large as to practice, unaccountable to all but God and the magistrate."†

The idea of a church in the minds of the early friends appears to have been precisely in accordance with that presented to us in the New Testament. It was a family of which Christ was the ever-living Head, embracing members in various conditions, and endued with various gifts to be employed for the benefit of the whole. There are the young and ignorant to be cared for and instructed, the disorderly to be restrained, admonished, or corrected; the wants of each to be supplied in that spirit of sympathy which is so strongly represented in the words of the apostle, "if one member suffer all the members suffer with it."

"There are," says Robert Barclay, "fathers and children, instructors and instructed, elders and young men, yea and babes—there are, that cannot cease, but must exhort, instruct, reprove, condemn, judge, or else for what end gave Christ the gifts mentioned, Ephesians iv. 11, 12?"‡ No one was to usurp authority over God's heritage, but having gifts differing according to the grace that was given, each member was to attend to his own calling and appointment in the family of Christ. There was room for all, liberty for all, to exercise the gifts bestowed upon them, and as each member was engaged to wait upon the Head, and seek alone to be guided by that wisdom which is from above, he would know his own place and sphere in the family, and whether more or less conspicuous, would be an important part of the body, ministering in his appointed place to the health and strength of the whole.

These views imply a belief in the spiritual presence and guidance of Christ in his church, a doctrine which is at the root of the Christian Discipline of the Society

* Collection of Epistles, p. 276, fol. edit. 1698.

† William Penn's Preface to George Fox's Journal, p. 83. 8vo. edit. p. xxviii. See also Barclay's Anarchy of the Ranters, p. 11. edit. 1733.

‡ The Anarchy of the Ranters, p. 9. edit. 1733.

of Friends. Wherever this fundamental doctrine of Christ's immediate government is not, to a considerable extent, practically maintained, the liberty of all, and the subjection of all, are conditions incompatible with each other.

Christian men met together in the fear of God to promote the good of his people, having their own minds subjected to the government of Christ, and above all things desiring to glorify him, are met together "in his name." He is "in the midst of them," and presides over them—no one sets up to be chief, but each recognises the gift of his brother, and exercises a full spiritual liberty in the use of his own. Wherever this liberty is withheld from the true members of the church, either in their smaller or larger assemblies, not only the form, but the very spirit of the primitive church, and of Christianity itself, are so far abandoned and violated. Wherever the exercise of spiritual gifts is restricted by mere human appointment, there man assumes lordship over God's heritage, and Christ's headship in the church is essentially denied. It was against this practical denial that the very mission of George Fox and his associates was directed: "Christ head over all things to his church," was the great fundamental truth which they were engaged to proclaim, and it was beautifully illustrated in their system of discipline. "It is needful," said they, "that we call to mind how long, and in what manner, the world has been distracted and divided about those things which the apostles practised, and what sad calamity (besides the loss and departure from the truth) has come upon many nations, about forms and ways of discipline and government of the church (so called)—some saying the apostles made bishops, and gave them power, and they ordained elders; others saying nay, it was by the laying on of the hands of the presbytery, and others pleading that it was the election and choice of the churches. And how have men gathered themselves into forms and sects, according to their divers persuasions; and how are others setting up committees to approve and send forth preachers, and give them maintenance, seeing into the errors of the former: but all being ignorant of the life or of the true power. And thus have men usurped, one over another, and intruded into the things they understood not; and by human policy and invention, set up a carnal, worldly religion and worship, which has, for many hundred years, overspread the whole face of the earth."*

(To be continued.)

REPORT

OF THE COMMITTEE OF THE BRIGHTON FRIENDS' ASSOCIATION
FOR DIFFUSING INFORMATION ON THE PRINCIPLE OF
TOTAL ABSTINENCE FROM INTOXICATING DRINKS.

THE Association having been established twelve months, the Committee report the following proceedings of the Society during that period.

As may be inferred by the designation adopted by the Society, the main object contemplated by its promoters was the circulation of Temperance Tracts, and Periodicals; but from a conviction of the importance of union in the work, and that the holding of public meetings had heretofore been, and may still, occasionally, be of great service in the furtherance of the cause, six public meetings have been held during the past year, chiefly at the expense of this Society; in some of which the Committee had the acceptable personal and pecuniary assistance of our friend, R. D. Alexander, and some members of his family, who were

* From an epistle prepared at a district meeting, held at Durham, in 1639,—read and approved at the general meeting, held at Skipton, in the week following that at Durham.—Letters of Early Friends, p. 233.

then visitors here, and to whom we are indebted for a liberal supply of Temperance publications.

Your Committee have embraced various ways and means for distributing Temperance Tracts in Brighton and its neighbourhood; at the barracks, and coast guard stations; to the railway labourers, and in some of the day-schools. They have made grants of tracts to the Wesleyan tract Society, the Brighton Society for the suppression of intemperance, and to some individual subscribers and others.

During the past four months, a number of temperance monthly periodicals have been distributed, chiefly amongst Friends, which means of spreading information your committee recommend to be continued, as also that a suitable selection of tracts be made for the use of future subscribers.

In the report thus rendered, taken in connection with the statement of the account of the treasurer, your committee trust they have shown that the subscriptions of Friends have been judiciously expended.

In conclusion, they would say, the evil tendency of the use of alcoholic drinks continues to be felt by every class of the community; the efforts of your committee are humble in their nature, and of very limited extent; but under the divine blessing, they think some little good may be thereby effected.

Treasurer, Edward Lucas; Secretaries, R. Patching, jun., John Hillon, jun. Committee, Grover Kemp, Edward Lucas, Richard Patching, jun., Thos. Glaisyer, John Hillon, jun.

CHURCH RATES.

FRIENDS, it is well known, have always refused to pay the exactions of a state church. The ground of this refusal is set forth in the following letters by our friend James Backhouse, who had refused such a payment to the churchwardens of Holgate. The first was delivered in person to the Magistrates sitting at York Castle. A conversation then took place, which is alluded to in the second, but which did not prevent the issue of an order for payment. This order not being attended to, a warrant of distress was granted for the recovery of the original demand of 17s. 6½d. for Church assessment, with the addition of 12s. for Churchwardens' charges in recovering the same; and 2s. further, with other expenses, for the execution of the warrant, and the distraint was made accordingly. We wish Friends, when similarly circumstanced, would, in the same calm and respectful terms, make known the grounds of our Christian testimony against all ecclesiastical imposts; and also make the same public through the newspapers. Such a course would, we believe, tend to promote the cause of *Religious freedom*.

To Barnard Hague, or any other of the Queen's Justices of the Peace.

In answer to a summons, citing me to appear before you, for refusing to pay a rate, called the church-rate, I beg leave respectfully to state, that I object to paying such a rate:—

1st, Because it is levied for the purposes of the Episcopal Church, to which I do not belong, and from which I conscientiously dissent, on account of its paid ministry, supported by compulsory exaction from the people, contrary to the precept of Christ and his disciples; "Freely ye have received, freely give;" and on account of many other unscriptural practices maintained by the Episcopal Church.

2ndly, Because to levy such a rate upon persons dis-

senting from the Episcopal Church, on the pretext that the law of the land imposes it, is, on the part of that church, a direct and impious violation of the precept of Christ; "All things whatsoever ye would that men should do unto you, do ye even so to them;" and to avail itself of a law founded on injustice is disgraceful to any church.

Not doubting that if you give the subject the consideration it deserves, you will perceive that it would be as unreasonable for the Society of Friends, if they had the law on their side, to make claims for the repairs of their meeting-houses upon Episcopalians, as it is for Episcopalians to make such claims upon persons belonging to the Society of Friends, and trusting you will see that, in refusing to pay the rate in question, and in thus bearing my testimony against an exaction, unchristian in its character, and unreasonable in the ground for which it is demanded, I am acting the proper part of a conscientious Christian, a good citizen, and a faithful subject of the British Queen, I desire that you may be enabled to decide in the case to the satisfaction of your own consciences. I am, very respectfully,

JAS. BACKHOUSE.

York, 4th of 7th Month, 1845.

To Edwin Smith and T. Dayrell.

The polite manner in which you received my objections to pay an ecclesiastical rate, has left upon my mind deep feelings of respect for you; and having now received an order from you, to pay the said rate, respecting which, I stated to you my conscientious objection, I venture to submit to you a few further remarks upon the subject. I think I can understand the painful position in which conscientious magistrates are placed, when they think themselves called upon, officially, to enforce a law, founded in injustice. I would, however, submit to your consideration, whether, notwithstanding you may be of the opinion that the line you are to pursue, when a "church rate" is refused to be paid, is not left to your discretion, there is not a point at which magistrates might properly use their influence against so unrighteous an exaction, by suggesting to churchwardens the propriety of trying to raise the money by a voluntary contribution, among their own community, or others who might be disposed to contribute, rather than to exact it by a forcible process, and any portion of it from persons who cannot pay it with a good conscience.

I cannot forget your wish, that I should not regard your proceeding in this case as personal, nor the generous observation of my friend Edwin Smith, that rather than I should regard it as such, he would pay the sum demanded, out of his own pocket. I assure you I do not regard it as personal; neither do I state my objections to the rate, nor my views upon it, for the sake of the amount which I am ordered to pay, nor yet for the sake of escaping from distraint upon my property for my conscientious refusal to comply with the order. My reason for acting as I do, is, that I may keep a conscience void of offence before God and man in this matter; and that I may call attention to the impropriety of any community, calling itself Christian, acting in a manner so contrary to the precepts of Christ, as to levy money for the erection, repair, and cleansing of its places of worship, for the washing of the garments of its priests, and even for the payment for the bread and wine which it professes to use as emblems of the body and blood of Christ, by a rate upon persons, amongst whom are included such as conscientiously object to the constitution and rites of the Episcopal Church, and to exactions for such purposes as are unscriptural, and upon whom the exaction of such a rate is unjust, notwithstanding it is sanctioned by law. And I would seriously call upon Episcopalians to consider whether, whilst continuing to make forcible

exactions for such purposes, and thus violating the precept of Christ—"All things whatsoever ye would that men should do to you, do ye even so to them,"—they have ground to hope for the blessing of Him who has said, "I hate robbery for burnt-offering."

I remain, very respectfully,

JAMES BACKHOUSE.

York, 30th of 7th month, 1845.

THE LEARNED AMERICAN BLACKSMITH ON PEACE.

For THE BRITISH FRIEND.

"Wherefore, by their fruits ye shall know them."—Mat. vii. 20.

"The object of the army is to kill, burn, and destroy, inflicting all the anguish human nature is capable of enduring."

"The object of the Peace Societies is to promote love and good-will amongst men, spreading prosperity and happiness all over the world."

It is earnestly hoped that the following beautiful passages, taken from an excellent letter, addressed by the Learned American Blacksmith to his English correspondent, will find their way amongst all classes in this country; and that all those who are interested in the great cause it advocates, will use every means in their power to promote it.

"While labouring for man in the light of that great revelation, God hath made of one blood all nations of men for to dwell on all the face of the earth! what a blessed thing it is for the race, that there are ties of relationship stronger than the bonds of mere consanguinity; a unity of spirit by which millions may be more than brothers! *Brotherhood* is the best Anglo-Saxon term we have to express the idea; but that falls short of conveying its full scope and spirit. If it were not for the fact, that terms of Latin derivation have no inner life of meaning to take hold of the heart, *Unanimity* might comprehend the condition prescribed to the human family, both by the gospel of God, and the gospel of nature, and laboured and prayed for, by every true disciple. To carry but this mighty idea, and to bring it in this heaven-like condition of *Unanimity*, seems to be the destiny and duty of the Anglo-Saxon race. And as the preliminary victory in this world embraces the conquest of love, how cheering it is to contemplate the progress of that moral union, which is winding its eternal bonds around two nations, whom God made one, to fill the earth with unity! Let us rejoice as we feel these bonds strengthening around us; as we witness the social tendencies of the age, and the interests and sympathies which are melting down our jealous nationalities, and merging us, like kindred drops, in one commonwealth and brotherhood.

"In that long and heroic struggle which you have passed through against Slavery, you have acquired a susceptibility of sympathy for the enslaved in every land, and we feel that sympathy breathing around us here, in our desperate conflict with the inhuman system which Great Britain has banished from her empire. Your liberty breathing words are wafted to our ears on the wings of the wind, and they strengthen us in this day of stern trial. Our enslaved millions have heard of your great doings for humanity, and the American slaveholder feels the pressure of your sentiments in the moral atmosphere around him. With all our machinery of murder and brute force, I thank God, that neither your country nor mine, can repel the foreign invasion, or suppress the domestic insurrection of moral power, free thought, and sentiments big with humanity. Our nation can brag, if it will, of the battle of New Orleans, and boast of the prowess of its

arms, in driving back the British Army with defeat; but with all its guns and paid fighters, it cannot repel the invasion, or prevent the landing and lodgment, in the citadel of the country's heart, of a single English thought, that comes in the might of humanity and truth, to thunder to a guilty conscience: 'it is not lawful for thee to hold this man or this woman as a slave.'

"So, on the other hand, all that we have done, or hoped to do, for the cause of freedom, and the elevation and equality of our fellow-beings in America, has begotten a strong sympathy for those abroad, who are crushed to the earth, by institutions calculated to multiply and perpetrate the most unrighteous inequalities of condition. We feel a deep interest in your efforts to dethrone these institutions, and to rectify these inequalities in your country; and these counter currents of sympathy are bringing our two nations nearer together. Let this tide of sympathy become a *gulf stream* between us. Let us strengthen it by every influence and association in our power. If I may be permitted to use a phrase borrowed from my profession, let us endeavour to *weld* the two countries together, so that they shall learn and teach war no more.

"And among the great enterprises of philanthropy in which the good men of both nations are uniting, what can there be better calculated to promote this happy unity, than the heaven-born cause of *peace*? a cause that embraces all the interests of humanity. The Peace band in this country is growing larger, warmer, and stronger. Our hearts are cheered with the report of your doings in England, and we long for more free and fraternal correspondence with you. Notwithstanding the present ebullition of the godless war-spirit in this country, growing out of its position towards Mexico, the principles of Peace were never making better progress among the reflecting portions of the community. A new impulse has been given to the cause, and new efforts are in contemplation and prosecution for its advancement. The newspaper press is now open to the cause, and we are using it to some manifest effect.

"For myself, a little plan of my invention has succeeded to an extent that fills me with gratitude to God. At first I began by writing a short article on the subject of Peace, and then taking 40 or 50 printed duplicates of it, and sending them to as many newspapers. These articles were copied by a great number of journals, which encouraged me to increase the number of duplicates of my subsequent articles. I now send out, once a fortnight, 500 of these slips to 500 different papers, scattered all over the country, from Nova Scotia to New Orleans, and nearly to the Rocky Mountains. I cannot tell how many of these papers insert my articles, but about 200 come to me, with them published in their columns as original, so I hope that I am talking, through this wonderful medium, to two million of human consciences every week, on the subject of Peace. But we want to have a more warm-hearted correspondence with the friends of the cause in England. We want to prove to our people that the principles of Peace are progressing on both sides of the Atlantic; and that the beating of swords into ploughshares is going to be a natural and simultaneous feat among Christian nations. We want to have you contribute to our Peace literature,—and we would be happy to do the same by you. We intend to turn our '*Peace Advocate*' into a monthly magazine, which shall rank high with our best periodicals, sustained by contributions from our ablest pens, and we would hope to enrol many of our English friends in the list of our contributors."

Many of the readers of this publication, doubtless, have talents that would enable them to contribute to

the American Peace literature, to the advantage of both nations, and to their own credit and satisfaction; and how, it may be asked, could they employ those talents better? We cordially hope that our American friend's suggestion on this subject will meet with the attention it deserves, and that every one who feels an interest in the promotion of Christianity, or the welfare of his fellow-men; and who has the ability to promote these objects by his, or her pen, will avail themselves of the present time, when the national mind is opening to the fearful evils of War, on whatever pretext undertaken.

The Editors of "*The British Friend*" are furnished with an address, by the use of which, any papers will come into the hands of persons, who will forward them to America, if approved. N. S.

ADVICE:

FROM THE WRITINGS OF STEPHEN CRISP.

OH dear Friends, consider these days are perilous times, and it is needful for every one to watch in that same eternal light to which you were first turned, that by its righteous judgment you may be preserved from every thing in yourselves that appears contrary to that precious life, of which you have tasted. And when you have so done, then take heed that the enemy do not do that by an instrument, which, through your watchfulness in the light, he could not do without. And all beware of that *affected tenderness*, that cries out, Be tender to all, and pray for all, and mind the good in all, and love all, and judge none, but leave judgment to God. I say, heed not the plausible words of that spirit, which, being guilty, to save its own head from a stroke, would bereave you of your judgment which God hath given you: and is indeed truly his judgment, and is to be administered in his wisdom and power, for the cleansing and keeping clean his sanctuary: for such as have no judgment in their goings, are they that know not the true way of peace, but make them crooked paths. He that goeth in them shall not know peace.

But some may say, Was not Christ meek and lowly? and ought not all to be like unto him? It is true, my friends; but there is a difference between the seed's suffering and its reigning, and there are times for them both; and when it doth please God to permit the hour and power of darkness in the open persecutors, to exalt itself against his seed and people, by persecution or such like; they are led by his Spirit to appear in meekness and quietness, as sheep before the shearer. But what is this to suffering bad and perverse spirits, that appear under pretence of the Truth, and yet are out of the Truth, and enemies to its prosperity, striving to exalt and set up another thing instead of the Truth? Such as these the Lord doth not require you to use only patience and meekness towards, but, if that will not reclaim them, they must know the judgment of the Truth, and you in it must stand over them: for, in this case, the day of the exaltation of Christ is come, and God is crowning Truth with dominion over every false spirit and corrupt practice thereof.

And therefore, dear friends, eye the Lord in his goings forth, and as you feel his life in you to witness against any evil and corrupt thing or practice, use plainness and keep sincerity, and turn not judgment backward; for that which is unwilling to be judged, and cries out, *judge none, leave all to God, &c.*, the same will take upon it both to judge and rule, but not in the wisdom of God. And those that cry out so

much for tenderness and against Truth's judgment, the same are in most danger to be drawn out from the patient suffering in the Spirit of Christ Jesus, when they ought to appear in the most meekness; and to appear rough and wrathful in the striving and fighting nature, and are most apt to be tempted into a spirit of revenge, as hath been seen by sad experience: for they that lose the exercise of that by which all should keep dominion over deceit, they lose that strength by which they should be enabled to suffer all things for the sake of Christ Jesus.

PRIMITIVE SIMPLICITY.

To the Woomen Ffrinds of the Quarterly Meeting at Banbury.

DEARE FFRINDS,—It so hapens that none of us from Henly this year can conveniently attend the Service of this Meeting.

These cums to let you understand, that wee are in unity. Our week days Meetings are duly kept up. Our Poore are taken care of. Wee hope Truth prospers amongst us. And whear any thing is known to be a miss care is taken for amendmt. This with the Salutation of Our Dear Loves, wee remaine your Ffrinds in the Truth,

JUDITH GRIMSDALL.
LIDIA TOOVEY.

Henly the 24th, 4th mo., 1720.

Varieties.

"BLESSED ARE THE DEAD WHO DIE IN THE LORD."

—Nothing can be more consolatory to a pious mind, than the consideration of the happy deaths of believers. The idea of dissolution is, indeed, somewhat terrific in itself; but when we behold the Christian in that moment superior to every fear, and often happy beyond expression, it tends to brighten our hopes, animate our minds, and helps us to look forward to our own exit with a degree of composure and submission. "There is nothing in history," says Addison, "which is so improving, as those accounts which we meet with of the deaths of eminent persons, and of their behaviour in that dreadful season." Addison himself afforded a striking example of the supporting power of religion in the last solemn hour. After a long and manly but vain struggle with his distemper, he dismissed his physicians, and with them all hopes of life. But with his hopes of life, he dismissed not his concerns for the living, but sent for a youth who was nearly related to him, and finely accomplished. He came, but life now glimmering in the socket, the dying friend was silent. After a decent and proper pause, the youth said, "Dear Sir, you sent for me. I believe and hope you have some commands; if you have, I shall hold them most sacred." May distant ages not only hear but feel the reply! Forcefully grasping the youth's hand, he softly said, "See in what peace a Christian can die!" He spoke with difficulty and soon expired.

COWPER THE POET.—Of all our great poets, Cowper was perhaps that one who most enriched poetic thought and language, while ambitious only to advance the cause of simple truth. Capable by his original power of discovering new regions in the ideal world, he disdained the fame which was not connected with practical services to humanity. He vindicated the splendid usefulness of poetry by enhancing its charms, while he moralized its purposes; for he regarded his talents but as a gift from heaven for the improvement of society. . . . He united the poetic and holy fervour of Isaiah, to the eloquence of Paul; and a disposition gentle as his, who reposed on the sacred bosom of one, greater than either. His virtues had

a noble but meek persuasion; his temperament, a melancholy grace: but his genius was as bold as his subject was glorious. Grandeur of thought, and novelty of language distinguished him: the one effortless, like the result of natural magnanimity—the other, powerful without violence; rich without excess; of chastened ardour, and of literal precision.—*Writings of the late Sydney Taylor.*

Correspondence.

SAMUEL NEALE ON THE STATE OF SOCIETY.

To the EDITORS of THE BRITISH FRIEND.

DEAR FRIENDS,—In perusing the life of Samuel Neale, I was impressed with the following passage, as applicable to the state of things amongst us at the present day. Apprehending its appearance in your Miscellany may be acceptable to many readers, I send it for that purpose; and if you approve, shall be glad to see it in print;—remaining your friend,

M.
2d Month, 23d, 1846.

"I really fear we are a withering people, former experience is not to be depended on; literal rules and laws, however exactly observed, will not carry on the work, nor stand in the gaps that appear in so many places in the wall, but in the aboundings of that life that has judgment, mercy, and justice. And I am jealous that, if we have not some raised up in the spirit of Phinehas, who was zealous for his God, and by his zeal made an atonement for the people when the plague was begun in the camp, we shall have many wrong things to break in amongst us, and perhaps through some that may appear as princes amongst the people. Many of the sins that crept in amongst Israel formerly were through the priests and the princes, and whenever the distemper catches the first rank it soon spreads amongst the host. May the Lord our God stir up the pure mind in each of his visited children, that their chief and principal care may be in looking to the law and testimony; for as we honour this and prefer it before our chiefest joy, a blessing accompanies the exercise and care, and we grow in heavenly riches. And where the eye is turned to accumulate earthly riches, it slides into a state of indifferency as to the vitals of religion, a superficial care seems visible, when convenience will admit services are performed; and so dizziness, drowsiness, and death prevail. This is very much the state of the church in many places. May the Lord Almighty cause light to break in upon us, that we may be delivered from every death! May the good Spirit work all our works in us and for us, that we be lacking nothing of that weight of glory, which will entitle us to sing amongst the sons of God a song of salvation and victory."—Page 131.

PUBLIC SCHOOLS—YEARLY VACATIONS.

To the EDITORS of THE BRITISH FRIEND.

RESPECTED FRIENDS,—I have been pleased to observe the reports in your paper, of the discussions that have taken place respecting the granting of vacations yearly, instead of once in two years, at Ackworth; and quite hope the time is come for Friends to make the change. I should like very much, to see the same proposition carried out at Friends' School at Oroydon; indeed, I could wish the practice were adopted at all our Schools; for I cannot think it is well for children to be separated so long from their parents, and their brothers, and sisters, especially now, when the convenience of travelling is so facilitated by railroads.

The only objection, or the principal one that I have heard against it, is, that as it might not be suitable or convenient for some of the children to leave, it would appear hard to them that others should have that privilege. Now, I cannot think that the greater number should yield to the smaller; and I think also, that those few who could not conveniently leave School, would think it a boon to be freed from their studies for a few weeks, and have a larger scope for walking into the country, botanizing, or attending to any other pursuits to which they most inclined. It would also give a short relaxation to the teachers, which appears to me very desirable.—Yours, respectfully, A. E.

GREAT WESTERN RAILWAY.

To the EDITORS of THE BRITISH FRIEND.

RESPECTED FRIENDS,—In reply to a letter on the Great Western Railway Company contributing to the Ascot Heath Race Fund, I trust that I feel a conscientious objection, as much as any Friend, to an allowance of money for the purpose of gambling, believing it promotes drunkenness and many other vices, and am quite willing to give my signature to an address against it. I know of no Friend in this place who holds any stock in this company, and my own shares are not large; but I think there are many influential individuals in Bristol and London, who would join hands against this evil if they could be found. I remain, respectfully your friend,

C.
Cheltenham, 2d Month, 7th, 1846.

ANTI-MILITIA CLUBS.

To the EDITORS of THE BRITISH FRIEND.

RESPECTED FRIENDS,—In a letter addressed to you in your last number, I read as follows:—"I have been invited to join an 'Anti-Militia Club.' It is to be composed of those parties (not confined to Friends, or originating with them), who conscientiously refuse to fight, or hire others to fight for them. That is, should the lot fall on any of its members, he refuses to stand or to find a substitute. The law takes its course, and his goods are distrained on. After this the 'Anti-Militia Club' steps in, and shares his loss—the members thus bearing each other's burdens. I see no impropriety in a Friend belonging to such a club; but should be glad of some other opinion beside my own."

To this I answer:—If thou art convinced in thy conscience, that thy Saviour forbids thee to fight, or to hire others to fight for thee, then thou hast received a testimony to bear to the peaceableness of His kingdom. If, having received this testimony, it falls to thy lot, in the ordering of Providence, to lose thy property in the maintenance of thy principles, thou hast then received the further distinction, "not only to believe in Christ, but to suffer for His sake." But if, when this suffering has come upon thee, instead of rejoicing that thou art so counted worthy, thou goest about in thy own will to endeavour to shift from thy own shoulders the burden which thou art called upon to bear, and to lay a portion of it upon others, upon whom Christ has not laid it, thou art then shrinking from the cup which he has given thee to drink, and not counting all things as dross "that thou may'st win Him."

I ask thee, then, whether, if thou wouldst be faithful to the testimony of Jesus, thou canst feel thyself allowed to join an "Anti-Militia Club?" W.

Birmingham, 2d Month, 1846.

II.

To the EDITORS of THE BRITISH FRIEND.

RESPECTED FRIENDS,—Having seen in your number for last month, a letter signed L. R., on the subject of

an Anti-Militia Club, the object of which is, "should the lot fall on any of its members, he refuses to stand or find a substitute, the law takes its course, and his goods are distrained. After this the Anti-Militia Club steps in and shares his loss."

There is another kind of Anti-Militia Club formed principally of young men, and should any of its members be lotted for the Militia, it pays the fine or finds a substitute.

In L. R.'s case the members are men possessed of goods; in the latter the members generally are young men possessing only money.

In my opinion, there is no difference as regards the object between the two kinds of clubs. One pays his part in *cash*, having no "goods" to lose; the other, having "goods," resorts to the plausible pretext of having his "goods" taken from him for *conscience sake*, that he may receive of the Anti-Militia Club the amount of damage done him.

Besides this, I cannot see how Friends can join any such clubs, as it is holding out inducements to those who are not fully averse to the war system in all its bearings. To join in any way of the above description, seems to me looking on the surface of things; no truly decided principle against war, no genuine suffering for truth's sake.

Should you think the foregoing worthy of insertion in "*The British Friend*" of this month, you will oblige, yours respectfully,

J. W.

Saffron Walden, 2d Month, 2th, 1846.

THE TEMPERANCE REFORMATION AND EDUCATION.

To the EDITORS of the BRITISH FRIEND.

RESPECTED FRIENDS, — Having met with several Friends who look upon Education as a better and more efficient agent in reforming the intemperate habits of our people than Temperance Societies, I venture to offer a few remarks upon the subject. In so doing, it is not my wish to undervalue the importance of the former, but to point out the urgent necessity that these societies should be co-existent with the spread of education.

The latter is of vast importance, both as regards the moral advancement of our own population, and the progress of civilization throughout the world. It is a powerful lever in the removal of crime, immorality, and ignorance, and has yet to become more universal ere mighty advances are made in the world's progress, and ere the nations of the earth come to drink deeply of the waters of happiness and peace.

Though ignorance be the fruitful parent of crime and immorality, the craving for strong drinks, and the free indulgence in them, tend to aggravate this ignorance, and to lead on the young from small to greater crimes; until from youthful follies, they advance to the full-grown embodiment of all that is sensual and wicked. Do we not see much of intemperance even amongst those who have received the highest education? How lamentable is the amount of it to be found even here! Education is not, therefore, a safeguard from the attacks of the insidious foe. No. A persevering and well-directed movement must be made, to change the habits and customs of society; for these drinks have worked their way into every sphere, and every transaction in life.

Before, therefore, we can expect education to have a lasting effect in forming the future man, let this stumbling-block be removed from his onward path—let not the youth be transferred from the school-room to the home where he will be indoctrinated into the drinking usages of society, and be taught to look upon these fiery liquids as necessary and useful beverages—or, it may be, have set before him the intemperate

example of a parent, thus at once poisoning the good seed just sown. And how often, from such example, and from the mistaken notion of the usefulness of these drinks, the foundation is laid for a similar career; and in many cases he who (had the good seed been protected from this fruitful source of tares), would have grown up to be an ornament to society, and useful to his fellow men, is led away step by step, until he attain the character of the debauchee—a pest and a burden to those around him.

And as to parents—will education reach their be-sotted state? are they to go on unheeded, contemplating the minds of their offspring, until called away by death—death hastened by their own drunken and sensual career? Would a course like this be in accordance with those Christian and self-denying principles we profess, which assure us that "no drunkard can inherit the kingdom of heaven?" Are we, then, to leave the drunkard to die in his drunkenness, or to the vain hope that education may reach his dire condition? Common sense and our common humanity forbid the entertainment of such a proposition. Then how pressing the call, to be up and doing all we can, to stem this torrent of iniquity; and to instil into the minds of the rising generation, principles of true sobriety, and a right knowledge of the fatal and insidious character of these drinks. No good, and safe, and substantial groundwork for the spread of education, morality, and Christianity, can be permanently secured, unless this wide-spread and pestilential stain be removed from the national character.

ABSTINENCE.

GUARDIANS AND STRONG DRINKS.

To the EDITORS of THE BRITISH FRIEND.

It is very satisfactory to many of your readers, that the subject of ensnaring the poor to use strong drinks, is hinted to those of our Society filling the useful office of Guardians to Unions; and I hope those who thus benevolently give up their time to serve the poor, may be encouraged to use their influence with Boards to allow meat instead of beer.

Guardians need not fear to act boldly on the subject, from the idea, that, lacking medical education, they are incompetent to judge of cases; for there is extant, a long list of medical names of the first eminence, testifying to the fact, that these drinks are injurious as beverages; and that health can be better restored from uninjurious tonics and unintoxicating stimulants. Guardians may also be reminded, that there are annually hundreds of persons cured in hydropathic establishments of a great variety of diseases, without resorting to strong drinks in any shape; and Guardians may also be encouraged by the circumstance, that a great number of persons (and this number is increasing both in and out of the Society of Friends,) who, for conscience sake, dare not contribute to the mass of sin and misery which the use of strong drinks entail; and who will not gratify their taste by employing them as beverages in their families—and under occasional or accidental debility, they will not yield to the beguiling temptations held out under orders of Doctors, Pale Ale, Bitter Beer, Indian Beer, AND WHO DO REGAIN PERFECT HEALTH WITHOUT THEM.

I have been many years engaged, also, in visiting more than one district, for relieving the poor occasionally; and I can number many cases of families, who have in different degrees become "burdens" on their parish, through beer having been prescribed in "illness or ill health;" and in some instances it has appeared to me more than cruel, that a parish doctor has advised and procured an allowance of beer for a poor man, recovered from drinking habits, and when just rising

out of debts, poverty, and starvation, by industry and improved conduct, under one of the temporary attacks to which a constitution deeply injured by strong drinks is for a time liable, has been thus again ensnared to their own and their families' ruin. The fatal cup, handed under all the depression of weakness, has become too essential to the victim, to be dispensed with on returning health; and the case of one poor man I will detail, among many of a similar character known to us, who fell by this means into all his former drinking courses; he died of delirium tremens. His wife and three children, half starved and diseased, went into their Union House, and there two of them remain, "*Total Burdens*" on the parish. Sincerely your friend,

J. L. T.

CAPITAL PUNISHMENTS.

To the Editors of THE BRITISH FRIEND.

RESPECTED FRIENDS.—I was conversing the other afternoon with an old and respectable inhabitant of this town, who for a number of years has been in the practice of letting lodgings to barristers at our assizes, on the subject of public executions. I have a clear recollection, he remarked, of one poor fellow suffering in this county for a crime which I shall never believe he was guilty of; the circumstances of the case I will detail as briefly as possible.

It was about eight o'clock on a fine summer morning in the year 1796, that the driver of the mail cart from Maidstone to Ashford, pulled up as usual in the village of Charing, and gave immediate information that he had been stopped a mile or two out of the place, and robbed of his letter bags. A deed so daring, and committed at an hour when such a circumstance was least likely to occur, caused the utmost excitement in this quiet locality.

Bassett, the driver of the mail, stated that when the robber seized the reins of the horse, he observed a wart, which was bleeding, upon the man's hand; he had scarcely completed his description of the dress of the individual, when suspicion fell at once upon a person who lived not far from the spot where the robbery was said to have taken place. The party in question had been long supposed to be a smuggler; but, independent of that, no one appeared to think ill of him. This unfortunate man was apprehended, tried for the offence, and executed. I believe I am correct in stating that he was undefended on his trial, he admitted that he was sitting on a gate endeavouring to stop the blood which was flowing from the wart alluded to, when the mail cart passed him, but declared his entire innocence of the act imputed to him. Had this man been an agricultural labourer, or in the employ of any person in the neighbourhood, testimonials as to character might have aided him. He had none of these, however, to offer; sometimes at home, and sometimes absent, poverty, ignorance, all told powerfully against him, and the dread sentence of the law was finally carried into effect on Charing Heath, *within sight of his own dwelling*, and where his remains were allowed to continue, until the "tenantless clay" was wasted by the winds. He solemnly asserted in his last moments that he was not guilty. Within five years from this period, Bassett, who continued his employment, was himself convicted of robbing the mail, and was executed; he confessed the theft, but denied that it was his act in the former instance. I think there are very few who can divest their minds of a suspicion that it was the same robber in both cases, and not one who will deny the necessity of doing all in their power to show the extreme impolicy of the punishment of death. Yours,

Maidstone.

T. F.

SLAVERY—FAITHFUL TESTIMONY-BEARING.

To the Editors of THE BRITISH FRIEND.

RESPECTED FRIENDS.—At a time like the present, when *interference with existing institutions* is a plea that is being afresh urged, and, it is to be feared, with some success, against abolition efforts, you may not, perhaps, think the following extracts from the Journal of Martha Routh, unworthy of a place in your periodical. That intrepid woman saw (to use her own words) "that there was but little room availingly to preach the gospel, which breathes peace on earth and good will to men, while so much oppression and cruelty is exercised towards our fellow-creatures, entirely repugnant to the nature and spirit of Christianity;" "and"—she adds, "until that evil was done away, I did not believe it would spread much among them," (the people of the Southern States.) And in accordance with this belief, and with her vocation as a minister of the gospel of *Him* who came "to break every yoke, and to let the oppressed go free," she never shrunk from fearlessly avowing her principles, under the most trying circumstances. The fatal and anti-Christian doctrine of expediency had no hold on her mind, and she preached the duty of the slaveholder in the presence of the slave, as earnestly as she impressed the principles of the gospel on the heart of the latter in his master's hearing. The following impressive anecdote relates to her visit to that strong-hold of slavery, Charleston, South Carolina.

"13th of 12th month, 1795. First-day. The last Meeting we sat there, was one on this evening, requested for the Black people, and such of their employers and others as chose to attend, in the City Hall, a very large commodious room for the purpose, which was nearly filled. The instruction given to the apostle Peter; 'What God hath cleansed, that call not thou common,' &c., impressing my feelings with gospel authority, I stood up, and humbly trust, spoke as the Spirit gave utterance. A becoming attention appeared given to the illustration; yet I seemed as if standing among scorpions; and when the subject turned in a few sympathetic expressions, towards the peculiar objects of that meeting, tending to draw their attention to what might further open in the line of instruction to them, a person stood up, who appeared of high rank, and said; 'Madam! I am sorry to interrupt you; but as my office is the care of the police of this city, I must desire you to stop; for what you say is against it, and will not do.' I was favoured meekly, but with firmness, to reply: 'If thou wilt please to have patience, until I have discharged my duty, I believe thou wilt neither have cause to be hurt, nor to be sorry that thou hast done so.' He then remained silent; and the meeting ended in solemn supplication to that Almighty Being, who is no respecter of persons." The person who thus interrupted M. R. was the Mayor, and he afterwards apologized for his conduct, which, he said, had been caused by the apprehension of what she might say. She desired a friend to inform him that she had taken no offence, having nothing in view but the welfare of mankind; adding, "I was afresh sensible of the little openness in these Southern States to plead the cause of the oppressed, and therefore but little room for the spirit of Christianity to spread."

At a village near Alexandria, it was required of Martha Routh, at a Meeting appointed for "the people both black and white," to "plead the cause of the oppressed, to proclaim the acceptable year of the Lord, and the day of vengeance of our God, in his own appointed season, on those who should continue the evil traffic; using our fellow-creatures, *only differing from us in the colour of the skin, as the brute creation.*"

Her preaching impressed the mind of a slaveholder present, who bore the character of being "far from a kind master," and who, in taking leave of her, expressed his desire that "the Divine blessing might attend the work."

At Alexandria, a Friend asked her if she had been informed that one of their chief magistrates had sent to request that she might be stopped from remaining longer in the town: she remarks—"I told him I had heard nothing of it, and having often thought when unclothed of strength, it would be no marvel if bonds and afflictions awaited me from the hands of unreasonable men, rather expected it might be something of that sort, and felt quieted in resignation if it should be the case." A free soul within the walls of a dungeon, rather than a fettered conscience in the free air, was the principle which actuated the founders of our religious society, in their contests with established institutions and impure laws; and this follower of Christ, in later days, was resting in resignation to what it might be the will of God she should suffer, in pleading the cause of the oppressed and the forsaken. Can we, with those few words before us, doubt that rather than have suppressed the message with which she was commissioned to the slaveholders, she would have gone meekly up to the gallows as Mary Dyer had done, and died a martyr to the truth?

It proved, however, that the desired detention was for the purpose of her having another Meeting with the inhabitants, a step which she declined to take, alleging, in explanation, the words first quoted.

The last extract I shall give, from amongst many more which might be selected, proves her feeling at association with slaveholders, and displays a mind that would have been ill at ease in a meeting where *Henry Clay* was elevated to the seat of honour, amongst the ministers of the Society.

"On fourth day we were at Bayside. The family where we lodged received us kindly, and the woman appeared like a steady Friend; yet I was secretly exercised, the cause being hid, and I felt no liberty to make inquiry. On going to Meeting, I told one of the Friends I had no wish to return to that house of bondage—yet believe it was right we did—for, on entering again under the roof, it feelingly presented to my view that the man was a slaveholder; and on asking a Friend who came with us, I found it was so, and that his wife had been convinced of Friends' principles. Before we left, I found my peace to consist in discharging my religious duty, not only respecting keeping our fellow-creatures in bonds, but on some other subjects, and the remarks appeared to be well received."

These passages are the more valuable, because the spirit of the writer had not been kindled by what is called modern *abolition enthusiasm*; but must surely be regarded as one which had *calmly* weighed the matter, and seen its utter inconsistency with the gospel.—Yours, very respectfully, AN ABOLITIONIST.

NEW PUBLICATIONS.

THE SWORD AND THE SURPLICE; a Dialogue between a Clergyman and one of the Society of Friends, &c. &c. Sold by C. GILPIN, London; S. WHEELER & SON, Rochester, and other Booksellers. Pp. 24. 1845.

A LETTER TO MEMBERS OF THE CHURCH Assembling in George Street Chapel, Oxford, pointing out Congregational Errors in the Ministry, &c. London: C. GILPIN, 1845. Pp. 24.

RESPECTING the first of these tracts we need say little, as the magnitude of the evils of War, and its entire

opposition to Christianity, are becoming daily more impressed upon the public mind.

The aim of the author appears to have been more particularly directed to an exposure of the great responsibility of Ministers of Religion in regard to War; and to show how incongruous it is with their office to sanction and encourage so dreadful an evil.

It is worthy of note, that any profits arising from this work will be devoted to the promotion of the peace cause.

A copy of the other tract has been for some time in our possession, and we regret our not having been able to overtake an earlier notice of it. The writer appears to hold opinions regarding the Ministry very similar to those of Friends. The times in which we live are marked by the spirit of inquiry on this subject, and many others; and believing that this tract is calculated for usefulness, where the production of a Friend would not meet with so unprejudiced a reception, we hope it may obtain an extensive diffusion; in which work we think Friends would do well to assist.

THE NON-SLAVEHOLDER.—This is the title of a Monthly Journal, a copy of the first number of which, dated 1st Month, 1846, has been kindly sent us by the conductors, three well-known Friends of Philadelphia, Abraham L. Pennock, Samuel Rhoads, and George W. Taylor.

The price appears to be one dollar per annum, payable in advance.

America already abounding with similar periodicals, the originating of an addition to the number may to some appear uncalled for, and its obtaining support very questionable. The conductors, however, have chalked out a line peculiarly their own—that of advocating, chiefly, the propriety of abstinence from the productions of Slavery. The following sentence from the Prospectus of the *Non-Slaveholder*, is well deserving consideration:—

"Let the principle of nonparticipancy (of Slave-labour production) be adopted and carried out by a body of people, not numerically greater than the Religious Society of Friends, and it would make the *BELSHAZZAR* of Slavery tremble on his throne; for he would see written on the wall of his palace, 'Thy kingdom is divided.' Not only would the 5000 Slaves now bleeding and toiling for such a body of people be emancipated from his control, but so much of his dominions as that body wanted for free cultivation, and so much as others wanted, incited by this high example, and a similar motive, would be irrevocably taken from him; and he would read in the growing increase of this sentiment, the further inscription: 'God hath numbered thy kingdom and finished it.'"

We hope to notice the future numbers of this interesting publication.

Births.

ELEVENTH MONTH, 1845.

19th. At Luton, ANNE, wife of Henry Coles Brown, a daughter; who was named Sarah Anne.

FIRST MONTH, 1846.

4th. At Liverpool, MARY P., wife of Joseph F. Coventry, a son; who was named Basil.

17th. At Luton, SUSANNA, wife of Joseph Green, a son; who was named Edward Foster.

28th. At Durham, ELEANOR, wife of John Allison, a son.

SECOND MONTH, 1846.

4th. At Easton, near Bristol, CATHERINE, wife of Henry Hunt, Jun., a son.

7th. At Belfast, HELENA, wife of John Grubb Richardson, a son.

At Liverpool, MARIA, wife of William S. Robinson, a son; who was named John.

25th. At Liverpool, ELIZA, wife of Barclay Clibborn, a son; who was named Frederic.

Marriages.

FIRST MONTH, 1846.

8th. At Little Broughton, JACOB GLAISTER, of Westminster, to DEBORAH, second daughter of Thomas Pearson, Line-foot, near Broughton.

SECOND MONTH, 1846.

24th. At Devonshire House, JOSEPH SAYCE, tailor and draper, Cornhill, London, to EMMA HARRIS, of Peckham.

Deaths.

TWELFTH MONTH, 1845.

3d. At West Ham, near London, JOHN STEVENS, in his 60th year.

16th. At Mackyate Street, Herts, JAMES PEARMAN, aged about 67.

25th. At Hemel Hempstead, Herts, SARAH CRANSTONE, aged about 82.

28th. At Southport, Lancashire, GEORGE COLLIER, aged 63.

FIRST MONTH, 1846.

2d. ANN PETTIFER, of Bugbrook, Widow, aged about 86 years.

9th. BARKER, son of Henry and Ann Nicholson, of Springfield, near Chelmsford, in his 6th year.

13th. At the residence of her grandmother, Martha Thornhill, Ackworth, in her 7th year, MARIANNA, daughter of William and Jane Cooper, of Doncaster.

17th. At Ware, MARY STOTEN, aged about 89.

18th. JOSEPH PEARSON, of Chaseside, Winchmore Hill, near London, aged about 66.

20th. At Preston, JOSEPH, son of Joseph and Sarah Jesper, in his 4th year.

25th. At Bradford, Yorkshire, after a long illness, borne with great patience and resignation, MARY, wife of Benjamin Wickett, of that place, aged about 26.

... SARAH, daughter of John Gray, of Chelsea, aged 24.

31st. At his residence, Winchmore Hill, near London, JOHN JOHNSON, aged 64.

SECOND MONTH, 1846.

2d. At Royton, near Rochdale, aged 62, GEORGE EARNshaw.

3d. "After a few days' illness, at his residence in Eustace Street, JOSHUA ABELL, universally esteemed and regretted by his relatives and an extensive circle of acquaintances, for his integrity, philanthropy, and unaffected piety. He was well known to the literary and scientific world as a highly talented man. His writings in defence of the oppressed Negro abroad, and infant freedom from slavery at home, require no other comment than that they emanated from an enlightened, benevolent mind."—In addition to the foregoing from *The General Advertiser* of the 7th inst., we have been furnished by a Friend, with the following brief particulars. Joshua Abell was proprietor of a seminary for the classical education of youth, for about twenty-six years, in the city of Dublin; and whilst instilling into the minds of his pupils the elements of Literature, Science, and Natural Philosophy, he was ever anxious to direct their minds to the Great First Cause, whence all true knowledge is derived. He was deeply versed in the sacred volume, which enabled him to impart to his interesting charge a truly scriptural education. He was also proprietor and editor of "The Dublin Literary Journal," a periodical chiefly devoted to the promotion of science; which he conducted with much ability, and which had nearly reached the conclusion of its 3d volume. Much of his time was devoted to philanthropic objects, and his pen was ever ready to advocate the cause of suffering humanity. If a good constitution, and almost uninterrupted health, would have been a guarantee to length of days, we might have anticipated the longer continuance of this dear Friend amongst us; but he who seeth not as man seeth, was pleased to order it otherwise. A few months previous to his death, his health began to decline, as was supposed from too close an application to literary and scientific pursuits; this seemed to be received by him as an intimation, that "this was not his continuing city;" and there is reason to believe that he endeavoured to adopt the scripture injunction, "Set thine house in order," &c. During his illness, which was short, after attending to, and giving directions respecting worldly concerns, he was favoured with a feeling of peace, which he remarked was marvellous to him; and repeatedly said, "I am resigned;" "the will of the Lord be done." He was frequently engaged in supplication, and requested his wife to read amongst other parts of the Scriptures, the last chapter of Revelations; and as she proceeded, he sweetly remarked on the beauty and glory of "that city which needeth not the light of the sun," &c.; expressing a humble hope, "that, through the mercy of God in Christ Jesus, not through any works which he had done, he should be permitted to enter within its pearl gates." In the "Dublin Literary Journal," appeared the following poetic effusion from the pen of the lamented editor, with which we conclude this notice; directing the reader's attention particularly to his beautiful description of the celestial city.

RECOLLECTIONS OF THE YEAR 1842.

THE parted year shall wake no more,
Behind—the curtain falls;
It sleeps—it's joys and sorrows o'er,
In dark oblivion's halls.

SINCE last the wintry earth renewed
Her face, that smiled in Spring,
What joys and sorrows Time hath viewed
Beneath his hovering wing!

THE fragile hopes of youthful morn,
The sun of manhood's prime,
The pictured joys that life adorn,
Have felt the blast of Time.

NOR sceptered king, nor prince, nor lord,
Escaped his stern control:
And severed was the silver chord,
And broke the golden bowl.

AND infant buds, a smiling band,
To glad the parent's eyes,
Were gathered by the Saviour's hand
To blossom in the skies.

AND red, red war, with trumpet sound,
And garments rolled in blood,
Hath wasted earth's remotest bound,
And drank her crimson flood.

THE wolf, and raven, too were there,
And feasted on the brave;
The fierce hyana, from his lair,
Held revel with the grave.

THE trumpet finds no list'ning ear,
In vain the cymbal's sound,
They sleep on Affghan's mountains drear,
In icy stillness bound.

YET shall they rise, and hear again,
With angel voice on high,
In judgment meet those thoughtless men
Who sent them there to die.

THESE, who in pride of pomp and power,
Forgot the Saviour's word:
That they who with the sword devour,
Shall perish by the sword.

FAIR England! wealth and power are thine,
And thine the Gospel light,
Which, blest by heaven with grace divine,
Dispels the heathen night.

YET o'er thy head, by war unscathed,
Portentous from afar,
There hangs in judgment dark unsheathed,
Heaven's glittering scimitar.

THY course is not the peaceful path
Where truth or justice guides,
Say, wilt thou tempt His awful wrath,
Who on the whirlwind rides?

HIS voice is in the thunder loud—
His word the ocean binds,
His chariot is the fiery cloud—
His walk, the rushing winds.

FORGET not Babylon's wide away,
And proud Belshazzar's throne,
And him who reigned in Nineveh,
Unrivalled and alone:

AND Tyre, whose myriad ships unfurled
Their sails on every shore,
Whose princely merchants through the world
Their kingly treasures bore.

HER ships to Judah's king of old
Returned with rich perfumes,
And ivory bright, and shining gold,
And peacock's rainbow plumes.

ALL these forgot that heavenly One!
Whom human glory mars:
Who hangs, as gems around his throne,
The Sun, and Moon, and Stars.

HIS breath hath sunk the fleets of Tyre,
Proud Nineveh is gone;
His feet, like the consuming fire,
Have trampled Babylon.

WE turn with hope to that bright field
Where glorious visions smile,
Which he, the Prophet Seer, beheld
In Patmos' lonely isle.

He saw the heavenly city fair
Its pearly gates unfold:
Its walls were like the crystal rare,
Its streets of glassy gold.

With glittering gems of brightest hue
Its twelve foundations shined,
Where jasper red, and sapphire blue,
Their brilliant tints combined.

The third, like gems of Chalcedon,
With milder shade was seen,
And mingling, like the vernal sun,
With emerald's shining green.

The sardonyx and sardius red,
Were like the evening lincs,
When, sinking in his watery bed
The fiery sunbeam shines.

Then, like the sun at burning noon,
Robed in the rainbow's light,
And radiance like the cloudless moon,
Came silvery chrysolite.

Then by the beryl's ocean blue,
Was golden topaz seen,
And mingling with its stainless hue
Is chrysoprasus green.

Then the red jacinth rich and rare,
Beamed on the Prophet's eye,
And amethystine lines as fair
As evening's purpled sky.

That city needeth not the sun
To light with golden blaze,
Nor yet at night the silver moon
To gladden with its rays.

The Lamb is its eternal light,
Its everlasting day,
And from His presence silent night
For ever hastes away.

There the redeemed, with songs of praise,
To Heaven's eternal King,
On golden harps rejoicing raise,
And endless anthems sing.

And subjects of Immanuel's reign
Those angel hosts adore—
Him who was dead, and lives again,
And reigns for evermore.

In those bright lands no more shall part
The loved who meet on high,
And grief shall cease from every heart,
And tears from every eye.

Then while such glorious scenes expand
To Faith's delighted gaze,
We'll turn to that celestial land
Of glory, song, and praise.

Though to our eyes obscure and dark
The gates of pearl appear,
We'll onward sail in Faith's sure ark,
Nor mourn the vanished year.

Dublin, New Year's Day, 1843.

JOSHUA ABELL.

2nd Month, 5d.—At Cranfield, ALICE WELLS, Widow, late of Northampton, aged about 82.

4th. At Shevington, Lancashire, aged 80, WILLIAM SHARP.

6th. At Teignmouth, aged 21, RACHEL, second daughter of the late George Rickman, of Bristol.

9th. WILLIAM HOW, of Northampton, aged about 82.

11th. At Newcastle-upon-Tyne, MARY ANN ROOKE, aged about 39.

... At Buckingham, JOANNA COLES, Widow of Joseph Coles, formerly of that place.

12th. In her 88th year, RACHEL HUTCHINSON, widow of the late Joshua Hutchinson, of Highbury Park, Middlesex.

14th. At Birkenhead, Cheshire, aged 17, HANNAH BAKE.

15th. Near Hkley, Yorkshire, after a very long illness, ELIZABETH GREER MALCOLMSON, of Liverpool, formerly of Belfast, aged 34.

16th. At Spalding, WILLIAM MASSEY, aged about 84.

... At Cahir, SARAH WILSON, aged 56.

19th. At Portland Square, Bristol, aged 33, ANNA, wife of George Davey.

Portry.

HUMILITY.

THE bird that soars on highest wing
Builds on the ground its lowly nest,
And she that doth most sweetly sing,
Sings in the shade when all things rest,
In lark and nightingale we see
What honour bath humility.

The saint that wears heaven's brightest crown,
In deepest adoration bends,
The weight of glory bows him down
The most when most his soul ascends;
Nearest the throne itself must be
The footstool of humility. MONTGOMERY.

OUR DUTY.

Why should we rest ingloriously
When earth is filled with strife,
And Error shouts her battle cry
Upon the field of Life?

The labour we were sent to do,
Is steadfastly to seek
A knowledge of the Right and True
With spirit strong, yet meek.

To tread, unmurmuring, the way
The Sinless One hath trod,
And thus draw nearer ev'ry day
In likeness unto God.

The shadowy Past has from us flown,
The Future cometh late,
The Present only is our own,
Nor will the present wait. B. S. JONES.

STANZAS TO THE AMERICANS.

"America is the land of liberty."—*Faless Saying.*

Know ye what freedom is, and will ye stain
A name so holy, and a thing so bright,
Whose hallow'd touch would break the bondman's chain,
And bid him stand unlorded in his right?

What! know ye not, it will not, cannot reign,
Where tyrants join to wield their ruthless might?
And will ye dare o'er earth to man proclaim
That ye are free, without the blush of shame?

List, while the echo of your hollow boast
Wings on afar to bid the nations hear!
List, and the voices of a countless host
Shall burst like muttered thunder on the ear,
Exclaiming, in deep indignation lost,
While dastard deeds defame your high career,
"The sun that lights Columbia's circling waves,
Looks on a land of tyrants and of slaves."

"A land of tyrants"—fret not at the name,
'Tis all your own, and ye have won it well;
A land of tyrants. Oh! your brightest fame
Must wile her in the tales the nations tell,
And men unborn shall hear and speak to blame,
To know that ye o'er nature's law rebel,
Even to rob and wrong your voices join,
'Gainst right and reason, human and divine.

Man is your brother, and ye are but men,
(Man have I said—ye are unworthy all
Of such a name)—and if ye are, why then
Will ye still shut your ears unto the call
Of god-like reason and of justice, when,
Even at your feet your sable victims fall,
To bid you speak, and change the hapless doom
That clouds existence with despairing gloom?

Life is a shadow, earth a transient thing,
Death darkly frowns, and there is none to save;
Time ever fleets along upon the wing,
And hurries all into the silent grave;
But death shall die, and then the mighty king
Must find an equal in the abject slave.
And then shall judgment, truth, and justice spread,
And hurl deep vengeance on oppression's head.

Release your bondmen—bid your slaves go free—
Nor trample more on man's primeval right;
Be to your fellow men what man should be,
And shine a gem in freedom's frontlet bright;
Then will your glory spread o'er land and sea,
And shed afar a pure unalloyed light,
While other lands shall greet the hallow'd blaze,
Forget their scorn, and crown your deeds with praise. AURORA.

THE BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

No. III.

GLASGOW, 3RD MONTH, 31st, 1846.

VOL. IV.

JUAN VALDEZ.

HIS WRITINGS AND COTEMPORARIES.

II.

For THE BRITISH FRIEND.

IN the opinion of M'Crie, the mind of Juan Valdez had become imbued with the Lutheran creed, before he left his native country to go into Germany. He forms this conclusion from a treatise drawn up by him, and privately circulated among his acquaintance. It was originally sent in the form of a letter to his friend, Bartolomi Carranza, afterwards Bishop of Toledo; who, long after, from the freedom of his opinions, became suspected by the so-called Holy Office. This tract was found amongst his papers, and formed one of the gravest charges against that distinguished man, who continued eighteen years under the judicial process and confinement, until death released him from his enemies. The title of the treatise was, "Advice on the Interpreters of Sacred Scripture." It contained the following propositions among others:—first, that, in order to understand the sacred scriptures, we must not rely on the interpretations of the Fathers; second, that we are justified by a lively faith in the sufferings and death of our Saviour; and third, that we may attain to certainty concerning our justification. The agreement of these propositions with the leading tenets of Luther, render it probable that Juan Valdez had read some of the reformer's works before he wrote his "Advice;" but it is not clear that he had done this before he went into Germany, for the process against Carranza did not commence until eighteen years after the death of Juan Valdez; and instead of its being one of the earliest of his several works, it was probably one of his later.

Whether he had obtained some glimpses only, or a more perfect acquaintance with these tenets before he went into Germany, or not, it was scarcely possible for such a mind as that of Juan Valdez to be present there, without having them confirmed, as well by the publication as by the opposition that such tenets met with from the Spanish party and the Popes. The land rung with the daring denunciations against the most cherished dogmas of the priesthood; against confessions, pardons, and justifying works of merit; and these were re-echoed no less fiercely, by charges of heresy, and threats of the Church's vengeance; not then the voice alone of the thunders of the Vatican, but most frequently accompanied by the lightning of its power. It was not the inquisitive nature of the Spanish mind, to be deaf to arguments urged with so much impetuosity on both sides; and not unfrequently the reasoning advanced against the bold reformer, struck forth the light of true reason in the understandings of the Spanish courtiers. Some individuals were convinced, as it were against their wills; who, from having been much in the atmosphere of free discussion, were, to use the expression of their accusers, suspected to smell of Lutheranism, yet were found constant to their convictions in torture and in death.

A happier lot, however, was the favoured experi-

ence of Juan Valdez. He received sincerely the grand distinguishing doctrine of justification by faith. This main pillar of the truth he entertained in the clearest manner. The *intellectual doctrine*, so to speak, as opposed to the propitiatory merit of works, he appears to have held in the way and according to the definition given by the reformed evangelical writers generally; the mode, or operation of the *effective principle* of justifying faith, he appears to have entertained in a manner similar to that of the Society of Friends. The *reception of this doctrine intellectually*, would readily be acquired from the reformer's writings; the manner in which he held it operatively was more probably derived from the agency of the Spirit of Truth, working upon his heart, in illustration of the teaching of sacred scripture.

I shall not, however, in this place, select passages especially bearing on this subject; but the reader may learn his sentiments from the extracts in general:—

"It is true that we understand many things by experience which we should not understand by knowledge. I have oftentimes determined to do many things, the one more pious, more holy, more Christian than another, and having seen, that as it were always my determinations sorted out contrary to that which I determined, and there having some pious, holy, and Christian things come to me without thinking thereon, and without any deliberation of mine preceding, I stood as it were confounded in myself, not understanding (then) in what this secret did consist.....But after I understood, that although God chastised my inconsiderateness, not suffering that to come to pass which I intended; yet, on the other side, he satisfied my affections, suffering that to come to pass which I did not procure, nor hope whence I have gathered: That the will of God is, that I should depend on Him in such a manner, that I should deliberate or propound nothing, without holding Him before mine eyes, showing unto Him my good will, and remitting the execution of the same to Him. And that as well in things which appertain to the outward and corporal living, as in those things that appertain to the inward and spiritual living.

"In this self-same manner I pray every Christian person to govern himself; or, to speak better, to suffer himself to be governed of God; certifying him, that God will not only fulfil his desires, but content him with many other things which he thinks not of, hopes not for, nor desires them, shall be effected by him, to the glory of God, and to his own edification and his neighbours';—this God shall (will) do through Jesus Christ our Lord.

"God knowing the evil inclination so powerful in the minds of men, sent his only begotten Son into the world, being made man, and was pleased that in Him should be executed His justice, for that in which all men had failed, and were to fail, touching the obligation with which we are born. In such manner, that this covenant between God and man—That they should believe and hold, that that justice which was executed upon Christ the Son of God, doth free and make them exempt from the chastisement which they should deserve for that wherein they fail, in regard of the obligation (imperfection) with which they are born; and that God makes them just, holds them for adopted sons, and as such ruleth and governeth them, in this present life, and afterwards raiseth them up, and shall give them eternal life. From this covenant two other covenants depend; the one is, that we believe that Christ rose glorious, and that this faith doth in-

corporate us in the resurrection of Christ, to the intent that we should rise, as he arose, and that God should do unto us (in this respect) that which He did unto Christ. Human wisdom finds not wherein to found the resurrection. It believes it not. But the man that hath accepted the first covenant doth easily accept this second. The other covenant is: that we believe that Christ liveth an everlasting life, in a sovereign degree with God, and that this faith is to give to us eternal life, and that, by this faith, God should do with us that which he did and doth with Christ.

"Of the two first covenants, we have enjoyment in this present life, and these make us that we love God. Of the other, we shall have the enjoyment in that other, and experimenting (foretasting) in this life. In the mean space, let us attend (watch) to stand and persevere in the covenants which Jesus Christ our Lord hath made with us.

"All the good works whereunto we apply ourselves in this present life, do appertain either to the *being a man*, or to the *being godly*. The being of a man which we have, draws us to have compassion one towards another. Piety draws us to love God, to have confidence in Him; to depend upon Him; it draws us to have confidence in Christ, to love Him and to preach Him; it draws us to mortification (self-denial) of the affections and appetites that are after the flesh; and it draws us to the despising of all that which the world doth prize, as honours, stalls, and riches. It will come to pass, that one estranged from piety shall (may) preach Christ, and shall not exercise himself in piety, because his principal intent will be his proper (own) glory and interest; and on the contrary, it will come to pass, that a pious person will do good to one that is without piety, and he shall be exercised in piety, because his principal intent is the glory of God. He who is estranged from piety, is as it were deprived of the knowledge of works which is here set down, so that he doth never exercise himself in piety. He who is pious doth excellently well understand when he exerciseth himself in those things which are proper to a man, and when he exerciseth himself in those things which are proper of piety; and this by only bethinking himself a little, or to say better, not suffering at any time his mind to wander carelessly.

"Amongst them who have the name of Christians, I do consider two sorts of men, the *one extremely facile* to believe, in matters of religion, all that is told them, and *the other extremely hard*. And as I understand it, *the facility of the one* grows from superstition, and from little consideration; *and the difficulty of the other in believing* grows from too much consideration. The first on no cause call human wisdom into counsel; the second call it in all things. The first—amongst some true things which they believe—believe many false; and it comes to pass that they give much more credit to the many false, than to the few true. The second do not believe the false, and doubt of the true.

"I find that the first, by the Spirit of God, when it is communicated to them, are certified of those true things which they believe, by which certification they go by little and little, freeing themselves from deceit in false things, and so they go leaving them.

"Moreover, I find that the second, by the self-same Spirit of God, when it is communicated unto them, are certified in the true things, by which certification they fortify themselves in believing the (all other) true things, and in not believing the false things; in such a manner, that the Holy Spirit entering into two persons, the one very easy to believe and the other very difficult, it puts them in that estate, that the one combats with himself to drive out those falsities he believed with so much facility; the other to certify himself in those things he could not believe from the relation of men. Both labour, but I hold for better the estate of the person that is hard to believe than of him that is easy.

"Because it is more easy to believe the truth whereunto the Holy Spirit helps, and many other things help, than to believe a lie.

"Because the person who is easy to believe, may, with ease be deceived; and he that is hard to believe suffers himself hardly to be deceived.

"And thirdly, because the person who is easy to believe, resteth many days in error, as they rested in the primitive church that were converted from Judaism to the Christian religion. And he that is hard to believe resteth free from all false opinion, inasmuch as he believes only that which the Holy Spirit teacheth him.

"Together with this, I resolve myself in this, that that which is believed without the instruction of the Spirit of God always consisteth more in opinion than in faith, and is always mingled with false and feigned things.

"And it being true, that the blessedness of a Christian man doth consist not in believing (itself), but in believing by revelation and not by relation, it is concluded that it is not Christian faith that which is by relation, *but only that which is by revelation is the Christian, and that which makes us blessed; and that which brings with it charity and hope; and that which purifies the heart; and is that which in every thing is pleasing unto God.* Of this self-same (may) God make us rich by Jesus Christ our Lord.

"Let us believe the Gospel, which doth certify us that we were punished in Christ, and in this let us assure ourselves, knowing that God is just, and that we have been already punished (so to speak) in the Cross, in Jesus Christ our Lord. Whereby I understand that God revealed unto the Saints of the Old Testament how that his justice would be executed upon his own proper Son, Jesus Christ. Furthermore, I understand, that those men who are not certified by revelation that God hath executed on Christ his rigour, do always fear the judgment of God, for they do not find how to be able to satisfy it.

"From this fear superstitions grow; scruples grow; and ceremonies grow; from all which we are free who come by revelation to the knowledge of Christ, being certain that God being just, he will not twice punish.....It being certain that administering justice, he cannot fail to save them, they having accepted for their own that justice which was executed on God's own Son."

Besides his reception of the religious views of the Lutheran reformers, it is thought by his countryman, Llorente, the late historian of the Inquisition of Spain, that Juan Valdez became acquainted with the writings of John Tauler, probably from the recommendation of Luther, who, in his earlier life, highly approved them. The opinion of Llorente appears to be derived from the correspondence, which may be traced in the peculiar sentiments of both writers, with each other.

John Tauler, or as his name is latinized, Taulerus, is of the class of writers called the Illuminati, or believers in immediate inspiration. His works have been translated into English, by Philip James Spencer, with a preface, containing a view of these writers,—the principal of whom during the middle ages, beside Tauler, were Thomas à Kempis, Ruysbroek, and Harph. These are not to be confounded with the Mystics, who are represented by Jacob Boehmen, and others. An interesting account of John Tauler, was drawn up by the late William Alexander, in a small tract, and is sold by Charles Gilpin.

John Tauler was born in Germany, about the beginning of the fourteenth century, and became a monk of the Dominican order. He attained great skill in philosophy and school divinity, and, as it was supposed that he was favoured with divine revelations, he was styled "the illuminated divine." Such was the attraction of his oratory, that there was no preacher of that age more followed than he was. Reproving, in his sermons, with great zeal and freedom, the vices of persons of all ranks, made him hated by some monks whose persecutions he bore patiently. The two chief cities he preached in, were Cologne and Strasburgh. He died after a long sickness, in the latter city, and was honourably interred in the Academical College, where his tomb was to be seen about the beginning of the last century. His epitaph showed the year of his death, 1361. He wrote in the old German language several books; some are attributed to him which are doubtful. They were translated into Latin, which now serves for an original, the old German being lost. His writings are censured by some Catholics, as savouring of heresy; they are praised by Protestants, probably for the same features. Luther at first highly commended them "for

their pure, solid, and true divinity agreeable to the gospel." M'Crie gives this estimate of their merits and defects:—"The Exercises, or Meditations on the Life of Christ, by Tauler, bear a strong resemblance to the better known work of Thomas à Kempis, on the Imitation of Christ. They have the same excellencies and the same faults, breathe the same rich odour of spiritual devotion, and labour under the same deficiency of clear and distinct views of divine truth. Those who are well grounded in the doctrines of Christianity may reap great advantage from the perusal of them; . . . but in minds, warm and uninformed, they are apt to foster self-righteousness and a servile disposition, and to give rise to enthusiastic notions."

It may be supposed that the "Illuminati," however guarded in their sentiments by religion and reason, and however pure in the conduct of life, have little certainty to be approved by the clergy in any age. For they prove to the people that the *professional services of the clergy* can be dispensed with, as not absolutely necessary in any mode to their final safety.

A French writer gives this summary of the religious principles contained in Tauler's works:—"That the soul, by the mortification of its passions and vices, by the practice of virtue, by the denial of itself, its will and self-love and its whole activity, and of all created beings, should return into its internal nature, where it seeks God and finds Him, who manifests himself by the birth of his Divine Word and the inspiration of his Holy Spirit, and that afterwards, by a lasting and continual introversion, it should remain in this interior state, in which God may produce in it, His will, his wonders, and his special direction."

The reader will trace in the extracts, the similar sentiments of Juan Valdez. To be by their lives and writings the formers of the minds of others, who themselves excel in goodness and mental power, is to exhibit the higher excellencies of man; and these, in this respect, appear to have been possessed, in a large measure, alike by Tauler, and by Juan Valdez in a later age.

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JERUSALEM.

At length "our feet stand within thy gates, O Jerusalem!—Peace be within thy walls, and prosperity within thy palaces." As we enter the Bethlehem or Yaffa gate, we have on our left a small wheat field, in which there is an oblong pit twenty feet deep, and lined coarsely with small stones. This my cicerone informed me was the pool of Hezekiah. . . . The man was not a very trustworthy authority on matters of history: for when he showed me a house in which he said Bonaparte had resided, and I asked him when was it Bonaparte had been in the country, he answered, "In the time of our Lord." . . .

Thus almost the first step I made within the walls of the Holy City, brought before me one of that host of legends by which a locality is assigned to every incident recorded in the bible history of Jerusalem. The monks show you the very spot where the cock crew when Peter denied his master, the five porches where the sick were brought to be healed, the house of Simon the Pharisee, where Mary Magdalen confessed her sins, nay, the mansion of Dives and the house of Lazarus in the parable! To judge from present appearance, the beggar was quite as well lodged as his opulent neighbour. Then there is the Via Dolorosa, the way by which the Saviour passed from the judgment hall of Pilate to Calvary, wherein are to be seen the spot where the people laid hold of Simon the Cyrenian; and compelled him to bear the cross, and the three different stones on which Christ, fainting,

sat down to rest, with the dent made by the cross in the wall of a house against which he fell. But all the other legendary localities of Jerusalem are eclipsed by the Church of the Holy Sepulchre, of which we shall speak presently in detail. The Bible is the only safe guide-book in this land of ignorance and superstition. "Yet while I question the truth, I would not impugn the poetry of some of those traditions, or deny that they add a peculiar and most thrilling interest to the scenes to which they are attached—*loca sancta*, indeed, when we think of them as shrines hallowed by the pilgrimages and the prayers of ages."*

It is interesting to note that it is still a common custom throughout the East,—and I observed it this morning in the streets of Jerusalem,—to lay a cripple or a leper, like Lazarus, at the door of some wealthy man, or to place him in a public thoroughfare stretched upon his mat or wooden litter. The blind, too, line the approaches to the city, and cry out with a loud voice to the passers-by for mercy and for charity.

On entering the gates of Jerusalem, apart from the overpowering recollections which naturally rush upon the mind, I was in many respects agreeably disappointed. From the descriptions of Chateaubriand and other travellers, I had expected to find the houses of the city miserable, the streets filthy, and the population squalid. Yet the first impression made on my mind was of a different character; nor did I afterwards see any reason to doubt the correctness of this first impression. The houses are in general better built, and the streets cleaner, than those of Alexandria, Smyrna, or even Constantinople. Indeed of all the Oriental cities it was my lot to visit, Jerusalem, after Cairo, is the cleanest and most solidly built. The streets, it is true, are narrow and very rudely paved, like those of all cities in the East. The houses are of hewn stone, often large, and furnished with small domes on the roofs, which seem to be not merely for ornament, but to be intended on account of the scarcity of timber to aid in supporting and strengthening the otherwise flat roofs. There is usually one or more over each room in a house; and they serve also to give a greater elevation, and an architectural effect to the ceiling of the room which rises within them. The house-tops are the constant retreats of the people, and many of them are covered with awnings. Portions of the parapet walls are curiously constructed of small cylinders of red crockery-ware, piled up in a pyramidal form, and forming a kind of open work that allows the air to blow through, and produces a most refreshing current. The inhabitants say that this construction has also the effect of preserving the wall from being blown down by the many sudden squalls and tempests common to this country at particular seasons. . . .

Ancient Jerusalem was built upon several hills, the names of which must be familiar to every reader: they are easily distinguishable, though the natural surface has undergone great changes. We learn from Josephus that some of these elevations were cut down, and the valleys between them filled up by the Asmonean kings; whilst the decay of ancient buildings and the accumulation of rubbish through so many ages, have probably done yet more to encumber and conceal the original features of this site. The present town is full of inequalities; you are ever ascending or descending; there are no level streets; and houses are built upon mountains of rubbish, which are probably twenty, thirty, or fifty feet above the original soil.†

The first and most interesting object within the walls of the holy city, the spot to which every pilgrim first directs his steps, is the Holy Sepulchre.

The approach to it from every direction lies through

* Lord Lindsay.

† Dr. Olim.

narrow filthy lanes, and small bazaars generally filled with ragged Arab women, the vendors of vegetables and snails, the latter of which are much eaten here, especially during Lent. After many crooked turnings, we arrive in the large square court in front of the church. Here the scene exhibited, in the height of the pilgrim season, is of the most motley and extraordinary appearance. On the upper raised steps are tables spread with coffee, sherbet, sweetmeats and refreshments; throughout the court are seated pedlars and the Bethlehemite vendors of holy merchandise, such as crosses, beads, rosaries and amulets, and mother-o'-pearl shells, which are brought generally from the Red Sea, and engraved with religious subjects chiselled in relief; models of the Holy Sepulchre in wood inlaid with mother-o'-pearl, and drinking-cups from the deposits of the Jordan, with verses from the Bible engraved on them; they are nearly as black as ebony and take a fine polish. Through these wares hundreds of persons pass and repass; pilgrims of many nations in their different costumes: Latin, Armenian, Russian, Greek, and Coptish friars, with Turkish, Arnaout, and Arab soldiers—all forming the most extraordinary scene that could be found in any spot upon the globe; and a polyglot language is heard such as few other places in the world could exhibit. The Mussulmans as well as the Christians make pilgrimages to el-Khoddes,* "the Holy City," especially at Easter, when they have a religious festival that lasts a week.

The key of the church is kept by the governor of the city; the door is guarded by a Turk, and opened only at fixed hours, and then only with the consent of the three convents, and in the presence of the several dragomen; an arrangement which often causes great and vexatious delays to such as desire admittance. This formality was probably intended for solemnity and effect, but its consequence is exactly the reverse; for as soon as the door is opened, the pilgrims, who have almost all been kept waiting for some time, and have naturally become impatient, rush in, struggling with each other, overturning the dragomen, and thumped by the Turkish door-keeper, and are driven like a herd of wild animals into the body of the church. There is no attempt here to exaggerate a picture the lightest shades of which are already too dark. The facts we relate are proved by the concurrent testimony of many eye-witnesses, English, American, French, and German; and Catholic travellers have been no less vehement than Protestant in denouncing the scandalous indecencies practised round the supposed tomb of the Redeemer. The turbulence of the scene may not be equally great in all years, for the number of pilgrims fluctuates annually from three thousand to perhaps twenty thousand; but when they muster in full strength, we may well believe that the traveller will have reason "frequently to consider it putting life and limb in peril to mingle in that crowd."

Supposing then the rush over, and the traveller to have recovered from its effects, he will find himself in a large apartment, forming a sort of vestibule. On the left, in a recess in the wall, is a large divan, cushioned and carpeted, where the Turkish door-keeper is usually sitting with half-a-dozen of his friends, smoking the long pipe and drinking coffee, and always conducting himself with great dignity and propriety. Directly in front, within the body of the church, having at each end three enormous wax candles more than twenty feet high, and a number of silver lamps suspended above it of different sizes and fashions, gifts from the Catholic, Greek, and Armenian convents, is

a long flat stone called the "stone of unction," and on this, it is said, the body of our Lord was laid when taken down from the cross, and washed and anointed in preparation for sepulture. This is the first object that arrests the pilgrims on their entrance; and here they prostrate themselves in succession, the old and the young, women and children, the rich man and the beggar, and all kiss the sacred stone. It is a slab of polished white marble, and only does duty as a substitute for the genuine stone which is said to be beneath it: but this consideration in no degree affects the multitude or the fervour of the kisses it receives. As you advance towards the stone, you have Mount Calvary immediately on your right hand.

Beyond the stone of unction the traveller finds himself in the body of the church, a space of about 300 feet in length, and 160 in breadth. In front his progress is arrested by the southern exterior of the Greek chapel, which occupies more than half the great area: on his left, at the western end, is a circular space, about 100 feet in diameter, surrounded by clumsy square columns, which support a gallery above, and a dome 160 feet high, of imposing appearance and effect. This is the Latin chapel, in the centre of which, immediately below the aperture that admits light through the dome, rises a small oblong building of marble, twenty feet long, twelve broad, and about fifteen feet in height, surmounted by a small cupola, standing on columns. This little building is circular at the back, but square and finished with a platform in front. Within it is what passes for the Holy Sepulchre.

Leaving for a moment the throng that is constantly pressing at the door of the sepulchre, let us make the tour of the church, beginning from the south-west, and proceeding by the north to the east, and so round to our starting point. The church, be it observed, faces the four cardinal points.

The first object we have to notice is an iron circular railing, in the shape of a large parrot's cage, having within it a lamp, and marking the spot where Mary watched the crucifixion "afar off." In the arcades round the Latin dome are small chapels for the Syrians, Maronites, and other sects of Christians, who have not, like the Catholics, Greeks, and Armenians, large chapels in the body of the church. The poor Copts have nothing but a nook, about six feet square, in the western end of the sepulchre, which is tawdrily adorned in the manner of the Greeks. The Syrians have a small and very shabby recess, containing nothing but a plain altar: in the side there is a small door opening to a dark gallery, which leads, as the monks say, to the tombs of Joseph and Nicodemus, between which, and that of the Saviour, there is a subterranean communication. The tombs are excavated in the rock which here forms the floor of the chamber. "Without any expectation of making a discovery," says Stephens, "I remember that once in prying about this part of the building alone, I took the little taper that lighted the chamber, and stepped down into the tomb; and I had just time to see that one of the excavations never could have been intended for a tomb, being not more than three feet long, when I heard the footsteps of pilgrim-visitors, and scrambled out with such haste, that I let the taper fall, put out the light, and had to grope my way back in the dark."

Further on, and nearly in range of the front of the sepulchre, is a large opening, forming a sort of court to the entrance of the Latin chapel. On one side is a gallery containing a fine organ; and the chapel itself is neat enough, and differs but little from those in the churches of Italy.

The organ of the Latins is a sore annoyance to their neighbours the Greeks, from whose religious service

* The modern, and probably also the most ancient name of Jerusalem among the Arabs. Herodotus calls it Kadytos.

all instrumental music is excluded; but they make up for that defect by the most discordant nasal singing imaginable, each vying with his neighbour, and braying with a forty-nose power that would be really deafening by itself, were it not overcome by the noise that is produced by the beating of copper drums about the size of boilers, belonging to the Armenians. There are so few Copts in the place, that the sounds they make amount to little more than occasional whines. The chapel in which the organ stands is called the Chapel of the Apparition, where Christ appeared to the Virgin. Within the door on the right, in an enclosure completely hidden from view, is the pillar of flagellation, to which our Saviour was tied when he was scourged, before being taken into the presence of Pontius Pilate. As in this instance the holy object cannot be reached by the lips of the faithful, it is deemed equally efficacious to kiss it through another medium. A monk stands near the rail, and touching the pillar with a long stick that has a piece of leather at the point of it, like a billiard cue, stretches it towards the lips that are ready pouting to receive it. Only half the pillar is here: the other half is in one of the churches in Rome, where may also be seen the table on which our Saviour ate his last supper with his disciples, and the stone on which the cock crowed when Peter denied his master.—*Kelly's Syria, &c.*

(To be continued.)

SALUTARY COUNSEL REVIVED.

YORK QUARTERLY MEETING, 12TH MONTH, 1792.

AN Epistle, from our friend Esther Tuke, addressed to Friends of this Meeting, has been read here; and Friends considering the matter contained therein to be proper for more extensive communication, it is agreed that 1200 copies thereof be printed, and distributed in this county. And this Meeting advises its members to endeavour to gather to that true quietude of mind, which will enable them to act consistently with our peaceable principles, in the state of unsettlement which at present exists in the nation. In order rightly to maintain this, we apprehend it necessary to avoid uniting in any of the various political associations, which have been or may be formed amongst the people. And we particularly caution all our members against imbibing, or promoting, a spirit of disaffection to the King, and to the Government under which we live, and enjoy many privileges and favours, which merit our grateful subjection thereunto.

TO FRIENDS OF YORK QUARTERLY MEETING.

DEAR FRIENDS.—In gospel love, and under an apprehension of duty, I am led to communicate a few hints to my beloved Friends in this county, which have for some time deeply affected me. It has appeared to me, before the present outward state of things, that times of trial, which have heretofore been spoken of by divers now gathered to their rest, and by some who yet remain, are fast approaching; by which our foundation as a people may be deeply proved, and those buildings, which are like the house described to be built on the sand, will not be able to endure the storm.

Great inconsistency of practice with our holy profession, is lamentably discoverable; many having gone into the spirit of the world, in an inordinate pursuit after riches, and a multiplicity of business, far beyond divine limitations; which have become snares to themselves, and as wings to their children, whereby they have departed from under the government and

simplicity of truth, into the friendship, customs, and maxims of a delusive world. Thus, in a time of outward ease, a departure from the purity and spirituality of our profession hath, in general, come over us; though the same power which first gathered us to be a people, hath mercifully preserved a remnant to this day. These have been led secretly to mourn, and to intercede that we might not be cast off, but, like Jerusalem, be searched as with candles; and many have been rightly qualified and engaged to enter into this work, searching the camp as from tribe to tribe, and from family to family, wherein they have seen the state of the church as described by the prophet, when death was come up into the windows, and had entered into the palaces.* So that many who, from their stations, should be as leaders and way-marks, are so much tinctured with the spirit of the world, its empty conversation and concerns, as to verify the declaration respecting Israel, "Thy silver is become dross, thy wine mixed with water;"† whereby a want of heavenly wisdom, and an increase of the earthly, are manifest in many of our religious movements, especially in transacting the discipline of the church: and thus true judgment is often turned back, and equity cannot enter.

I humbly trust that the Divine intention is still to strengthen the things which remain, and in a more powerful manner to turn his hand upon us; and also upon this land, which through accumulated evils, may seem as if the measure of its iniquity was nearly filled up; being now in a fermented state, something like that pot spoken of "whose scum was therein."‡ And though the origin of these things may not be of him who should be "the dread of nations," yet He may permit the different parties to become as scourges one to another, and, through all, bring forward His own work; causing that day more conspicuously to dawn, in which the promises will be fulfilled, that "nation shall not lift up sword against nation, neither shall they learn war any more; but the Gentiles shall come to his light, and kings to the brightness of his rising."§

I have felt earnest desires that those who have known, and in a good degree followed, the Shepherd's voice, should endeavour to be like-minded with the prophet, who was not moved with the violent commotions of the earthquake, whirlwind, nor fire, but was prepared to hear the still small voice, and devoted to obey its commands. Thus these may be made the happy means of quenching the false fire, and allaying the fermentation which, through unwatchfulness, prevails among many of their fellow professors: enforcing this injunction, "Say ye not, a confederacy, to all them to whom this people shall say, a confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread."¶ Whatever may be the allotment or portion of tribulation, during the commotions in the earth, when the "sinner in Zion may be afraid, and fearfulness may surprise the hypocrite,"‡ yet the hearts of the faithful will be supported, and they will experience the fulfilling of that declaration in favour of the Lord's people; "Thou shalt hide them in the secret of thy presence, from the pride of man; thou shalt keep them secretly in a pavilion, from the strife of tongues."*** And it is cause of thankfulness that such a remnant is preserved, with an hope of increase amongst our beloved youth; though many of that class administer cause for deep lamentation, like that of the mournful prophet, where he says, "Behold my

* Jer. ix. 21.

† Ezek. xxiv. 6.

‡ Isaiah viii. 12, 13.

§ Psalm xxi. 20.

¶ Isaiah i. 22.

‡ Isaiah ii. 4.

§ Isaiah xxxiii. 14.

*** Psalm xxi. 20.

sorrow! My virgins and my young men are gone into captivity."

I feel the language of encouragement, like that of "Fear thou not, O Jacob, my servant,"† to all in this day who have endeavoured to keep their garments clean; especially to the younger sort of this class, believing they may be addressed in the apostle's words, as being strong, having in a good degree overcome the wicked one; and as being the Lord's anointed for a royal priesthood; many of whom, if faithful, will feel increasing qualifications "for judges as at the first, and counsellors as at the beginning."‡ But these humble diffident minds may not conceive a fitness for such things; self being abased, and the judgment often taken away, they may feel themselves as fools, and like the Holy Leader as having no resting place, but often "like the pelican in the wilderness, and a sparrow on the house-top."§

Well, dearly beloved Friends, these and many similar situations and dispensations, have been, and may continue to be, the allotment of Zion's travellers, doubtless for wise purposes; but in tracing the stepplings of such, we find they have never been forsaken. The time seems approaching for many of these to be brought forward in the holy warfare, and to repair to the ancient standard, leaving, and endeavouring to draw others from, the commotions and bustles of this world; whereby the unwatchful are brought into a state of unsettlement, and perplexed anxiety; being unacquainted with, or departing from that faith which giveth victory over the world, and affords an anchor to the soul, both sure and steadfast.

And now, dear Friends, feeling my mind relieved by this tribute of love, I commit it to your solid consideration; and if it afford a little encouragement to Zion's travellers, and prove an incitement to those who are at ease therein, to consider that this world is not their rest, it will be cause of thankfulness. For my heart, according to its measure, travails for the prosperity of truth, and is nearly united to the living body, who, I doubt not, will receive this communication in that love from whence it proceeds; and in which I remain their fellow-traveller in the sufferings and peace of the gospel,

ESTHER TUKE.

JOHN WILBUR'S LETTERS.

LETTER IV.—ON THE (HICKSITE) SECESSION IN AMERICA.

(Continued from No. 2, p. 33.)

MY DEAR FRIEND,—It has been supposed by some, that within the last century, there had been either a defect in the faith of the Society of Friends, as to the outward coming and atonement of Jesus Christ; or otherwise not enough of care taken by its ministers to lay sufficient stress upon, or to allude sufficiently to the efficacy of the sacrifice of Christ without us, so as by that means to keep up a safe barrier against the inroads of infidelity. I think the latter was the case with too many in America, and I make no doubt that if Friends had been timely aware of what might come, and what did afterwards come, they would have been better guarded against it. But I know not that there was any unsoundness in our society there, until the seeds were sown in the mind of him who stood at the head of the late secession, excepting only in a very few solitary individuals. Nor do I think that the open infidel writings of Paine, nearly half a century ago, had any effect in shaking the faith of Friends; for, as far as my knowledge extends, these writings were justly deprecated by them, and treated every where with the abhorrence they justly merited; but whether

the publications of Paine, or the more artful and refined writings of Priestley, contained the seed, which first fell on the fitly prepared ground: to wit, the heart of the first founder of the American secession, I am not prepared to determine; but through whatever medium, or whether only through the agency of Satan, it seems that either by a lapse into spiritual pride, or by some other means, his heart was exceedingly congenial to its growth, and his natural talent and manner were wonderfully calculated to supplant truth unobserved; as well as for the first spreading the seeds of infidelity. It seems however that there were a few prominent characters about the same time, or soon after, who were prepared to receive from this their leader those seeds of infidelity. Hence through him and them (men of great influence,) awful devastation was made in the society of Friends in America; and however the Socinian doctrine may have lamentably spread far and wide both in Europe and America, still I apprehend that so great a schism or devastation, in proportion to numbers, has not been known elsewhere, as in the instance just mentioned. Here then a question may arise, whether the society of Friends, from its peculiar tenets, or discipline, is more exposed to the influence of such doctrines, than other branches of the Christian church. To this it may be replied with much confidence, that the plain, full, and true doctrines of Friends are not more nearly allied to Socinianism than are those of others. No! and if indeed the doctrines of this society are the genuine doctrines of primitive Christianity, which we do most surely believe, then are they farther from infidelity than any others.

Nevertheless there is no doubt at all that the devil envies those most who are the most purely Christian, and consequently presses them the most sorely with his temptations, and strives the hardest to ensnare and drive them back from their advanced ground; and upon this principle we are led to believe that the temptations wherewith he tempted the author of Christianity, were greater than those whereby he has ever tempted man. By the same rule he exerts his power more against good men than against others, and besides, the more good he can despoil and overcome, the greater his victory and exultation. But however great the trials of those who stand high in the scale of profession may be, still if it be a profession to which God hath called them, their dwelling being "in the secret place of the Most High," they "shall abide under the shadow of the Almighty,"—and their strength and their protection will certainly be equal to the trials of their day; hence as their feet abide upon the watch tower, their habitation will be kept in safety. But a mere profession of Christianity is altogether as unavailing in a Quaker as in any other. Yet as it regards the extent of that dereliction of principle which befel so many professing with Friends in America, however they may still profess to be Christians, yet every one acquainted with their scepticism, cannot but fear that they or their leaders have so far abandoned Christianity as to forfeit their right of benefit in the outward coming and propitiatory sacrifice of Jesus Christ, and consequently their right in the whole covenant; as all depends upon that blessed sacrifice. But it would seem as if the devil did make a kind of compromise with them, and such too as he had made with none other than professed Quakers, for as their principles lead them to believe in the light, grace, and spirit of Christianity, as a distinguishing article, it would seem that he despaired of so managing with them, as to strike this off at once with the other important part of the great plan, he therefore suffered them still to profess the spiritual guidance (which, nevertheless, if real, there is nothing that he

* Lam. i. 18.

† Isaiah i. 26.

‡ Jer. xli. 28.

§ Psalm cii. 6, 7.

hates worse, well knowing that if he could induce a flat denial of the proper divinity and atonement of Jesus Christ without them, that they would not then, in the very nature of things, be sharers in the true light of Christ within them, and walk in it: so that he could now deceive them with his false radiance, which they should mistake for the real light. For having denied "the Lord that bought them," they could not be enlightened by him. Now, according to their manner of thinking and reading too, as they would of course be looking for light and spirit to guide them, full opportunity presented for this false light of the fallen angels, and the true light being thus superseded by darkness, through unbelief and hardness of heart, there was no power in them to distinguish between the true and the false; between Christ and antichrist; hence antichrist took the lead, and his light and his spirit became their guide! he, well pleased enough with it, and with their cry, which was a continual reiteration of "the light! the light! the spirit! the spirit!"—and Christ within but *not without*! yea, and proud and vaunting enough is he, to have wrested from Christ his name! and to obtain from the children of men the honour and homage attached to their leader! glorying too in his own power of transformation and delusion, in making himself as God and sitting as God!—Now in this we see his cloven foot again, and his twofold and cunning intention in pushing forward these infidel and deluded professors to the cry of "the spirit of the Lord! the spirit of the Lord!" and filling their mouths continually with it, and for this very purpose, that the truly spiritual Christian, whom he cannot in the same way decoy, may, if possible, be made to loathe the very name of Christ in spirit, or "Christ within the hope of glory," this manifestation of the covenant being so continually brought forward and taken in vain by those well known to be antichristians. Hence we see the art and power of the arch-destroyer to contrive and form a deadly weapon with two edges, calculated to cut, to wound, and to kill each way! he fills the mouths of his deluded followers, both with a cry against Christian redemption, and at the same time for it; that is, partly for and partly against, in order to divide Christ; thus also to divide and part asunder his people, and to destroy the one half on his right hand, and the other half on his left!

Then seeing the destroyer has gone forth, let all stand fast: for he has now but dressed up his old trick in a new garb, in order to play it off again upon the unwary, and those who cry peace. He has instigated the Socinian doctrine on the one hand to take captive all that is possible thereby, intending that those who may escape it, shall in their flight for refuge take shelter in the doctrines and opinions of men, in unconditional assurance, or in the flesh without the spirit,—because therefore the Socinian or Hicksite has sinfully denied the divinity and atonement of Christ, shall we unnecessarily and sinfully too, abandon every thing else relative to God's salvation, that so we may establish what they deny? as if it were possible for us to obtain salvation by the one without the other. And will any be driven through cowardice from a practical faith in divine grace, and the light and spirit of the gospel, because these seceders have illuſively pretended thereto? Will any man be deterred from reverently naming and believing in the holy name, because the atheist chaunts it off with scorn? Not the true Christian, no, for if the very worst of men deceptively profess the best of things, that will never occasion the true believer to abandon them, nor if the unfaithful abandon one part of the covenant, professing to support the other, it will never induce the former to reverse it, for in so

doing he would be a covenant breaker as much as the other.

Now, in conclusion, I would ask if it is not alike dangerous to man, and dishonourable towards God, to deny that Jesus Christ has done any thing for our salvation without us, and to deny that he is doing any thing for us, within us, for the same purpose; seeing that if we reject either of these provisions, we cannot be saved, for we cannot so much as begin a good life, without the application of that great sacrifice of his body, once made for all men. Nor in the second place can we advance a single day of our lives in the Christian way and warfare against sin, without his presence and help continually extended to us. The former was a mighty offering of his own body, a living sacrifice, once made for the reconciliation of man; the latter is a continual extension and operation of his power and spirit, light and grace, perceptibly working in the hearts of men, for their preservation and safe guidance through the whole course of their lives; for however much and long a man may have gone forward by co-operating with the Spirit of God in himself, yet he can never witness preservation and a continuance in well doing; but through the power of this grace and spirit of God working in him and with him; and if the declarations of our Lord Jesus Christ, and the Apostle Paul, be correct, man might for want of a continuance herein, sin against the Holy Ghost, and fall from a good state into one, from which it would be impossible even for the atonement itself to restore him.

(To be continued.)

AMERICAN AFFAIRS.

We have been favoured with the perusal of a highly interesting letter from our friend, JAMES CANNINGS FULLER, of Skaneateles, New York, to a mutual friend and correspondent in this country. The letter is dated 11th month, 26th, 1845, and we have pleasure in presenting our readers with the following extracts:—

It is customary in this land, when a Friend visits a Yearly Meeting of which he is not a member, to ask his Monthly Meeting for a certificate of membership. This I have always done, and obtained it without any opposing view offered, until the time I made application for a minute to go last year to Indiana. I then told the Meeting it might grant or not, just as it chose, for I was going to start that afternoon. My request was complied with. This year, the Clerk of my Monthly Meeting proposed attending Ohio and Indiana Yearly Meetings; his wife intending to pay a visit to a married daughter, settled in the former State. Hearing out of Meeting that such was his intention, and in Meeting sitting directly beneath him, I asked him if it was not his purpose to go West, and attend Indiana Yearly Meeting? He replied, Yes. Then, said I, apply for a minute of membership. Why? Do so, by all means; and I will, out of Meeting, tell thee why. He did ask, and most graciously was it granted, by many speaking in its favour. In the commencement of the minute, the Clerk said, M. B. so and so; when an old Friend, in the station of an elder, desired the minute might commence with, "Our friend," &c., repeating his request. Next month, it was my turn to ask for a minute, to attend Baltimore and North Carolina Yearly Meetings: circumstances alter cases—the Clerk of the Meeting had been a Slave driver, or set over a number of Slaves, in a Blacksmith business, several years ago; I an Abolitionist. My application gave the above elder, and another, some *aggravation* as to the propriety of Monthly Meetings granting such minutes; inasmuch as it might have the appearance of the Meeting's

unity with my concern; and ultimately, Monthly Meetings might become involved in difficulty, and the time would soon come to put an end to such procedure. A Friend said, the Meeting knew nothing of any concern, and had simply to certify that I was a member. I told the Meeting, that it might be surprised at my sentiment; but I was free to let it know, it had no moral power in withholding my request. This made others bold to speak, who are not accustomed to, and the Clerk proceeded to read his minute; when perhaps what would be called the strongest Anti-abolitionist, desired that, on the present occasion, as on one past, the minute might commence, "Our friend," alluding to the remarks of the elder before-named. It is singular, but true, this is the stoutest champion I have on such occasions, he always insisting on my right to a minute, yet he and I are antipodes on divers subjects.

Six weeks ago this day I started, and got home last seventh day night. At Baltimore, I put up at my cousin, F. M. F.'s, who lives about two miles from the city, on a property once resided on by a Slaveholder, and it continues in his family. On it is a large family grave-yard, with several sepulchral monuments. Outside, in a row, the "Niggers" once held by the family as chattels, lay entombed. I should have said the burial ground is surrounded by high brick walls, and outside of these coloured humanity reposes! So much for *prejudice*. As Daniel Webster said, "Under an October sun," I saw in perhaps the centre of Baltimore city, sold by auction, "a valuable Negro woman with her two children, boy 5 years, girl 8 years old." She was described as "a first-rate cook, washer and ironer," the whole "slaves for life." "Terms, cash—Sale positive." Thus read the advertisement. I could fill the remainder of this sheet with this horrid occurrence. Four women could have frowned down this auction. I acknowledge that should such an occurrence take place, I wished to see it. My clothes seemed too small for my body—my body too small for my heart, in beholding these children of sorrow, and witnessing the upheaving of the bosom of the mother, and the statuary position of the daughter. Weeping never I think conveyed to me such pleasurable feelings, as when I saw nature give vent to pent up distress, on the child's bursting into tears. I went over the Slave prison of Hope H. Slater, at Baltimore, the largest Slave dealer in Maryland. At first, he was very gruff and churlish; apparently not inclined to admit me through his grated doorway. I had a full and free conversation with him, and on parting he wished me "luck;" which, I suppose, is his highest mode of manifesting pleasure, on taking leave of his best customers. He unequivocally asserted that Slavery was wrong in principle, but as he did with Joseph Sturge, maintained that he is the Slave's friend, inasmuch as he buys of hard masters, and sells to kind ones. This I could not disprove; but when he extolled himself as a good sort of man, and of correct principle, and so forth, I told him it would grieve me to hear another bear that testimony to his moral worth; far rather would I hear him described as one of the blackest and most hard hearted of men, because his occupation was sanctified by his worth. He did not seem prepared to answer such talk. On parting, I gave him 3 or 4 copies of a little Tract I have had printed in this country, compiled by the late Isaac Crewdson, "The influence of man upon man." I should have gone to see Charles T. Torrey, but his professional man resisted it; and no one without his consent, is permitted to converse with him. Seeing him without this permission would have been cruel to Charles, therefore I did not enter the Penitentiary. Torrey's counsel informed me that Charles had not

violated any law of Maryland, and had he, when put on his trial, as well as previously, simply told the truth and avowed himself a Northern Abolitionist, he could not have been punished by Maryland courts of law. Attempts are making by Amos A. Phelps, and Professor Cleveland, to get Torrey liberated by means of funds raised by New Organizationists, that shall satisfy Ecroyd, for the abducting of whose Slaves he is imprisoned; and also to satisfy Bushrod Taylor, of Virginia, at whose instance its Governor issued a requisition to the Governor of Maryland for Torrey's body. It will absorb at least 2,500 dollars. It seems pretty certain that that sum will be raised, and equally so that Torrey's health will not endure his term of imprisonment, and that his mind will give way under the pressure. At Baltimore Yearly Meeting, but little of Abolition opposition appeared. I must stop here to define terms, according to approved Southern phraseology. Anti-Slavery open-mouthed can travel South safely. Abolition is a fury, and will be met by a furious hostility. One Friend, a Virginian, and a Minister, and once indicted for circulating an Anti-Slavery document, bore testimony that the Legislature of Virginia, at its last session, passed a law in reference to the rights of Free Coloured persons—a thing never heard of before;—yet there are, as appears by the census of 1840, 49,842 of them in the State—that a First-day School was suffered at Richmond, and had it not been for the misguided zeal of modern Abolitionists, much more might have been effected. This was backed up by the late Clerk of Virginia Yearly Meeting. I could not refrain from expressing my regret at the want of correct information in the last speakers, particularly in matter of history; as modern Abolition commenced when the angelic host sung at the advent of the Messiah; "Glory to God in the highest," &c.; and narrated to the meeting the fact of my having seen in the city, the sale of a woman and her children, whose husband and four children were still Slaves in Virginia; her *present* husband, a Free Coloured man in Baltimore. After speaking of the influence Friends might exert, and for which they would be held accountable, I took my seat. The Meeting printed 1,500 copies of the North Carolina Document (on Slavery), and I had 500 printed on my own account, and sent a copy to six newspapers in the Free States. (A copy will accompany this, and also a copy of "Facts," &c., issued by "Anti-Slavery Friends" of Indiana, in reference to the doings of the London Committee.) Baltimore Yearly Meeting was a pleasing one, so far as concerns Society matters, and was well attended. It is about eight years since I was at it before. Average attendance then of males, 70; this year it was 100.

From Baltimore Yearly Meeting to that of North Carolina, is a little over 500 miles; the journey accomplished in three days and nights, at a cost of 25 dollars. I had made up my mind to see a sterile worn-out soil; and Friends had they heard of me, prepared to give me such a reception or treatment of cold neglect, as I experienced last year at Indiana. Both anticipations were erroneous. It is my opinion, that a considerable portion of North Carolina that I saw, never was good; but as a State, it is incomparably below the lowest notch I put it at. Its capital (Raleigh), does not come up, in appearance, or thrift, or population, with the village of Skaneateles; although the State has spent on its Capital, or State House, 630,000 dollars! Thou canst better judge of its condition, when I tell thee, that there were fifteen of us Quakers, and three of "the World's People," that wanted to proceed onward to Greensboro, and not an extra Stage could be procured, although information had been sent on some days a-head, saying we needed

increased accommodation. Ten of us went on per Stage; four others hired a hack for the whole distance to New Garden (92 miles), and back when Yearly Meeting might close; the other coming on per Stage, at its next trip. Before this, I had never seen cotton in the boll; a field of it, unconnected with the *how* it came there, is a pleasing and pretty sight. North Carolina Yearly Meeting I take to be constituted of about ten thousand members; six hundred of whom, are residents of the State of Tennessee. The average attendance, on the male side, 300. It may surprise thee when I state, that of all the Yearly Meetings that I ever attended,—and with the exception of Van Diemen's Land, and New England and Ohio, I have been at all of them—the late North Carolina one was the best it was ever my lot to be at. In proportion to the numbers I conversed with, I met with more kindred spirits on Abolitionism, than I ever have elsewhere. How can this be? seems to me to be thy exclamation. Perhaps I can solve it somewhat, as thy mind reverts to past action in the State, and by this Yearly Meeting: To be as concise as I well can be, and make myself understood, I would say that the obnoxious minute (in reference to aiding fugitive Slaves,) was introduced into the Yearly Meeting by its then Clerk, and being a man of influence, he perhaps the more easily got the Meeting to issue it; the Author, to whom I spoke concerning it, said he wished an opportunity might offer when we might take the subject up and discuss it; as he apprehended a few words in it would remove all objections, as near as I can remember their substance, still not abating one jota of our Testimony against Slavery. The other case is that of a Member who was charged with harbouring and concealing a Slave; and so far as the testimony of disunion goes, no other charge appears against him. He desired that the Monthly Meeting would quietly issue its testimony of denial. For harbouring and concealing a fugitive, do I hear thee say, “that ought not to be a disciplinary offence,”—and I as sincerely unite in the remark. George H. Swayne was indicted for giving food to a fugitive—he did not do it—yet was found guilty, and by the Court fined 100 dollars, which he paid. I told him he ought to have allowed the flesh to have rotted off his bones, ere he paid a cent. He acknowledged, in hearing of several Friends, that he had done wrong in making the payment.

The influence of one man, whether for good or for evil, in civil or religious society, fills a very large circle. Perhaps I never saw it more exemplified than in NATHAN HUNT; whom thou probably saw in England, about 26 years ago. He is the father of Asenath Clark. (She and her husband well.) Nathan's testimony, both in Ministry, in Meetings for Discipline, and in social life, in favour of human liberty, is both powerful and strong. Take him all in all, I “ne'er shall see his like again.” He has entered his 88th year. Sound, bright, clear, and cogent, is he in the Gallery; and particularly encouraging in his invitations to young Friends, to offer the impressions on their minds relative to subjects engaging the attention of the Yearly Meeting. At the close of the Meeting, the shutters were raised, throwing the men's and women's Meetings into one; on which occasion, one of the most engaging, solemn, and interesting supplications I ever heard, fell from the lips of the Patriarch; he was on his knees full, if not more than half an hour, although the time appeared short; and I think there was not a dry eye in the housefull of Friends. It was the most solemn parting Meeting I ever witnessed, or expect to witness. To give an account of this Yearly Meeting, and the comfortable feeling that attended my mind, either orally or on paper, were a futile attempt.

(To be continued.)

LETTERS FROM PHILADELPHIA.

To the Editors of the BRITISH FRIEND.

DEAR FRIENDS,—A wide field of discussion has been opened by you and your correspondents, in relation to the secession from New England Yearly Meeting. I will not attempt to follow you, but wish merely to set up a few way-marks which may, possibly, arrest the steps of some who are in danger of running into error.

Your intention of exhibiting in your columns an impartial view of “both sides of the question,” was, I think, early announced; but, unless it has escaped my observation, a Document of the highest importance, issued by New England Yearly Meeting, has not appeared in *The British Friend*. I am persuaded this omission has not been intentional on your part, inasmuch as a knowledge of the “Declaration upon various Christian doctrines, composed mostly of extracts from the approved writings of the Society,” is essential to a perfect acquaintance with the merits of the case.

There are two important questions which must necessarily be considered in examining this painful subject, and upon a correct decision of these mainly depends, as it seems to me, the course which should be adopted by the several Yearly Meetings which have not already expressed their judgment.

The first is, whether the Yearly Meetings of the Religious Society of Friends are, respectively and absolutely, independent of each other, so far as regards their disciplinary enactments and proceedings. The affirmation is proved by the simple facts, that a member is permitted, under the rules of one Yearly Meeting, to perform an act which would deprive him of his right of membership under the discipline of another; and that customs and practices which are recommended by one Yearly Meeting as highly proper, and even as incumbent on its members, are regarded within the jurisdiction of other similar bodies, as incompatible with a full enjoyment of the privileges of membership. It follows, that no Yearly Meeting has a right to sit in judgment on the disciplinary proceedings of another; or to acknowledge as members of the Society of Friends, any individuals or associations of individuals, who have been *disowned* under these proceedings.

The course pursued by all the Yearly Meetings, in reference to the Indiana secession, was in accordance with this principle. A large portion of Indiana Yearly Meeting thought they had been unjustly deprived of their privileges, and in order, as they asserted, to enjoy the benefits of religious association, seceded from the body and organised a distinct Yearly Meeting. The other Yearly Meetings being informed of this circumstance by Epistles from Indiana Yearly Meeting (or its representative, the Meeting for Sufferings), condemned the secession with one accord, and refused to recognise the newly organised body as a Yearly Meeting. They were aware that they possessed no right to exercise an inquisition upon those proceedings of Indiana Yearly Meeting, which the seceders averred to be unjust and arbitrary, and leading, necessarily, to a separation.

This view of the case need not have inhibited any Yearly Meeting from offering its mediation to both of those bodies, nor could the acceptance, by Indiana Yearly Meeting, of such an offer be justly considered inconsistent with its acknowledged independence of the control or supervision of other Yearly Meetings in matters of discipline.

If the principle which I have endeavoured to elucidate be correct, it is obvious that the seceding body in New England cannot be recognised as a Yearly Meeting, on the assumption that the disownment of John Wilbur was a violation of the discipline of New England Yearly Meeting, or contrary to the order of any other Yearly Meeting.

We recur, then, to the second question which claims our consideration, and inquire whether New England Yearly Meeting of Friends has departed from the original doctrines and acknowledged testimonies of Quakerism. The seceders have charged it with such a departure; but to disprove the imputation of unsoundness, it has put forth a Declaration of its belief in those doctrines and testimonies, and *we have no right to call in question its sincerity.*

The whole issue, therefore, manifestly depends upon a single point—the accordance of that Declaration with the Doctrines of our Religious Society. To this point, the undivided and impartial attention of Friends should be directed; and since you have exhibited certain parts of the case to your readers, and awakened an intense interest on the subject, surely a solemn and tremendous responsibility rests upon you to place in your pages, without curtailment, *that evidence which alone can properly decide the question at issue.*

Your friend, S. R.
Blockley, near Philadelphia, 2d Month, 26th, 1846.

To the EDITORS of THE BRITISH FRIEND.

RESPECTED FRIENDS,—I have, with many more Friends here, been much gratified with the recent course of the editors in regard to the present state of things in our Religious Society; believing as I do, that the more fully things are investigated in a spirit of Christian truthfulness and honesty, and free from the slavish fear of man, the more plainly will it appear that attempts have been, and are still being made, to modify those ancient and pure principles of truth for which our forefathers suffered so much, and which they left as a precious legacy to succeeding generations. All such attempts should be exposed, and the Society warned of their dangerous tendency.

Respectfully, your friend, W. H. Jr.
Philadelphia, 2d Month, 27th, 1846.

To the EDITORS of THE BRITISH FRIEND.

MUCH ESTEEMED FRIENDS,—It has been with a satisfaction corresponding in some degree, I trust, with the importance of the subject, that I have noticed the truly just and independent course of *The British Friend*, in regard to the division among Friends in New England. While this has been the case, and we have been made to rejoice in your manly and fearless defence of our original doctrines and testimonies, there is still a single point of some consequence, to which I wish to advert, fearing that the manner in which it is left may lead to a misapprehension of the true ground on which we stand, to the stumbling of some honest minds. I refer to the expression of a belief in your excellent editorial of 11th month, 29th, 1845, and which is repeated in the following number, that the extreme measure of separation was not needful or imperatively called for, either in New England or Indiana. I suppose that this sentiment was given before you had the opportunity to read the "Address of Rhode Island Quarterly Meeting," in which the particulars of the separation, as it was actually effected, are fully given. In lack of that information, it is not at all strange that you should come to the conclusion, that the smaller number were, at least in form, the separatists. Our fears have been, that the expressions alluded to might be construed by some, as a condemnation of us as respects the matter of separation, and so tend to lessen the force of the ground taken in support of sound doctrine. In regard to the anti-slavery Friends in Indiana, although I am by no means disposed to under-rate their grievances, yet I think it must be conceded by those who are acquainted with the facts in both cases, that they occupy very different ground from us.

They were indisputably the separatists, assuming a new distinctive name—separating not on doctrinal grounds, but on what they deemed (I say not unjustly) the indifference and inactivity of that Yearly Meeting on the single question of Slavery, a charge which, I think, could with as much propriety, have been made against New England Yearly Meeting. The immediate reason given by the anti-slavery Friends for the momentous step they took, was, that some of them, in consequence of their anti-slavery action, were displaced from important appointments, a thing which has been submitted to here for years, until scarcely a single member (probably not one) who was known decidedly to disapprove of the views and measures of the dominant party, was suffered to fill any important station: whatever, which was subject to periodical appointment. And further, for our testimony against the unsound doctrine introduced among us, some of our meetings were disturbed and broken up, and some of our most worthy and exemplary members were taken under dealing and disowned. All which was submitted to without any attempt at separation by us—in the hope and firm trust, that if we continued faithful and patient, a way would be opened by the Head of the Church, for our deliverance and the upholding of the doctrines and testimonies of the Society. And this was realized in the subsequent action of our opposers; who, in their eagerness to get rid of us, went off themselves in a separation, in one of our subordinate Meetings; leaving us no alternative but to sustain our Meetings upon their ancient ground of doctrine and discipline, but which they had subverted; or, by giving up all, to become implicated in their defective doctrines and disorderly practices. This is the true state of the case—but had it been otherwise—that we had taken the first step in the separation, then I conceive that the extract from R. Barclay, quoted in your review of John Pease's Address, would fully justify such proceeding; and I do not doubt but after becoming fully acquainted with the facts detailed in the Address of Rhode Island Quarterly Meeting, you will be prepared to admit the propriety of the course we pursued.

I have written the foregoing, while labouring under an attack of illness, requiring a physician's care; I hope, therefore, you will excuse the appearance of the sheet and all errors therein, as I am not able to copy it in time for the mail.—I am with great respect, your friend,

CHARLES PERRY.

Westerly, Rhode Island, 2d Month, 27th, 1846.

THE GOOD OLD WAY.

I HAVE perused with much satisfaction an article in No. 20 of the present volume of *The Friend*, in which is portrayed the danger of attempting, by scholastic learning, to explain the doctrines of our Society, and reasoning metaphysically on points, which the wisdom of man ever has been, and ever will be inadequate to explain or render more clear; believing, with the writer, that such attempts tend rather to confuse and darken the mind of the honest inquirer after Truth. The article also appeared to me to be reasonable in other respects; having for some time been apprehensive, from a close observation of passing events, that the spirit of restlessness and speculation, which seems to characterize the present day, has, to some extent, found its way into our once peaceful and confiding enclosure. The effect of which is, to diminish the regard of many amongst us for the plain and simple way in which our worthy predecessors walked, following their Divine Master, not only when they could triumphantly say, "Hosanna to the Son of David; blessed is the King of Israel that cometh in the name of the Lord!" but also continuing with him in his

temptations, and following him through tribulation and suffering, even to "prison and to death." That a disposition to find fault with, or explain away, the sound scriptural doctrines fearlessly maintained by those faithful "sons of the morning," is the offspring of disobedience, no one of true Christian experience can doubt. For the faithful and obedient disciple among us is satisfied with the good old way in which they walked; and has no disposition to range the fields of speculation, where the traveller often loses his way, and becomes a bewildered wanderer, as on the "barren mountains" of an empty profession. It appears to me evident, that there is among many of the high professors in Christendom a retrograde movement—an aversion to the narrow path of self-denial and suffering, with a disposition to trust in a lifeless, formal profession, under the fallacious hope of making it do; and getting on towards the "land of rest," in a broader road than that hitherto travelled, and found only safe by the faithful of generations past. Thus the important distinction between labouring in our own way and time, and a willingness and qualification to labour in the Lord's way and time, is lost sight of or rejected—restraint upon the activity of the creature thrown off—and thus a mighty current is set in motion, bearing away before it the "ancient landmarks," and wafting on its surface towards the "dead sea" of popery, the light and chaffy materials which make up the great bulk of professing Christendom. To prevent our Society, or any part of it, from falling into, and being carried away by this backward current; it behoves every true Friend to redouble his diligence in support of those ancient doctrines and testimonies committed to us as a people; and having thus fulfilled our part, transmit them unimpaired to our children as a precious inheritance. Should this happily be the case, I can but believe that the day is not far distant, when multitudes of the honest-hearted up and down in the world, wearied with the observance of lifeless forms, and hungering for the bread of life, will come flocking to the standard, as "doves to the windows;" and our "Zion become an eternal exultation—the joy of many generations."

Intimately connected with the upholding of our doctrines and testimonies is the maintenance of our Christian discipline. So close is this connection that to maintain the one, in the spirit and power of godliness, is but to maintain the other. And on the contrary, to invalidate or impair the one, can but tend to weaken and destroy the other. Hence, in view of the present aspect of things amongst us, the subject of the right administration of the discipline becomes one of deep interest and of vital importance. Set up and established in the authority of Truth, our discipline has tended in no small degree to promote the cause thereof. It has been the means of strengthening the bond of union both of faith and practice. And when we reflect on the admirable manner in which in these, as well as many other respects, it has performed its office, and answered the object of its framers, how imperative is the obligation resting upon us to endeavour to maintain it unimpaired. Then let us suffer no considerations of expediency to induce us to disregard its plain provisions; ever bearing in mind too, that it will not be safe for any members, however high their standing, or large their number, for these or any other reasons, to depart from it. But under a sense of our obligation to the Head of the Church for its support, endeavour to administer it in the spirit in which it was instituted; which is nothing less than the "Spirit of Truth"—the spirit of love and tenderness. If the discipline is rightly administered, this spirit will ever be predominant in the minds of those who are engaged in this important work. The feelings and rights of

members will be regarded with the most scrupulous care. A desire to restore will be the prevailing motive in every movement—the main-spring of every act. Should other feelings unhappily prevail, through prejudice or inattention to the monitions of Truth, the work will be marred. True judgment will be liable to be turned away backward,—the feelings of the subject of dealing be wounded; and in this state should judgment go forth against him, or her, whichever it may be, not only will the individual suffer but Society will suffer also. How important then that none should be placed in the attitude of offenders without just cause, and that no ground for complaint of injustice or oppression be given to those disowned, lest the story of their wrongs reaching the public ear, reproach may rest upon the Society, and the cause of Truth be evil spoken of. What injury may not thus be done by one unjust disownment! And how important in the transaction of those weighty concerns, that the eye be kept single to the pointings of Truth! Then will there be nothing done to hurt or destroy; and the great Head of the Church, whose the cause is, will bless the faithful and arduous labours of his servants to their humbling admiration, and to the building up of his church militant on earth.—*American Friend.*

OUR HOPE.

We are not given to despair. The signs of the times are significant as to the eventual success of the principles we advocate. When, however, we look abroad upon the face of society—when we behold the potency of the drinking-customs and usages; powerful in the drawing-room and in the workshop;—when we see the "sipping" propensities of respectable persons, and the sottishness of large masses of the operative classes, we are compelled not to place Our Hope upon the present generation.

The good which temperance has produced already is enormous; the good it will yet effect, we are persuaded, will be incalculable; and still we give it as our conviction—a conviction founded on much observation, and a conviction similar to that felt by leading and zealous friends of the cause—that there is no hope of thoroughly converting the men and women of this age from habits of indulgence in intoxicating drinks. Where then is Our Hope? We reply, in the children growing up around us. On them rests Our Hope—a hoped-for as our confidence in the ultimate triumphs of the Cross—that temperance will yet universally prevail.

A good principle thrown into the virgin soil of a young child's heart, will generally take deep root and spring up a strong and sturdy tree, defying the tempest to uproot it.

It was a truth long before Solomon gave it utterance, that if a child is trained up in the way he should go, he will not, as he grows older, depart from it.

It is true wisdom, then, to impart lessons of morality to the young; for if well learnt and practised by them, morality must soon become prevalent.

And how comparatively easy the task!

There is no combating with habit; no strivings with taste; and no victories to gain over false shame and mis-called sociality.

Children are seldom sophists, but they are often good reasoners; they are seldom orators, but they are very often correct thinkers. They soon see whether a thing be really for their advantage or not, and will be bold to adopt that course which will benefit them through life.

And then, when some thirty or forty years have elapsed, the great majority of the present supporters of the drinking-customs will have passed from the earth; what is now society will then be the past; and the un-

noted children of 1846, will then be the rulers and governors of the land. They will form society; and that society may be expected either to be in favour of temperance or drunkenness, according to the bias given to their minds at the present time.

And let it never be forgotten, that if children do not learn an abstinence, they will learn a drinking education; and how awful if the influence of any parent should lead his children to drink—lead them to love the drink—and lead them to feel all the unutterable horrors resulting therefrom!

Possessed of these views, we feel peculiar interest in that portion of Dr. Grindrod's proceedings which relate to the young.

It is true, that the greater part of his pledges are those of children, and this is sometimes regarded as a drawback. "They are the signatures of only boys and girls," is the expression often ignorantly used; but could we penetrate into the future; could we lift the veil which envelops coming events, we would at once see the folly of such an exclamation.

There is another view which is important. If a man at forty sign the pledge, and if he live to sixty-five, he will exert an influence upon a large number of his fellow-men; but what are they when compared with the hundreds of thousands who will be acted upon by a child of twelve years, and who lives to a green old age?

There is then, as we have seen, much to gladden in the prospect. We repeat it, Our Hope is in the *little ones of this generation, who will be the mighty people of the next.*

While we rejoice over present successes, and they are great—while we hail with joy the removal of any obstacle, and the overthrow of any opposition—our eye still continues to be fixed upon the unseen; the great contest will there be decided;—decided in the utter downfall of intemperance and the establishment of perfect sobriety.—*National Temperance Chronicle and Recorder, 2d Month, 1846.*

ADDRESS ON WAR.

THE following brief address, by an esteemed friend and correspondent, is so sound and appropriate at the present time, that we have much pleasure in giving it a place in our columns. It deserves to be widely circulated, and we cordially commend it to the perusal of our readers:—

As you are likely to be called upon to sign a petition to parliament against the enrolment of the Militia, allow me to avail myself of the occasion to convey my sentiments on the subject of WAR.

It is more than half a century since I have entertained and acted upon the belief, that all war was inconsistent with the Gospel of Christ, and utterly at variance with the precepts of the New Testament; and this belief is confirmed by time and observation. It is therefore truly a subject of much regret and sorrow to me to know that professing Christians generally allow themselves to plead for, and to uphold, this Anti-Christian practice. During my early manhood, this country was unhappily engaged for many years in war, the sad effects of which are sensibly felt to this day. The system of war may be condemned on the three-fold ground of its *impolicy, absurdity, and its sinfulness*:—I shall not dwell on the two first objections further than to observe, that it must, I think, be obvious to every reflecting mind, that a measure which incurs such an enormous expense without producing an equivalent, is impolitic; and assuredly the mode of settling differences by the point of the bayonet must be absurd, whilst the possibility exists of *might overcoming right.*

But it is upon the *sinfulness of war, and its incompatibility with the purity of the Gospel of Christ*, that I am induced more particularly to offer a few remarks, under the feeling of what I deem to be Christian good will to all of every class around me.

Our Lord's command to "love your enemies &c." is in my view binding upon all who lay claim to be the followers of Him, who at another time declared, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight."† And ought we not to consider the anthem of the heavenly host, at the birth of the Babe Immaculate, viz: "Glory to God in the highest, and on earth peace, good will towards men,"‡ as descriptive of the blessedness of that religion which the Saviour inculcated during His holy walk on earth, wherein He exemplified the character given Him by inspiration, "The Prince of Peace."§ Were I to endeavour to unfold the horrors of war in its varied ramifications, I should fail in the attempt; suffice it to say, that it is, even as carried on by Christian professors, a system of ambition, injustice, and cruelty; and a fruitful source of wickedness and crime, by promoting every kind of immorality and licentiousness; and well would it be if there was a general inquiry in the language of the apostle, "From whence come wars and fightings?"|| and here let the same inspired writer explain the query.

I assuredly believe that the declarations of the prophets Isaiah and Micah will be fulfilled, as vital godliness supersedes nominal Christianity; and then shall "they beat their swords into plough-shares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."¶

It may probably be argued that war is an evil, but it is a *necessary* evil, this I do not admit; the experience of 70 years, whilst Wm. Penn and his adherents held the reins of government in the province of Pennsylvania, proved the happy result of pacific measures, although they had intercourse with the uncivilized and warlike Indians of North America. History also informs us that Christians, for the first 300 years of the present era, did not fight.

With these views I cannot but mourn over the evils of war and bloodshed, which remind me of the roll spoken of in Scripture, "written within and without with lamentations, and mourning, and woe."* Assuredly these evils have sadly marred the progress of pure and undefiled religion, which is thus defined by a sacred writer; "To visit the fatherless and widows in their affliction, and to keep himself *unspotted from the world.*"† It is well expressed by Bishop Watson, that "when the spirit of Christianity shall exert its proper influence over the minds of individuals, and especially over the minds of public men in their public capacities, *war will cease throughout the Christian world.*"‡

I wish to be brief on this interesting and important subject; many essays and tracts have been already written hereon, and I regret there is a prevailing indisposition to read them; and gladly would I supply such publications as I possess to any desirous of further information.

Whilst I disclaim any inclination to sit as judge on the conduct of others, I am solicitous that *all* may be engaged, through the *power of Divine Grace*, to live and walk in accordance with the will of God, and thus become prepared for that tribunal which is irreversible and final.

With sincere desire for your temporal and eternal happiness, I am, your friend, Wm. GUMMEY.

Springfield, 6th of 2nd Month, 1846.

* Matt. v. 44. † John xviii. 36. ‡ Luke ii. 14.
§ Isaiah xi. 6. || James iv. 1. ¶ Isaiah ii. 4; Micah iv. 3.
‡ Ezekiel ii. 10. † James i. 27.

TRUTH UNCHANGED AND UNCHANGEABLE.

To the Editors of THE BRITISH FRIEND.

DEAR FRIENDS,—In the course of my reading, I lately fell in with an excellent article in your American contemporary, which, were it not, as I fear, too long for your space, I would gladly see transferred entire to *The British Friend*. The article is addressed "To the Society of Friends;" and, as the following extract embodies sentiments which, in my opinion, may serviceably be brought before your readers, I send them for insertion in your next, if you can conveniently make room for them; and am, yours, &c. A. B.

"Whatever changes the revolution of years may have made in the state of the world—whatever improvements the researches of science and philosophy may have introduced, there is no change in the state of man in the fall, nor in the means by which he is to be redeemed out of the fall up into the heavenly image. The doctrines of the gospel remain immutably the same, and what was Truth, and its way and work, in the days of the primitive Friends, is the same now. If we are really holding and faithfully living up to the blessed doctrines and principles which they professed, the same holy fruits will be produced, and whether we be few or many, we shall be the lights of the world, and the salt of the earth. "By their fruits ye shall know them," said He who made man, and knew what was in man, and it will be well for us to try ourselves by this rule, and see how far we really are what we are making profession to be.

"Where the standard of Truth is departed from amongst a highly professing people, and a lax state of things in principle and practice has grown up, the work of reformation is difficult and mortifying. Much is to be given up, and many things departed from, which the pure unerring Truth does not own, and many humiliating seasons are to be endured before that nature, which is at enmity with the cross and kingdom of Christ, is entirely subdued. The flesh loves ease, it shrinks from the necessary suffering; and in its desire to escape the stroke of the gospel axe, it seeks to lower the exalted standard of Truth to its weaknesses and shortcomings, rather than endure what is necessary to raise it up to the requirements of the gospel. May we not attribute to this cause, the attempts which are made to lessen the obligation, and weaken the force of some of those principles and testimonies which were dear to our early Friends, and which they steadfastly maintained at the loss of property, and, in some cases, even of life itself? However the world may account them foolishness, or however the unworthy professors of the name of Christ may turn from them, they remain to be part and parcel of the religion of Jesus, and are no less obligatory on us at the present day than they were upon our first Friends. We sometimes hear it said, that the best mode to draw people to us, is to smooth the way, and meet them in matters of minor importance—to take off some of the rougher and less agreeable parts of our religious profession, that it may not appear so repulsive to the natural man. This language will ever be found to proceed from a heart that is not itself subjected to the power of the cross, and cannot endure mortification. The plan has been attempted many times since the rise of the Society, and always with the same results. Many efforts have been used to modify Quakerism, and render it more accommodating to the religious, and friendships, and fashions of the world, but they have uniformly failed to produce the effects which their projectors promised, and what is worthy of especial note, as a solemn warning

to all, they have generally resulted in leading their authors out of the Society, and back into those things which, in days of greater tenderness, and when governed by a more enlightened and quickened conscience, they saw to be wrong. Letting in a spirit of dissatisfaction, with what they considered minor matters, has paved the way for more important departures; the mental eye which once was anointed to see clearly, and favoured with the illuminations of Divine Light, has gradually become clouded, and its vision dimmed, until at last, grievous defection, in principle and practice, has come in like a flood, and swept them wholly away. This is a striking fact, and should admonish all who attempt to modernize the principles of Truth, that it is much safer and better to live up to them as they are, than to attempt to suit them to their imperfect views and practices.

"Many years' acquaintance with the writings of the early members of the Society of Friends, has fully satisfied me that the doctrines they held, are in strict conformity with the pure unchangeable truth of the gospel, as laid down by our blessed Saviour and his apostles in the Holy Scriptures; and like a well constructed arch, where every part is necessary to the stability and strength of the whole, if we take away or alter any portion, however apparently small, a rent is made, and consequent weakness must be produced. I am fully satisfied there is nothing but the pure and simple doctrines of Quakerism, as held by our early Friends, heartily embraced, and carefully lived up to, which will stand the test of collision with the world and its spirit, and enable any Friend to maintain his ground with integrity and uprightness, as a testimony bearer for the Truth as it is in Jesus."

PREVAILING IDOLATRY OF MODERN TIMES.

PROBABLY no organ is more active in the British head than that of Acquisitiveness; it is that characteristic which first strikes the stranger who visits our shores, and the powerful manifestation of which led Bonaparte to designate us as a "nation of shopkeepers." In addition to its natural great development in the British head, it is placed as it were from earliest youth in a hotbed of excitement; for the customs—those unwritten but most influential laws—of society stimulate it to the most intense activity; and as almost all classes indulge its cravings to the utmost, the mere acquirement or maintenance of a respectable position requires the most energetic action of acquisitiveness. It need scarcely be remarked that the mere principle of trade, "to buy cheap and sell dear," needs the antagonism of powerful conscientiousness to preclude that utter selfishness which is synonymous with utter demoralisation; and feebly developed as that organ is in the mass of mankind, we can scarcely be surprised that the majority succumb before a temptation, in the propriety of which they are educated both at home and abroad. Not only our legislative, but our social institutions are based upon a property qualification. It needs but a cursory glance to perceive that the mere possession of high intellectual or moral qualities, however much they may illustrate, are no passports to public consideration; the Arkwrights, who know how to trade, supplant the Cramptons, who only know how to invent; and by the mass of what are called the "respectable classes," the accumulation or display of wealth appears to be considered as that all in all for which man was created, and failure in which would render the earth a blank. Thus society, though it repudiates the idea, is seen to be immersed in the rankest idolatry, and the god whom it venerates is—wealth! . . . Should this connection of cause and effect be granted, it will follow, that if our marauding criminals are to become extinct, the enforcement of stringent laws by

an effective police will not suffice to produce this result. Not only is the disease too deeply seated, but such a remedy would leave the cause untouched. The very fact that society stimulates the organ to the utmost, indicates the existence of a school from whence felons must of necessity emanate, the sole problem being, whether the student shall issue therefrom as the crafty tradesman or the expert thief. Society, then, must cease to teach, by its example and maxims, lessons which the bad heads are but too ready to follow and exaggerate. It must be practically acknowledged, and not merely pulpit-taught, that man has higher destinies than those involved in gold-hoarding—and that he who adds but one grain to the sum of human happiness is a wiser and better man, and has done more for the interests of the species, than if he had accumulated the riches of Croesus. Let this be done, and then, at least, our felons could not turn round in bitter scorn and mock our cant by saying—"Physician, heal thyself!" and if our jails were not untenanted, we could at least rejoice in the fact, that the crime had sprung from ungoverned impulse, and had not been learned in the University of the World!—*Edinburgh Phrenological Journal*.

HONESTY versus POPULARITY.—He who prosecutes inquiry, and in its course adopts conclusions not in unison with popular opinion, and boldly utters them not in harmony with the considerations that influence popular practice, has surely better claim to be accounted honest, than they who keep a faith which they received rather than acquired—a deposit rather than a growth—and hold it without the loss of feeling or advantage. "A dead fish may swim with the stream, but it takes a living one to swim against it."—*Nonconformist*.

TO CORRESPONDENTS.

Acknowledgments are due this month to W. G.; T. G.; J. P.; J. H. B.; A. B.; P. R.; W. B.; A. C.; G. U.; J. C.; J. F.; J. H.; T. H.; W. H.; L. H.; J. J.; A. K.; C. M.; W. M., Jr.; J. W.; M. W.; B. B. W.; J. S.; W. O. and S.; R. P.; W. P.; E. R.; W. R.; H. S.; R. S.; S. S.; G. W. T.; C. T.; A. W.; F. A. W.; J. R.; J. W.; W. A.; J. L.; W. H.; J. F.; C. J. P.

Also, for "Farewell to Music;" "Lines on Visiting the Dungeon at Carlisle, and on James Parnell," &c. "Address to the Citizens of New York, &c., from the Inhabitants of Margate;" No. 2, of "The Non-Slaveholder;" No. 2, of "The London National;" No. 39, of "The Fleetwood Chronicle;" Nos. 186 to 189, of "The Free Labour Advocate;" Nos. 7 to 9, of "The Christian Citizen;" Nos. 5 to 8, of "The Prisoner's Friend;" "Society of Friends in Ireland and the Temperance Reformation;" "Musical Concerts and Intemperance;" "Maidstone Peace Society;" "The Indian War;" "Petition from Reading against Thanks of Parliament for the Conquest of the Punjab;" "Do I please God;" "Prove your own selves;" "Last Days of Thomas Lee Taylor;" "Liberty of Gospel Ministry Exemplified;" "Juvenile Offenders;" "Peace and War;" "Alphabetic English;" "History of the Corn Laws;" "The Horrors of War;" and "Declaration of Innkeepers at Charlbury."

J. J. H.—His paper is unsuitable.

J. E.—One of his items of information was of too old a date; the other he will find under the proper head.

E. K.—His paper will be returned soon; as we do not coincide in his views.

E. B.—Both the papers he refers to were sent. The parties should inquire at the Postmaster.

J. W.—He will oblige us, by sending the Testimony referred to.

Kendal Meeting House, with an Engraving—The Writing and Printing Reformation—and The Spirit of Prophecy, Blessed Reward of Faithfulness, in our next.

TO CONTRIBUTORS.—No Communication of any kind is ever inserted in this paper, unless accompanied with the name and address of the author.

AGENTS are particularly requested to observe, that Notices of Births, Marriages, Deaths, Movements of Friends in the Ministry, and Advertisements, require, in order to insure insertion, to be in our hands ~~not later~~ ^{on or before} the 29th of each month.

TO ADVERTISERS, AND PUBLISHERS IN GENERAL.

The attention of Publishers and Advertisers in general, is respectfully solicited to the claims of this Journal, as an efficient Advertising Medium, at least within the Society of Friends; its circulation, since the commencement of the New Series, being greater than ever it was. Annexed is the

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WILLIAM AND ROBERT SNEAL, GLASGOW.

In consequence of numerous Subscribers to our New Series being desirous to possess the three previous Volumes, and many others being deficient of particular numbers to complete their Sets, we have to request such as have not bound, and do not intend to bind their volumes, to return us any of the following Nos.:—1 and 2, vol. i., and 1, 11, and 12, vol. iii., when they will receive full price for the same, if they are in fair condition.

Friends of London and vicinity are respectfully apprised that the Booksellers to whom *The British Friend* is consigned on Sale are HAVRY and DARTON; and some having supposed, from seeing their names inserted in our imprint, that they also take charge of receiving subscriptions, &c., we have to intimate that these and other payments should be made only to our Agents, viz.:—

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THE BRITISH FRIEND.

GLASGOW, 3RD MONTH, 31ST, 1846.

CAROLINE NORTON, of Southwark, whose liberation for religious service at Brighton and Lewes, &c., was noticed in our last, was at Chichester, on the 15th current, in company with DANIEL P. and ELIZA HACK; from whence, her labours having been concluded, she was, we understand, to return to London.

CORDELIA BAYES has received a minute from her Monthly Meeting, to visit the Meetings of Friends within the compass of Norfolk and Norwich Quarterly Meeting.

ISAAC SHARP, of Darlington, has obtained the concurrence of his Monthly Meeting to pay a religious visit to those professing similar views with Friends, at Stavanger, and places adjacent, in Norway.

HANNAH THOMAS, of Bath, has concluded her religious engagement; having visited, since our last, the Families of Friends in Edinburgh and Hawick. She also attended the Two Months Meeting at Glasgow, on the 12th instant.

ROBERT LINDSAY, of Brighouse, has been liberated by his Monthly Meeting, for religious service in Ireland.

SARAH SQUIRE, of Kelvedon, Essex, has been liberated by her Monthly Meeting to visit the Families of Friends in the Quarterly Meetings of Essex, and London and Middlesex, and to attend to other religious service, as way may open.

ISABEL CASSON, of Hull, has been liberated by her Monthly Meeting to attend the General Meeting for Hereford, Worcester, and Wales; and to visit all or most of the Meetings of Friends in those parts. She is expected to leave home in the early part of next month, taking Meetings in the way to the General Meeting; after completing her service in which, she is expected to proceed to the Yearly Meeting; also to take Meetings in her way going, and returning home.

JOSHUA TREFFRY, of Plymouth, in pursuance of his religious engagement, has been visiting Friends of Cheshire and Staffordshire. He was at the Quarterly Meeting for these counties; expected to be at Frandley, on Fifth-day, the 19th; is at present visiting the Meetings of Friends in Lancashire; and our latest intelligence states, that he was at Manchester on the 22nd current.

JOHN HODGKIN, Junr., of Tottenham, was at Kingston Monthly Meeting, held at Croydon, on the 19th instant, and was expected to finish his visits within that Meeting in the course of last week; either previous or subsequently to the London Quarterly Meeting.

JAMES JESUP, of Halstead, having been liberated by Coggeshall Monthly Meeting, to visit the Meetings comprising the Quarterly Meeting of London and Middlesex, also some Meetings in Essex, is now engaged in said service; holding meetings with Friends in that quarter, by special appointment. He was at the Evening Meeting, at Gracechurch Street, London, on Fourth-day, the 11th; where also was LINDLEY MURRAY HOAG—there being a pretty full attendance, some notice having been given;—at the Monthly Meeting, at Westminster, on Fifth-day, the 12th; and our last advice left him at Croydon, where he had attended Kingston Monthly Meeting, on the 19th instant.

WILLIAM CLARIDGE, liberated by Ratcliff and Barking Monthly Meeting, for similar service as the foregoing, was also at Kingston Monthly Meeting, on the 19th.

PRISCILLA GREEN, of Saffron Walden, has been liberated by her Monthly and Quarterly Meetings, for religious service in Ireland.

MARY NICHOLSON, Jun., of Whitehaven, obtained a certificate from her Monthly Meeting, on the 17th instant, liberating her to pay a Religious visit to some of the Meetings of Friends in Ireland; and also, if required of her, in some places to visit Friends in their families. She is likely to attend the Yearly Meeting in Dublin; and it is expected will unite with Priscilla Green.

WILLIAM MATTHEWS, of Earls Colne, having obtained the concurrence of his Monthly Meeting, to visit the Meetings of Friends in the counties of Dorset, Hants, Devon, Cornwall, &c., and to hold Public Meetings in some places with other professors; has, in the course of the present month, been engaged in prosecuting said service. Our last advice left him at Bristol, on the 18th instant, where he attended the Quarterly Meeting.

LINDLEY MURRAY HOAG, having, since our last notice, visited the remaining Meetings in Lincolnshire; proceeded next to visit those in Cambridge and Hunts Quarterly Meeting. He held Public Meetings in all those places in that quarter, where there are Meetings of Friends, up to the 27th ult. He had also several Meetings of this description in Northamptonshire. On the 11th current, we find him at the Evening Meeting, at Gracechurch Street, London, at which, as already mentioned, James Jesup was also present. On First-day, the 15th, he was at the Morning Meeting, at Peckham; on the following day, accompanied by Robert Alsop, jun., of Chelsea, he left London for Folkestone; where they embarked for Boulogne, on their way to Paris; having in view a visit to those professing with Friends, in the South of France. Joseph Tregellis Price, of Neath, was prevented from accompanying them; but is expected, we understand, to join them at Rouen, or Lyons. Through the obliging attention of a correspondent, we learn that our Friends arrived at Paris, on Fifth-day, the 19th. L. M. Hoag intended having a Meeting with Friends, and a few others there, on Sixth-day evening; and looked forward to holding a Public Meeting on First-day, the 22nd.

MARY SAMUEL LLOYD has been liberated to visit Friends in the Northern Counties of England; and was expected to be at the Quarterly Meeting, at Carlisle, on the 26th.

MARTHA THORNHILL, of Ackworth, has obtained a minute from Pontefract Monthly Meeting, to visit some parts of Lancashire Quarterly Meeting, and Knaresbro' Monthly Meeting; also, to attend the yearly Meeting in Dublin.

MARIA FOX, of Falmouth, has been liberated to visit those professing with Friends, at Con-
genies, and other parts of the South of France.

EDUCATION.—We have been kindly furnished with the "Eighth Annual Report of the Friends' Educational Society," and a "Report on the range of Study," &c., also a "Report on the employment of leisure time at school;" in the perusal of which we have felt much gratified. As might naturally be expected, those taking the lead in the above Society are chiefly such as are engaged in the responsible duty of tuition; but it is pleasant to find, that the attendance of the last anniversary was greater than any of the preceding; thus evincing the growing interest in the Society and its objects. It being desirable that this interest should be still more general, we feel a pleasure in directing public attention to the foregoing "Reports," which will be found amply to repay the perusal. They are to be had of J. L. Linney, York; and of E. Marsh, London.

AMERICAN AFFAIRS.—The contents under this head, in the present number, together with the account of the Boston Anti-Slavery Fair, will, we anticipate, be found replete with interest to most of our readers.

With regard to "Letters from Philadelphia," while their insertion seems to be at variance with the expectation intimated last month, that it might not again be necessary to recur to the subjects of which they treat, we did not see that we could refuse to give place to the first of the letters; especially coming from a valued friend and correspondent, and advocating the part of those who, he considers, have not had an impartial hearing through the medium of our Journal. In reply, we mean to be very brief. And first, as regards the document to which our friend alludes; we may observe that we were early furnished with it, but we did not think its insertion at all called for; because we considered the accordancy in sentiment with our early Friends, professed by those termed "the Body" in New England, had nothing to do with the question in John Wilbur's case. If John Wilbur was unjustly disowned, is the injustice the less, that those inflicting it are sound in doctrine?

Whether "the Body" has been misrepresented in this matter, we do not undertake to say; but supposing their unsoundness had never been in

any way so much as insinuated, the main features of John Wilbur's case would have remained unaltered. Here we must be allowed to remark, that the question is not, whether the disowning party are doctrinally sound or the reverse, but are the doctrines which John Wilbur and others opposed, in reality accordant with the approved writings of the Society? And was he out of order, and guilty of detraction, in maintaining that accordancy wanting? The whole issue, therefore, in our judgment, depends upon these two points, and not on the harmony of the declaration referred to with the doctrines of our religious society.

We can very fully unite in our friend's theory with regard to the position which our various Yearly Meetings hold in relation to each other. We especially agree with him in reference to any one of these meetings being competent to offer its mediation to another; and that the party accepting such mediation no way compromises its independence by such a step.

For the reasons, however, above assigned, we consider ourselves fully acquitted of the responsibility which our correspondent conceives we have incurred, by not inserting the document he refers to.

W. H. JENKINS'S LETTER has been selected for insertion on account of its being brief yet comprehensive in the expression of sentiment avowed by numerous other correspondents, on both sides of the Atlantic; and will, we feel assured, be read with satisfaction by many Friends.

CHARLES PERRY'S LETTER.—In reference to the particular sentiment of ours objected to by this esteemed correspondent, we may observe that we only meant to convey, that separation was an *extreme* measure; and ought, therefore, never to be resorted to, so long as it could possibly be avoided. It is easy to conceive of cases wherein there is no other alternative, and where it is not only allowable, but a positive duty; but to assert unhesitatingly, without a very minute acquaintance with the details, that this was the case either in Indiana or New England, would have appeared in us somewhat hasty. Sensible, too, as we are, of the value of unity—and "how good and how pleasant it is for brethren to dwell together" therein—our endeavours have been directed neither to *hasten* a breach, nor yet, when made, to magnify the difficulty of its being healed.

LONDON QUARTERLY MEETING.—We have just received a brief notice of this large assembly, which took place on the 24th current. In the Meeting for Worship, the following ministers were publicly engaged, viz., JAMES JESUP, S. SQUIRE, A. NICOLLS, and BRIZ DUDLEY; and S.S. and A.N., in supplication.

In the Meeting for Discipline, a long and interesting Testimony from Ratcliff and Barking Monthly Meeting, respecting ELIZABETH FRY, was brought in and read; giving many particulars of her early life, and of her religious progress and subsequent services, as a minister, &c. After the pause which followed the reading of this Document, several Friends gave their individual testimony in confirmation of the statements it contained.

At a later period of the business, SARAH SQUIRE, accompanied by another Friend, paid a religious visit to the Men's Meeting, and was engaged for some time in the line of the ministry, beginning with the Scripture language, "Occupy till I come;" &c.—Our space forbids further detail.

NEW PUBLICATIONS.

CALUMNY REFUTED; or, A Glance at John Wilbur's Book.

IS IT CALUMNY? OR IS IT TRUTH?—An Examination of "Calumny Refuted," &c.

We have read both of the above works, and would advise all such as wish to understand the real merits of the controversy, to do the same. The first may be had, we believe, of Charles Gilpin; the latter, of Simpkin, Marshall, & Co.

GREEK, HEBREW, AND LATIN.

"From thence we came to Durham, where was a man come from London to set up a college to make ministers of Christ, as they said. I went with some others to reason with the man, and to let him see, that to teach men Hebrew, Greek, and Latin, and the seven arts, which were but the teachings of the natural man, was not the way to make them ministers of Christ. For the languages began at Babel, and to the Greeks that spake Greek as their mother tongue, the preaching of the cross of Christ was foolishness, and to the Jews, that spake Hebrew as their mother tongue, Christ was a stumbling-block. The Romans who had the Latin, persecuted the Christians; and Pilate, one of the Roman governors, set Hebrew, Greek, and Latin, over Christ, when he crucified him. So he might see the many languages began at Babel, and they set them over Christ, the Word, when they crucified him. John the divine, who preached the Word which was in the beginning, said, 'that the beast and the whore have power over tongues and languages, and they are as waters.' Thus, I told him, he might see the whore and the beast have power over the tongues, and the many languages which are in mystery—Babylon; for they began at Babel, and the persecutors of Christ set them over him, when he was crucified by them; but He is risen over them all, who was before them all. Now (said I to this man), dost thou think to make ministers of Christ by these natural confused languages which sprung from Babel, are admired in Babylon, and set over Christ, the Life, by a Persecutor? Oh, no!" —George Fox's Journal, p. 264.

SUCCESS.

The most important element of success is economy—economy of money and economy of time. By economy we do not mean penuriousness, but merely such wholesome thrift as will disincite us to spend our time or money without an adequate return

either in gain or enjoyment. An economical application of time brings leisure and method, and enables us to drive our business instead of our business driving us. There is nothing attended with results so disastrous as such a miscalculation of our time and means as will involve us in perpetual hurry and difficulty. The brightest talents must be ineffective under such a pressure, and a life of expedients has no end but penury. Worldly success, however, though universally coveted, can be only desirable in so far as it contributes to happiness, and it will contribute to happiness very little unless there be cultivated a lively benevolence to every animated being. "Happiness," it has been finely observed, "is in the proportion of the number of things we love, and the number of things that love us." To this sentiment we most cordially subscribe, and we should wish to see it written on the tablet of every heart, and producing its fruits of charity. The man, whatever be his fame, or fortune, or intelligence, who can treat lightly another's woe—who is not bound to his fellow-men by the magic tie of sympathy, deserves, ay, and will obtain, the contempt of human kind. Upon him all the gifts of fortune are thrown away. Happiness, he has none; his life is a dream, a mere lethargy, without a throb of human emotion, and he will descend to the grave "unwept, unhonoured, and unsung." Such a fate is not to be envied; and let those who are intent upon success, remember that success is nothing without happiness. —Irish Paper.

POPULAR HEALTH.—The mean term of life diminishes northwards in Great Britain. The highest is in the South Western Counties, in the following order:—Sussex 55; Hants 53; Dorset 55; Devon 56; Cornwall 55; the decrement in the last case is caused by the shorter lives of the miners. The County of Lancaster has a mean of 36, the lowest county, in which Liverpool rates at 26. Human life in Devon is on the average, therefore, twenty years longer than in Liverpool.

A LESSON TO TEACHERS.—In a number of the Common School Journal is an excellent article on the subject of "management of disobedient children," a subject which few parents or instructors appear to understand. From this article we copy the following interesting anecdote:—"At a Common School Convention in Hampden county, we heard Dr. Cooley relate an anecdote strikingly illustrative of this principle. He said, that, many years ago, a young man went into a district to keep school, and, before he had kept a week, many persons came to see him, and kindly told him that there was one boy in the school, whom it would be necessary to whip every day; leading him to infer, that such was the custom of the school, and that the inference of injustice towards the boy would be drawn, whenever he should escape, not when he should suffer. The teacher saw the affair in a different light. He treated the boy with signal kindness and attention. At first, this novel course seemed to bewilder him. He could not divine its meaning. But when the persevering kindness of the teacher begot a kindred sentiment of kindness in the pupil, his very nature seemed transformed. Old impulses died. New motives supplied their place. Never was there a more diligent, obedient, and successful pupil; and, now, said the teacher, in concluding his narrative, that boy is the Chief Justice of a neighbouring State. The relator of the story, though he modestly kept back the fact, was himself the actor. If the Romans justly bestowed a civic crown upon a soldier, who had saved the life of a fellow-soldier in battle, what honours are too great for a teacher, who has thus rescued a child from ruin?"

2 PETER, I. 16-21.

To the Editors of THE BRITISH FRIEND.

RESPECTED FRIENDS;—I request the favour of your inserting the following in your next month's "British Friend." I sent it to the Editors of "The Friend," in good time for publication last month; but it did not suit their taste. I thought it right to send to them first, as the subject was broached in their Paper.—Your friend,

W. G.

To the Editors of "THE FRIEND."

I HAVE read in your paper (2d Month, 1846) an essay, entitled, "Thoughts on 2 Peter, i. 16-21." It begins thus: "It has often seemed a *strange thing* to me that members of the Society of Friends, who rightly set a high value on the immediate teaching and manifestation of the Holy Spirit, should understand the allusion to the more sure word of prophecy, in the 19th verse, as referring to the light of Christ in the heart."

Is it a strange thing, that the light of Christ should be deemed the more sure word of prophecy? More pity that it is so strange: but I should be rather astonished at hearing one who had been esteemed a true believer, say, that the more sure word of prophecy, mentioned in Peter, was meant of the scriptures!

The essay, further on, relates—"This voice which came from heaven, and which they heard when they were with Him in the holy mount, was *one divine* and unquestionable proof of the truth of their testimony concerning Jesus. The apostle then goes on to mention another proof, 'and we have also more sure, or *confirmed*, the prophetic word,' &c.; by which he evidently directs their attention to the prophetic scriptures."

Here the essayist has, in my opinion, taken an improper liberty with the text. He has changed the phraseology, and inserted the word "*confirmed*," which is not in the text; and has marked the passage as a *quotation*. From hence he jumps to the conclusion, that the apostle "evidently directs their attention to the prophetic scriptures."

What confusion in doctrine is here! To say there is *ONE DIVINE* and unquestionable proof, and immediately after to say there is something *more sure*; that is, *more sure* than a *divine* proof!

The words of the apostle are these: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

The epistle, from which this passage is extracted, was addressed "to them that have obtained like precious faith with us;" and we may observe in this same passage, that Peter writes in the *present tense* when he commends them in these words, "whereunto ye do well that ye take heed." So it appears they were then and before, taking heed to the more sure word of prophecy.

Peter did not give any other name to, or definition of, the thing they were taking heed to, than this, "a more sure word of prophecy." He did afterwards mention the scripture; but it was to tell them, they must *first know* that no prophecy therein is of any private interpretation. Now, therefore, let this matter which should be *first known*, be *first stated*, and then the rest in the order they stand; briefly thus:—

1st. No prophecy of the scripture is of any private interpretation: for holy men of God spake as they were moved by the Holy Ghost.

2d. We have not followed cunningly devised fables, but were eye-witnesses of His majesty.

3d. For He received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.

4th. We have also a more sure word, &c.

The substance of that which Peter said in the verses under consideration, (leaving out the 19th verse,) may be summed up thus: Himself and other disciples were eye-witnesses of the majesty of Jesus. They heard, in the mount, the voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Holy men of God wrote the scripture prophecies, but those prophecies do not admit of any private interpretation.

Now, the certainty of all this, which Peter declared concerning Jesus, and other important matters, in the same epistle, must rest solely upon his own testimony, or upon the testimony of men like himself, if there were not given a more sure word for the confirmation thereof.

Can any one think Peter intended to signify, that the things which were written by Isaiah, or Jeremiah, or other prophets of old, are *more sure* than the things which himself and fellow-apostles learned of Christ, and committed to writing?

When Jesus put a question to his disciples in these words, "But whom say ye that I am?" Peter answered, "Thou art Christ." Jesus then said, Blessed art thou, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven: and upon this Rock I will build my church: that is, I will build it upon revelation from heaven. Is there a more sure word than this, that comes to the church from heaven?

So it seems that although Peter was acquainted with the Scriptures of old, yet he did not thereby know Christ. No! he knew Him by the revelation of God's Holy Spirit; which is the *more sure* and *most sure* word of prophecy.

For ages, millions after millions of persons have lived who never so much as heard of the Scriptures. Did none of them ever receive the more sure word of prophecy? John says of the light of Christ, that it "lighteth every man that cometh into the world."

1 Cor. xii. 3.—Paul to the Corinthians said, "No man can say that Jesus is the Lord, but by the Holy Ghost." Though a man may read over and over again all that the prophets have written, yet without this more sure word of prophecy, the Holy Spirit, he cannot truly say that Jesus is the Lord!

But the essayist thinks there is great difficulty in explaining the concluding part of the 19th verse, to suppose it means the light of the Holy Spirit. He says, "I am surprised that those who are fully convinced of it, and disposed fairly to consider the apostle's meaning in verses 16-21, as connected throughout the whole context, do not at once see the difficulty that must arise in explaining the concluding part of the 19th verse, if they suppose that the more sure word of prophecy means the light of the Holy Spirit. What then is meant by the day dawning and the day-star arising in our hearts? And will those who contend for this meaning be willing to admit any '*until*' any '*limit*' to our taking heed to the inshining of divine light all our life long," &c.

Now for an explanation of this '*until*.' Does the essayist think the inshining of the light is only so in one degree, as expressed by the day-star? If so, how could there be a *dawning* of the day? But if there be a difference in the degree of light, between the dawning of the day and the day-star risen, then, by analogy, there is a difference in the degree of light between

the dawning of the day and the light shining in a dark place. And does the essayist think that this light never shines in a dark place? John says, "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." John 1. 4, 5.

We have seen that Peter commended the brethren for having taken heed to a something like a light shining in a dark place; and here we see John says, the light of life shineth in darkness. Why should not these two sayings point to the same thing?

Now, when a light shines in darkness, the light must be small. We perceive the light, but not any other object; all is darkness round about. When the day dawns, by increase of light, the darkness has decreased; and when there is full day-light, the darkness is quite gone. It is then we see other objects with the light; but cannot, at the same time, see the light in a dark place, for the darkness is not present: and therefore it may be properly said, We take heed to the light shining in a dark place, until the day dawns and full day light appears; for we no longer see the light shining in a dark place, when the day has dawned.

With respect to another objection made by the essayist, about our taking heed to the inshining of divine light *all our life long*, &c.; I mention the following things to show that it is the great business of our lives to do so.

Gal. v. 16.—Paul's advice to the Galatians was, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." This would last their whole lives.

Acts ii. 17.—"And it shall come to pass in the last days (saith God), I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy."

1 Cor. xiv. 3.—"But he that prophesieth, speaketh unto men to edification, and exhortation, and comfort." What limit can we imagine to these things, less than our whole lifetime? and these require our attention to the more sure word of prophecy.

1 Cor. xii.—Paraphrase of part of this chapter. There are diversities of gifts; there are differences of administrations, and there are diversities of operations: but the manifestation of the Spirit is given to every man to profit withal. For to one is given the word of wisdom; to another the word of knowledge; to another faith; to another the gifts of healing; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same spirit, dividing to every man severally as he will.

Luke xxiv. 49.—Jesus said, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

To be exercised in such things as these, must require much time and attention; and no limit can be assigned by us to their duration, less than our natural lives.

W. G.

THE TWELFTH BOSTON ANTI-SLAVERY BAZAAR.

THIS year's effort will be known by the name of the *National Anti-Slavery Bazaar at Faneuil Hall*. The Mayor and Aldermen having granted the use of this Hall for ten days at the close of the year, and on the evening of each day, the most distinguished advocates of the cause in the Union spoke from the platform of Faneuil Hall. The most fitting spot where the fair could be held, the one with whose past history its object harmonises best; and associated with every memory of freedom, since Peter Faneuil, the descendant of French Huguenots, gave it, in 1740, to the town of Boston, which had afforded refuge to his

family in 1685. The granting of this Hall by the city authorities, is a pleasing indication of the change which has taken place in public sentiment in this region within the last ten years, in regard to the cause of impartial freedom.

Between the first and the last Bazaar, how wide the difference as to the quantity and quality of the articles, the publicity of the sales, the amount of receipts, the number and character of the visitors, the place of exhibition, the circumstances under which they were held! When the first attempt was made, how few were found to give it any aid or countenance! For one to avow himself to be an abolitionist, at that time, was to subject himself to popular scorn and persecution. The name was held in detestation, as indicative of mental weakness, or stark lunacy, or mischievous intent. "I am no abolitionist," was the disclaimer made by almost every person in the community. The fair was held in a *private parlour*, at the residence of the estimable Henry Chapman, in Chauncy Place. The visits of its patrons, like those of angels, were "few and far between." The articles were neither numerous, nor especially attractive; and the receipts amounted only to a little more than three hundred dollars.

The results of the last Bazaar are now before the public. The private parlour has given place to Faneuil Hall; the number of admiring and sympathizing visitors has increased from scores to thousands; the proceeds have reached a sum but a little short of *Four Thousand Dollars*; the contributions have come from all parts of the country—from Hayti—from England, Scotland, and Ireland—from the continent of Europe; and the popular sentiment has almost entirely changed. Men are now as tenacious to be regarded as sound abolitionists, as they were eager formerly to disclaim the imputation. If this brief contrast be not a subject for devout thanksgiving—if it do not demonstrate the onward and upward tendency of our sublime enterprise—if it fail to inspire hope, confidence, effort, for the future—if it be not a sure prophecy of an approaching jubilee to the millions who are now clanking their chains, and piercing the ear of Deity with their cries—then is progress only a delusion, and the cause of liberty a chimera, and the signs of the times are ever without any significance or value.

The late Bazaar was the twelfth of the series; and it is a pleasing and animating fact to record, that each one has eclipsed its predecessor in the abundance and variety of its contributions, the number of its patrons, and the amount of its sales. Friends of freedom and humanity! resolve that the next shall far surpass the last, and that on its banner shall be inscribed the motto—"Excellior!"

The growing interest which has been felt on the other side of the Atlantic, in the success of this annual exhibition, by the true-hearted friends of universal emancipation, and the elegant and valuable contributions which they have made to it, are deserving of special acknowledgments. Their co-operation is of much greater importance to us than they probably imagine, and we trust it will continue to be given to the end of the conflict. It mightily encourages our hearts and strengthens our hands; it greatly promotes the cause of international peace; it is a practical recognition of the oneness and brotherhood of the human race; it excites attention, conversation, and discussion throughout our land; it alarms, weakens, dispirits the southern oppressor and his northern allies; it gives consequence, brilliancy and eclat to the bazaar; it increases our means, and thus enables us to devise and execute the right measures for the peaceful overthrow of the slave system.

Our hearts are too deeply moved by these labours,

to be able to say what the emotions are of grateful and cordial regard which they have awakened. Till the time when the secrets of all hearts are known, the friends in other lands whose sympathy and pecuniary aid has sustained the American Abolitionists,—can never know what good they have done. We trust we shall find grace to be faithful to the end, having such motives as the salvation of our land, the freedom of its people, and the friendship of the good and true of other lands.

The following resolutions were passed at the last Quarterly Meeting of the Boston Female Anti-Slavery Society, as expressive of the feelings of all American abolitionists.

1. Resolved, That the generous and unwearied co-operation this year received from the beloved friends of our cause in Scotland, Ireland, and England, practically proved in the eyes of the foes as well as to the hearts of the friends, by the beautiful contributions from abroad to the Twelfth National Anti-Slavery Bazaar just held at Faneuil Hall—contributions which excited so much admiration, awakened so much sympathy, and contributed so greatly to raise the previously unexampled pecuniary amount of 3,754 dols. 15 cts., to the operations of the American Anti-Slavery Society, demands the warmest acknowledgments of all Americans, and does hereby receive the assurance of our heartfelt gratitude, whether as members of the Boston Female Anti-Slavery Society—members of the Committee of the Bazaar, or as individuals identified with the cause of freedom; since in all these capacities, we have been helped and strengthened by this most highly valued co-operation, to a fresh devotedness and renewed energy in the prosecution of our holy cause.

2. Resolved, That the great principles which direct our conduct, being universal in their application, have made us feel our country to be the world, and our countrymen all mankind; and thereby caused us to disregard the narrow prejudices against foreign aid and foreign influence, and to welcome aid from other lands than this, with peculiar satisfaction, as affording an evidence that those same principles have made a deep impression on the hearts of men throughout the world.

The report of the Board of Managers of the Massachusetts Anti-Slavery Society expresses the same deep sense of what we owe to our British coadjutors.

The blessing of a suffering race be upon them, and all who have thus responded to its voiceless sorrow! They have done more than merely to send a contribution, however beautiful, to a Bazaar. They are witnesses to America, that the pleading of the abolitionist, unheard in his own land though it be, finds an echo in the land he loves to call his fatherland—his or other country—a land whose religious principles and whose moral teachings are in this respect like his own, that they condemn the system and practice of slavery, which his birth-place helps to justify.

It is difficult indeed coldly to chronicle the contributions of those beloved friends whom some of us have seen, and so many more can hardly realize that they have never seen; since the long and deeply interesting interchange of thought and feeling in the prosecution of the cause. It is not in any printed, nor yet in any written page, that American abolitionists can say what they feel of pleasurable and grateful emotion to many whose names throng up for utterance, when the question is of what the advocates of American freedom owe to them.

The foreign contributions eclipse the home department in variety and beauty. The water-colour drawings and pencil sketches from Glasgow, Cork, and Bristol; the most beautiful of them the productions

of the daughters of the late Dr. Carpenter;—the valuable autographs from the Duchess of Sutherland and the Wiffen family, and the elegant selection of writing materials from Bristol friends, and from R. D. Webb; and Anne Allen of Dublin, attracted continual admiration, and contributed greatly, especially the latter, to the pecuniary success of the occasion. An oil-picture of Derrynane Abbey, the seat of O'Connell, was presented by James Haughton, with the autograph and seal of the Liberator. A water-colour sketch of Lough Atty and the twelve pins of Benabola, surrounded by the Highlands of Connemara, Co. of Galway, was presented by R. D. Webb, and looked at with great interest, as from the pencil of the well-known Samuel Lover.

But the beautiful Scotch table took the lead of every other. A wonderfully regular and elaborate table-cover from Edinburgh, made of rich silk octagon pieces, and valued at 40 dollars, was purchased at that price by Mrs. May and friends, and presented to a friend of the Anti-Slavery cause, whom it has given them satisfaction to see engaged in its promotion.

A crimson-braided cloak, of extraordinary beauty, also from Edinburgh, was purchased at 25 dollars, the price marked, and presented to Blanche Lowell, the infant daughter of the poet, by the friends of her father and mother, who are also, with them, the advocates of the Anti-Slavery movement, and happy in the constancy with which it is supported by the abolitionists of Scotland.

Time and space would fail for the enumeration of all the interesting particulars of foreign donations:—but we cannot forbear to specify the beautiful Victoria infant's dresses, scarfs and shawls of every variety; the elegant thermometer, sent through George Thompson, by a distinguished Jewish lady—a friend of our cause; the *papier mache*, and exquisite net-flowers from Bristol. The paper folder from Cork, made of the Mossiel Thorn which shaded the dwelling of Burns, the Bogen ornaments from Dublin, the etched napkins from Bristol, the exquisite Staffordshire porcelain, sent by Edward N. Wright, of Philadelphia (which we omitted to mention in its proper place), and the novel and beautiful porcelain door-handles and plates, from Elizabeth Pease.

The elegant contributions of Esther Sturge, Hannah Bevan, Jane Wigham, Sarah Cogan, Sarah Hilditch, Esther Bright of Rochdale, Mary Wiffen, Susan Crompton, Mrs. Ames, and many others, brought relay after relay of visitors and purchasers; and we rejoice to be able to report to them the complete fulfilment of all their kind wishes for our success.

To our beloved friends, Mary Welsh and Catharine Paton, more particular acknowledgments will be forwarded hereafter, with information respecting the sales of the splendid donations forwarded by them from Edinburgh and Glasgow, amounting to most £200.

The foregoing account we have mainly compiled from the *Liberator*. Our space, this month, forbids making longer extracts; we therefore refer those who wish further particulars to the *Liberator* and *Standard Anti-Slavery Newspapers*; and we feel assured that what we have given, cannot fail to stimulate all who have contributed to this and former fairs, to continued exertion, by working themselves and enlisting the assistance of their friends for the next, or 13th Boston Anti-Slavery Bazaar, to be held at the close of the year; and for which contributions will be thankfully received as formerly, till the 10th Month.

SLAVEHOLDING CHRISTIANITY—TO THE LIFE.

It may strike some minds that the following letter must be a burlesque. For the sake of such it may be

important to say that its genuineness is beyond question. The individual to whom the letter was addressed is here, is well known, and is himself well acquainted with the writer. We have all the names in full; but suppose it better to give the public only the initials. The letter may therefore be read as a veritable portrait-ure of at least one of the forms of a slaveholding Christianity:—

"B——, Georgia, Sept. 4th, 1845.

"Dear Sir:—I take up my pen to write to you once more, though it is not I that write but the Lord that writeth through me. Permit me to inform you that since I wrote to you last, I have come out and embraced the religion of the Lord Jesus Christ, and am now living in the glorious light, and liberty of the children of God. We have had quite an interesting church meeting here this week in relation to Deacon H——. It was thought by many that he would be disfellowshipped, but finally his case was set forth in such a true and vivid light by the most influential members of the church, our pastor among the rest, that he was honourably discharged. For fear you will think the case worse than it really is, I will just state the facts, (though you are such an abolitionist, I suppose you will think it bad enough as it is.) The Deacon had an old slave, that had been in the habit of running away, but had always been caught, until finally, about two weeks ago, he made another attempt. No sooner was the old thing missing, than cousin H—— borrowed neighbour P——'s hounds, and started in search of him. He had not proceeded far in the woods, before he found the old man perched upon the limb of a large tree. He ordered him several times to come down, but the old man, who was as stubborn as an ass, still maintained his position. The Deacon then becoming somewhat excited, fired his gun at him. The ball passed through his ankle, and mangled it in such a manner that, in three days the limb mortified, and he died. But, as I have before stated, our good pastor (may the Lord bless his soul) held forth for the justification of the Deacon in such a vivid, and heaven-approving style, that he was discharged, upon the ground that he had a right to do what he pleased with his own property,—a judgment which would have been passed by any righteous man.—Your uncle J—— buried his youngest child last week. Your cousin W—— thought some of studying at Oberlin, but it is such an abolition hole, I do not think his father will let him go. I have partly bargained for about fifty slaves belonging to Mr. J——. If I get them as cheap as I expect to, I shall make a handsome profit on them, for I understand that the Orleans market is quite good now. I expect to send them down as soon as my driver recovers: for in flogging one of my old slaves the other day, he received a very severe wound from him, he having struck him with his hoe, whereupon the driver instantly drew his pistol from his pocket, and shot him dead upon the spot, a fate which he justly merited. From his extreme age, (being nearly 80 years old,) I consider his death a gain, and not a loss to me.

In your last you spoke of visiting us next year. If you come, I pray you leave your Abolitionism behind, and show yourself a man. It is now time to go to prayer-meeting, and I must close. My wife joins me in love to you. Yours, J. F. F.—*Oberlin Evangelist.*

EXTRACT

OF A LETTER FROM JOHN G. WHITTIER TO JOSEPH STURGE,
DATED 1ST MONTH 28TH, 1846.

The Anti-Slavery women of Philadelphia are contemplating a "Fair" next year for the benefit of the Liberty party; and they are very anxious to have some

aid from England and Scotland. Among those interested in it, are Dr. Wistar and wife; Elizabeth Lloyd, daughter of Isaac Lloyd; Wm. J. Allinson and wife, of Burlington; Elizabeth Nicholson, daughter of Lindsey Nicholson, of 12th Street Meeting, and Sarah Lewis, daughter of Enoch Lewis. Communications addressed to the latter, care of "Ann Citizen, Office 5th Street, between Arch and Market," Philadelphia, will be thankfully received. They intend to make a great and general effort.

To the Editors of THE BRITISH FRIEND.

DEAR FRIENDS,—As the above is, I believe, mainly supported by a number of "Friends," who need support and sympathy in Philadelphia, perhaps you would think it proper to insert it, and to invite contributions. Very sincerely and respectfully, Jos. Sturge.

Birmingham, 3rd Month, 18th, 1846.

LETTER FROM A CLERGYMAN IN ENGLAND, TO
PATIENCE BRAYTON, WRITTEN 2d MONTH, 1787.

FRIEND!—That love that thinketh no evil, and rejoiceth in the truth, constraineth me to say, that the exhortation on Wednesday evening was suited to my state or case. I am humbly thankful God hath not left me without his Witness in my heart, and also that he hath inclined you to point me out;—may I humbly and patiently wait his time of deliverance, and follow by faith his fiery and cloudy pillar all through this howling wilderness. I have, I humbly hope, preached Jesus Christ, but not in your Society; and, I hope, in a good measure, with a single eye to the glory of God, but having been lately exercised with many severe trials from the professing church, I have been led to retire more inward, to commune with my own heart and be still. I see my own ignorance,—my will worship,—my forms, and modes, and gospel schemes,—my unfeeling prayers, and often unseasonable preaching, without spirit and life, as only rising from a carnal mind, which is enmity against God, and the imagination exalting itself against him. From six years of age I have tasted, at seasons, Divine love and favour; but I must lament that I have too, too often, lost the savour of his precious truths; may it be so no more! Many times (like Israel) have I been delivered, and as often like them have I provoked him by distrust, &c.; yea, he hath chastised me, and I have been like a bullock unaccustomed to the yoke. Ah! that I might be so moulded into his heavenly image, and daily learn to say experimentally, "Thy will be done."

He indeed renewed his love to me that evening, and since he hath caused his grace to distil as the dew, and has given me to know, that in his own time and way, he will lengthen my cords, and strengthen my stakes, and cause me to break out on the right and on the left.

I feel my spirit melting while I write this, with the tenderest love and affection towards you, that minister in the Word, and towards your Society. I joy in your joys, and should sorrow in your sorrows, did I know them. Pardon me, if I go too far in saying, that I have seen in my mind what the Lord will do in his own time. Antichrist will fall with all his powers, and a pure primitive church, perhaps like thine, arise out of his ruins, for in the "evening time it shall be light,"—and that shall shine brighter and brighter to the perfect day. I have been burthened with the weight of the fearful apprehension, that the Lord God hath a controversy with us, as a nation, laden with iniquity; his hand has been,—is,—and will be, stretched out against us, if we do not repent, and turn to him with all our minds. Ah! Friends, I know by many years' experience, though I am but a young man, that

if you are faithful to reprove, publicly and privately, you will suffer persecution, perhaps even among some of your own whole-hearted people, for all are not Israel that are born of Israel; but continue you faithful unto death, and you know who hath said, He will give you a crown of life.

I conclude, may the peace of God rule in your hearts, and may you be stirred up to thankfulness to him in your spirit, on my account; and may all who heard you that evening, if he so will, meet to praise forever! As to me, at a suitable season, thy people shall be mine; I will live and die in their communion, and among them will I, if I can and the Lord please, be buried. Thy God is my God, and to his grace I am a great debtor. When you find freedom in prayer, remember your affectionate friend. * * *—*American Friend.*

REMARKABLE MEETING FOR WORSHIP.

For THE BRITISH FRIEND.

THE manuscript account of a remarkable meeting for worship, held in Wales, more than 150 years ago, has been long in my possession. It is recorded by a ministering Friend who was present; and, from its ingenuous simplicity, may be received by the editors as an authentic relation of what occurred. P.

Upon the 30th of the 4th month, 1690, upon the first day of the week, having assembled ourselves together, according to our usual manner, at the house of Lewis Owen, in the parish of Dolgelley, Merionethshire; to wait for the appearance of God, in which we have had comfort and power, beyond every power; of which invisible appearance we are made witnesses, according to our measures: and Friends being upon the day above-mentioned, met together at the same place; and those that used to bear a public testimony amongst us having taken their liberty; after a considerable time, there was some of us feeling the noble seed as not having the dominion amongst us; and there was something like a veil not rent, and as a covering not removed away; and in this condition I was moved to encourage my friends to labour and take Christ Jesus's advice, to enter in at the strait gate, which leadeth into the kingdom of freedom; and to seek for the fountain which Christ spake of, that would be in them, springing up unto eternal life. Yet there was a stop remaining unto our speech at that time; for it was but like a usual thing to the people. As I waited, I found ease in my mind; for it was manifested unto me, that the Lord would raise his own seed into dominion, somehow or other; but I knew not what way. After some time in earnestness of supplication and prayer, springing up amongst us, from the immortal seed, a youth who was present, being about thirteen years of age, having groaned and wept for some time, at length broke out into words in the English language, which he was not perfect in; and he praised the name of the Lord God of Heaven and earth, who, he said, had opened his heart amongst us this day; who is filling the hearts of his little ones, his babes; who is comforting and nourishing them one day and time after another; and often he mentioned, "the Almighty has opened my heart amongst you this day." So that it was not the words we made most observation of, but the life and heavenly authority that went along with the words; and the life did spring and run amongst us, to the comforting our hearts both old and young, great and small, so that the living springs opened in our hearts, and these living streams made a great river, which made glad the city of God; and many did admire and wonder that heard the child's voice. But those that knew not the living word, from whence the true words do proceed, were ready, I thought, to say

with those that said of Christ's apostles, they were full of wine; but we are of the apostle Peter's mind and judgment, who said, that the Lord God should in the latter days pour forth of his spirit upon all flesh, as it is signified by the mouth of his servant Joel; and we are witnesses of that Scripture which saith, that "through the mouths of babes and sucklings, praise is perfected unto the Lord; even they that suck at the breast of everlasting consolation, who are, in their spirits, enlightened to see the goodness of the Almighty in the land of the living."

And I have not found ease in my mind until I had written these few lines; that they might be in remembrance for the generation coming after us to see and understand how good and fatherly the Lord was unto us; and how his living witness hath moved in our hearts, and upon the hearts of our youth amongst us; so that the just witness hath been quickened in our hearts, that doth at all times testify against evil and corruption; and we have spent that season to the comfort of our poor souls; and in some measure to the praise, honour, and glory of the Lord our God, who is the author of all our mercies; who for this season and all his goodness to us, is worthy indeed of thanksgiving, and unto his blessed name be it given, henceforth and for evermore, Amen, saith,

ROWLAND OWEN,

OBSERVATIONS

ON THE INTERNAL OPERATION OF GOD, TO BRING MAN BACK TO THE TRUE END OF HIS CREATION.

Selected for THE BRITISH FRIEND.

IN the infancy of our spiritual life, God exercises us, to bring us by degrees from all the creatures that we love too much. But this outward work, although necessary for the foundation of the edifice, constitutes but a small part of it. The internal work, although invisible, is the greatest, most difficult and wonderful.

There comes a time, when God, after having stripped us, and mortified us by the creatures to which we are attached, exercises us inwardly, in order to draw us from ourselves. It is not foreign support he then deprives us of, but that very self which was the centre of our love; all the rest we only loved for self, and it is this self which God would remove. Cut off the branch of a tree; so far from killing it, you add strength to the sap, and will see it bud with redoubled vigour: but go to the root of it, and it will languish, cast its leaves, and at length die. Thus would God have our old man completely destroyed.

Let no one say, these are vain imaginations. Can they doubt God's immediate operation on the soul? or that he does not so act as to destroy the life of self? Can they doubt that God, after having mortified the grosser passions, does not endeavour to subdue all the subtle windings of self-love, especially in souls generously and without reserve devoted to the spirit of grace? The more he would purify them, the severer are their inward trials. The world can neither see nor understand these trials; the world is blind, its wisdom is foolishness, it cannot agree with the Spirit of Truth; for as the apostle says, "The things of God knoweth no man, but the Spirit of God."

At first they are not accustomed to this inward work, which deprives the soul of everything. They are very willing to be silent, to leave themselves to the directions of Providence, as a man suffers himself to be carried by the stream; but they are afraid of hearkening to the internal voice that calls them to the sacrifice God has prepared.

The opposition of our own wisdom and self-love to these motions, sufficiently proves that they are from God, as it is evident, that what prevents our obeying them is some selfish sensibility. The more we fear to

do these things, the more necessary they are: for our fear is owing to delicacy, an untractable humour, or an attachment to earthly views and satisfactions; but all these sentiments of the natural life must be extinguished. Thus, all pretence for delay is removed by the innocence of the matters in question, and our inward conviction that they will conduce to the destruction of self.

A readiness and compliance in these motions is advantageous to the soul. Those who have strength enough not to hesitate, soon make a wonderful progress. Others reason, and never fail to find some pretences to dispense with their following these motions: they would and they would not; they wait for certainties; they seek such advice concerning their state as may free them from doing what they fear to do, and at every step they look behind them: they faint in irresolution, and insensibly drive from them the Spirit of God. At first they grieve him by their hesitations, then provoke him by actual resistance, and lastly, extinguish his good motions by reiterated disobedience. This resistance of grace is always under the cover of divers pretences, which they find to authorize it; but insensibly they lose the unction of the Holy One, and the simplicity of faith; and notwithstanding all their endeavours to deceive themselves, they are not at peace; they have something at the bottom of their hearts which incessantly reproaches them with their neglect of God. But as the consequence of their neglect is God's withdrawing from them his sacred checks and inspirations, so the soul becomes more hardened; it no longer tastes true peace; on the contrary, it is every day more alienated from it, by seeking it where it is not; it is like a dislocated bone, which, though always painful while out of its proper place, yet does not endeavour to regain it; but, on the contrary, fixes itself in its wrong situation.—*Fenelon, Archbishop of Cambray.* J.

PERSECUTION FOR RELIGIOUS OPINIONS, IN THE FIRST PERIOD OF THE ANGLICAN CHURCH.

For THE BRITISH FRIEND.

BARROWE and GREENWOOD, two enlightened men living in the times of Queen Elizabeth, were not contented with separating from a corrupt church; but while they justified their own secession, they exposed and held up to the wonder and indignation of mankind, the hierarchy which they had abandoned, of which Archbishop Whitgift was then the proud representative. Pointing to him, and addressing Lord Chancellor Hutton in his presence, Barrowe once exclaimed, "He is a miserable compound, I know not what to make of him; he is neither ecclesiastical nor civil; even that second beast spoken of in the Revelations." The following indictment drawn up by the comptroller of the archbishop's household (Sir George Paul), will show the animus which moved the bigoted persecutors of these victims of a Protestant priesthood, viz.:—"Henry Barrowe, gentleman, and John Greenwood, clerk, were converted before the High Commissioners for causes ecclesiastical, in November, 1566, for their schismatical and seditious opinions; namely: that our church is no church, or at least no true church, yielding these reasons, that the worship of the English church is flat idolatry; that we admit into our church persons unsanctified; that our preachers have no lawful calling; that our discipline is ungodly; that no bishop or preacher preacheth Christ sincerely and truly; that the people of every parish ought to choose their own bishop, and that every elder, though he be no doctor or pastor, is a bishop; that all the precise, which refuse the ceremonies of the church, and yet

preach in the same church, strain at a gnat and swallow a camel, and are close hypocrites, and walk in a left-handed policy; that all which make catechisms, or teach and expound written catechisms, are idle shepherds; that the child of ungodly parents ought not to be baptized; that set prayers are blasphemies." * * * To this indictment, these intrepid men, in the face of imprisonment and death, had again and again to plead. Four months after, certain other articles of inquiry were put to Barrowe, when he gave the following reply:—"The Lord's prayer is, in my opinion, rather a summary than an enjoined form; and not finding it used by the apostles, I think it may not be constantly used. I find no authority (in Scripture) given to any men to impose liturgies, or forms of prayer, upon the church; and it is, therefore, high presumption to impose them. In my opinion, the Common Prayer is idolatrous, Popish, and superstitious. As the sacraments of the Church of England are publicly administered, they are not true sacraments. As the decrees and canons of the church are so numerous, I cannot judge of all; but many of the laws of the Church of England, and the ecclesiastical courts and governors are unlawful and anti-christian. Such as have been baptized in the Church of England, are not baptized according to the institution of Christ; yet they may not need it again. As it is now formed, the Church of England is not the true Church of Christ; yet there are many excellent Christians in it. The Queen is supreme governor over the whole land, and over the church-bodies and goods; but may not make any other laws for the Church of Christ than he hath left in his Word." * * * The government of the Church of Christ belongeth not to the ungodly, but every particular church ought to have an eldership."

The following affecting narrative of his persecutions, is from a letter of Henry Barrowe, to an "honourable lady and countess of his kindred." * * * "For books (he tells her) written more than three years since, after well near six years' imprisonment sustained at their hands, have these prelates, by their vehement suggestions and accusations, caused us to be indicted, arraigned, and condemned." * * * the matters being merely ecclesiastical, controverted between the clergy and us." After showing the wilful perversions and wicked injustice of the charges brought against them, he adds, "but these answers, or whatever else I could say or allege prevailed nothing, no doubt through the prelates' former instigations, so that I, with my four other brethren, were, the 23d of the 3d month, 1592, condemned, and adjudged to suffer death as felons. Upon the 24th, early in the morning, was preparation made for our execution: We were brought out of the limbo (dungeon), our irons smitten off, and were ready to be bound to the cart, when her majesty's most gracious pardon came for our respite. After that, the bishops sent unto us certain doctors and deans to exhort and confer with us. We showed how that they had neglected the time; we had been well-nigh six years in their prisons; never refused, but always humbly desired of them, Christian conference, but could never obtain it, that our time was now short in this world." * * * Upon the last day of the third month, my brother Greenwood and I, were very early and secretly conveyed to the place of execution; where being tied by the neck to the tree, we were permitted to speak a few words. . . . Then, craving pardon of all men whom we had offended any way, and freely forgiving the whole world, we used prayer for her majesty, the magistrates, people, and even for our adversaries, and both of us having almost finished our last words, behold, one even at that instant was come with a reprieve for our lives, which was not only thankfully received of us, but with exceeding rejoicing and applause of all

the people, both at the place of execution and in the ways, streets, and houses as we returned again to prison." These, and other particulars, being recited in his aforesaid letter, the writer appeals to his noble relative and urges her not to let "any worldly and impolitic impediments or unlikelihoods—no fleshly fears, diffidence, or delays, stop or hinder you from speaking to her majesty on our behalf, before she go out of this city; lest we, by your default herein, perish in her absence; having no assured stay or respite of our lives, and our malignant adversaries, ready to watch any occasion for the shedding of our blood; as we, by these two near and miraculous escapes, have found."

This moving memorial is dated, "this fourth or fifth of the fourth month, 1598," and on the sixth day of the month following, these two witnesses for the truth, as manifested by the light of Christ in their consciences, were again conveyed to Tyburn, and then and there put to death. J. P.

P.S.—The substance of this affecting picture of priestly tyranny and Christian devotion to principles, may be gathered from "Historical memorials relating to the Independents or Congregationalists," a work of considerable talent, lately published. The author has included these two worthy men within the pale of the Independent church, but upon what ground it does not distinctly appear. He might have found a parallel instance of intolerant bigotry and cruelty in the early records of New England, which would have been exceedingly relevant and appropriate in these "Memorials relating to the Independents;" but he appears to have touched this subject with a tender hand. "How is it (asks one of the reviewers) that all priests (in possession of arbitrary power) are persecutors?"

Correspondence.

IMPROPER EXPENDITURE OF RAILWAY FUNDS.

To the Editors of THE BRITISH FRIEND.

RESPECTED FRIENDS,—I quite agree with your correspondent, T. F., in last number, that the appropriation of money by the Directors of Railroad Companies, for the purpose of Building Churches; to encourage Horse Racing; or in any other way in which a large body of Proprietors do not agree, is a *Breach of Trust*. I believe if those Proprietors who disapprove of such expenditure would attend and oppose the application, it would not long be persisted in. In the case of the London and Birmingham, Friends had their proportion returned; since which, I believe, no case has occurred on that line of similar appropriation.

It appears a daring act of usurpation on the part of Directors, to appropriate money to such objectionable objects; and in which, they must be assured, many conscientious persons could not agree. J. J.

MIXED MARRIAGES.

To the Editors of THE BRITISH FRIEND.

RESPECTED FRIENDS,—Some time since, an account was inserted in "*The Irish Friend*," of a young woman, who, against the advice of her friends, had married a person not of our Society; and who, in fact, seemed not to understand our principle in this respect. In after time, when her views were again drawn to Friends, she experienced great difficulty and opposition from her husband, &c. As this seemed to me a useful lesson to many of our young folks, if thought proper, I believe the insertion of it in your periodical would prove beneficial; and if materials were at hand to complete the account further to the end of her life, it would be pleasant to know (if so it proved,) that

after suffering for her outgoings, she arrived at a state of more quiet, and free from the interruption of attending meetings, &c.

The individual referred to, was a relation to the Shackleton family, in Ireland; but the account was not complete, when it appeared before. I have many times thought of this subject, and doubt not it might prove useful to many of our young Friends, who may be tempted in early life to deviate in the same way, and thereby bring on themselves much suffering in after times.

[Can any of our Readers supply us with the "materials" here referred to? If so, we shall readily insert the account entire.—Eds.]

JUDICIAL MURDERS.—PEACE.

To the Editors of THE BRITISH FRIEND.

DEAR FRIENDS,—The fearful immorality attendant on the barbarous exhibition of judicial murder, is strikingly depicted in an occurrence which took place at Reading about a year ago; and ought, I think, to be generally known, as it serves to show, not only that the appearance of evil should be shunned and avoided; but also, the inadequacy of our criminal jurisprudence as "a terror to evil doers;" the reverse, I believe, is the case; the tendency being to brutalize, and debase the minds of the people. This is sorrowfully confirmed in the case of a poor man left for execution at the recent assizes for Berkshire—who witnessed the last melancholy scene of this description in that town, (where there had not been, I am informed, so shocking a spectacle for many years) and who, in turning away from beholding the scaffold, said to his companion—"I wonder who will be next." Who can seriously reflect on this, and the awful results involved in this sanguinary practice, without endeavouring to promote the substitution of restorative penal discipline, under which true penitential feeling might be produced? For surely if a criminal be not only guilty, but hardened and impenitent, he is *not* fit to die; and if he has repented, and is reformed, he is *fit to live*. Well may we feel, and exclaim—Oh, enlightened England! when will thy deeds of blood, violence, and wickedness, be no more heard; thy instruments of death and destruction be broken to pieces, and thy people learn war no more?—when wilt thou raise thy benign Ensign amidst the nations, radiating by thy powerful example the uttermost parts of the earth, and proclaiming peace and good will to all that are afar off, as well as to those that are near? Your Friend, J. P. M.

P.S.—It appears that Eight or Ten Thousand of our poor ignorant young countrymen are to be embarked very soon to reinforce the army in India, where the recent as well as present posture of affairs is truly sad and sorrowful. Of the soldiers thus shipped off, and appointed to death, we may fear scarce one in fifty will ever return!

II.

To the Editors of THE BRITISH FRIEND.

The subject of the Punishment of Death is well worthy the unremitting attention of Friends; and it is to be hoped, that in their different localities, they will feel drawn to diffuse correct information in regard to this unchristian practice, in order that it may, through the blessing of Providence, be eradicated from our Statute Book. I have seen many dark scenes of that description acted in the town where I reside, within the last twenty years; but am glad to say, that of late years executions are more rare. I intend, at another time, to supply a few particulars that have come under my observation.

For the encouragement of those who take an interest in the Peace cause, a small society was established

about twelve months since, and has made good progress. Many have joined of the more serious of other Dissenters; as well as two Pastors and Teachers; one of whom acknowledged, that although he had been among the warts in the East Indies for good part of thirty years, he had not viewed the practice as sinful, till thus brought under his notice. Soon after the formation of the Society, he signed the Declaration, and made a very effective speech in support of the cause at a late public meeting. When we hear ministers of religion make the acknowledgment, that they never considered the question except in its political bearings, can we wonder that so little attention has been paid to it by other classes of the community?

UNITY—ITS FOUNDATION.

To the EDITORS of THE BRITISH FRIEND.

DEAR FRIENDS,—Although the times in which we live give cause for mourning, as regards the state of the Church, I believe we must not be too much discouraged or cast down, seeing those who have preceded us in the profession of "the same everlasting precious faith," had, in their day, similar cause of discouragement, as the following extract of a letter from that worthy, Samuel Fothergill, dated 9th month, 1757, strikingly evinces:—

"For our part we seem (I mean the Society) to live in great union, but I fear the unity of the one ever blessed Spirit is not the source, but rather let things go as they may or will without caring much about them; and if any are zealous for the testimony, rather to single them out as turners of the world upside down, and troublers of the Church's quiet."

I also am a lover of quietness and peace; but I am for no peace with error, either in doctrine or practice; and we should ever remember, that the bond of peace has its foundation only in "the unity of the Spirit."

I am your friend sincerely,

M.

VACATIONS AT OUR PUBLIC SCHOOLS.

To the EDITORS of THE BRITISH FRIEND.

RESPECTED FRIENDS,—In a communication in First month's number, I spoke of various advantages that occurred to me as universally acknowledged to arise from vacations. It is my present purpose to consider some of these a little more in detail.

First, the beneficial effects upon the children, by softening the character, bringing the gentler feelings into play, and drawing out the social affections. Any one who has carefully watched the development and modification of character in schools, will be ready to allow that their *tendency*, and especially that of large schools, is to blunt some of the finer social feelings—to render the inmates less able to sympathize with the joys and sorrows of their younger relatives, and to render them also less susceptible of the tendering influences of a mother's conversation. The artlessness, the confiding trust, and the docility which they were accustomed to evince in the home circle, is, to some extent, impaired. The habit of a thoughtful regard to the feelings of those around them, is, in some degree, weakened. It is not intended to maintain that this is always the effect of our public schools, or, that the reverse is always the case at home. But it will perhaps be generally allowed, that the *tendency* of the one system is to promote—of the other, to counteract—these results.

Much may, no doubt, be done, and perhaps is done, in schools to obviate such results. In one or two of our public schools, enjoying the privilege of an annual vacation, there appears to have been much success in this respect. But it may well be doubted, with regard

to these establishments where the interval between vacation is as great as *two years*, whether it is possible altogether to ward off the evils referred to. I have known a child, who, after an absence from home (at one of our large schools), of between two and three years, had entirely *forgotten* the younger members of the family, of whom there were four or five; so that they appeared as entire strangers to one another. I believe this is by no means an isolated case. Surely, this can hardly be right, members of the same family to be estranged, by the influence of an artificial arrangement. It is true, indeed, that so long an interval as this need not now elapse at any of our public schools, without a visit home; but the same objection will still apply, in degree, to a two years' absence. And *what is the reason* for our interposing such a barrier of separation between parent and child? Is it for the good of the children? Reason and experience alike answer, no. Is it for the welfare or satisfaction of the parents? Let them be appealed to, and nine-tenths of them will answer, no. Is it simply because it is the good pleasure of the managing committees? They surely are disinterested in the matter; and would wish to do what is most calculated to advance the welfare of the children, and to meet the wishes of the parents. For what purpose, then, do we adhere to the present system?

I propose, in my next paper, to consider more particularly the advantages of maintaining a free intercourse between parent and child. O. E.

THE TRUE GRANDEUR OF NATIONS.

To the EDITORS of THE BRITISH FRIEND.

DEAR FRIENDS,—The above is the title of an American work, extracts from which have just been published by the Liverpool Peace Society.* It is the substance of an oration delivered before the authorities of Boston, U.S., on the anniversary of American Independence, "An epoch rife with all the bewildering associations of War and Patriotism;" and that epoch the author, CHARLES SUMNER, had the noble courage to select as the occasion for delivering his views on the subjects of War and Peace, when, amongst other sentiments, he declared emphatically, "In our age there can be no Peace that is not honourable; there can be no War that is not dishonourable."

The pamphlet is a valuable addition to our Peace literature, and the friends of that important cause would do well to promote its extensive diffusion. I send you the following extract as a specimen of the author's sentiments and style, and am, your friend,

20th of 3rd Month, 1846.

J. S.

"Christianity not only teaches the superiority of Love over Force; it positively enjoins the practice of the one, and the rejection of the other. It says, 'Love your neighbours;' but it does not say, 'In time of Peace rear the massive fortification, build the man of war, enlist armies, train the militia, and accumulate military stores to be employed in future quarrels with your neighbours.' Its precepts go still further. They direct that we should do unto others as we would have them do unto us—a golden rule for the conduct of nations, as well as individuals, called by Confucius the virtue of the heart, and made by him the basis of the nine maxims of Government, which he presented to

* It may be had of D. Marples, Liverpool.

the sovereigns of his country; but how inconsistent with that distrust of others, in wrongful obedience to which, nations, in time of peace, seem to sleep like soldiers on their arms. But its precepts go still further. They enjoin patience, suffering, forgiveness of evil, even the duty of benefitting a destroyer, 'as the sandal wood, in the instant of its overthrow, sheds perfume on the axe which fells it.' And can a people, in whom this faith is more than an idle word, consent to such enormous sacrifices of money, in violation of its plainest precepts!"

"The injunction, 'Love one another,' is applicable to nations as well as individuals. It is one of the great laws of Heaven. And any one may well measure his nearness to God, by the degree to which he regulates his conduct by this truth.

"In response to these successive views, founded on considerations of economy, of the true nature of man, and of Christianity, I hear the sceptical note of some defender of the transmitted order of things, some one who wishes 'to fight for Peace,' saying, 'These views are beautiful, but visionary; they are in advance of the age; the world is not yet prepared for their reception. To such persons (if there be such), I would say, Nothing can be beautiful that is not true; but these views are true; the time is now come for their reception; now is the day, and now is the hour. Every effort to impede their progress arrests the advancing hand on the great dial-plate of human happiness.'

"Every where the ancient law of hate is yielding to the law of love. It is seen in the change of dress; the armour of complete steel was the habiliment of the knight; and the sword was an indispensable companion of the gentleman of the last century; but he would be thought a madman or a bully who should wear either now. It is seen in the change in domestic architecture; the places once chosen for castles or houses, were in the most savage, inaccessible retreats, where the massive structure was reared, destined solely to repel attacks, and to enclose its inhabitants. The monasteries and churches were fortified, and girdled by towers, ramparts, and ditches; and a child was often stationed as a watchman—not of the night—but to observe what passed at a distance, and announce the approach of the enemy! The houses of the peaceful citizens in towns were castellated, often without so much as an aperture for light near the ground, and with loop-holes above, through which the shafts of the cross-bow might be aimed. In the system of fortifications and preparations for war, nations act towards each other in the spirit of distrust and barbarism, which we have traced in the individual, but which he has now renounced. In so doing, they take counsel of the wild boar in the fable, who whetted his tusks on a tree of the forest, when no enemy was near, saying, that in time of peace he must be prepared for war. But has not the time now come when man, whom God created in his own image, and to whom He gave the Heaven-directed countenance, shall cease to look down to the beasts for examples of conduct?"

"To William Penn belongs the distinction, destined to brighten as men advance in virtue, of first, in human history, establishing the *Law of Love* as a rule of conduct for the intercourse of nations. While he recognised as a great end of government 'to support power in reverence with the people, and to secure the people from abuse of power,' he declined the superfluous protection of arms against foreign force, and aimed to reduce the savage nations by just and gentle manners to the love of civil society and the Christian religion. His serene countenance, as he stands with his followers in what he called the sweet and clear air of Pennsylvania, all unarmed, beneath the spreading elm, forming the great treaty of friendship

with the untutored Indians—who fill with savage display the surrounding forest as far as the eye can reach—not to wrest their lands by violence, but to obtain them by peaceful purchase, is, to my mind, the proudest picture in the history of our country. 'The great God,' said this illustrious Quaker, in his words of sincerity and truth, addressed to the Sachems, 'has written his law in our hearts, by which we are taught and commanded to love, and to help, and to do good to one another. It is not our custom to use hostile weapons against our fellow-creatures, for which reason we have come unarmed. Our object is not to do injury, but to do good. We have met, then, in the broad pathway of good faith and goodwill, so that no advantage can be taken on either side, but all is to be openness, brotherhood, and love; while all are to be treated as of the same flesh and blood.' These are, indeed, words of true greatness. 'Without any carnal weapons,' says one of his companions, 'we entered the land, and inhabited therein as safe as if there had been thousands of garrisons.' 'This little State,' says Oldmixon, 'subsisted in the midst of six Indian nations, without so much as a militia for its defence.' A great man, worthy of the mantle of Penn, the venerable philanthropist, Clarkson, in his life of the founder of Pennsylvania, says, 'The Pennsylvanians became armed, though without arms; they became strong, though without strength; they became safe, without the ordinary means of safety. The constable's staff was the only instrument of authority amongst them for the greater part of a century, and never, during the administration of Penn, or that of his proper successors, was there a quarrel or a war.'

"But let us not confine ourselves to barren words in recognition of virtue. While we see the right, and approve it too, let us dare to pursue it. Let us now, in this age of civilization, surrounded by Christian nations, be willing to follow the successful example of William Penn, surrounded by savages. Let us, while we recognise those transcendent ordinances of God, the *Law of Right* and the *Law of Love*—the double suns which illumine the moral universe—aspire to the true glory, and what is higher than glory, the great good of taking the lead in the disarming of the nations. Let us abandon the system of preparation for war in time of peace, as irrational, unchristian, vainly prodigal of expense, and having a direct tendency to excite the very evil against which it professes to guard. Let the enormous means thus released from iron hands, be devoted to labours of beneficence. Our battlements shall be schools, hospitals, colleges, and churches; our arsenals shall be libraries; our navies shall be peaceful ships, on errands of perpetual commerce; our army shall be the teachers of youth, and the ministers of religion. This is, indeed, the chief defence of nations. In such entrenchments, what Christian soul can be touched with fear."

"At a thought of such a change in policy, the imagination loses itself in the vain effort to follow the various streams of happiness, which gush forth as from a thousand hills. Then shall the naked be clothed and the hungry fed. Institutions of science and learning shall crown every hill-top; hospitals for the sick, and other retreats for the unfortunate children of the world, for all who suffer in any way, in mind, body, or estate, shall nestle in every valley; while the spires of new churches shall leap exulting to the skies. The whole land shall bear witness to the change; art shall confess it in the new inspiration of the canvass and the marble; the harp of the poet shall proclaim it in a loftier rhyme. Above all, the heart of man shall bear witness to it, in the elevation of his sentiments, in the expansion of his affections, in his devotion to the highest truth, in his appreciation of true greatness."

Varieties.

CLERICAL ANTI-SLAVERY CONVENTION.—A respectable number of members of the Synod of Indiana, have issued a call for a convention composed of Presbyterian ministers and elders, with such Congregational brethren as may choose to join them, to be holden in Philadelphia during the first week of the sittings of the next General Assembly. Appropriate and combined efforts to expel Slavery from the church and from the nation, will constitute the subject for deliberation. The meeting will have peculiar interest from the fact, that the case of Wm. Graham, one of the ministers, suspended by the Presbytery and by the Synod of Cincinnati for publishing Pro-Slavery doctrines, comes before the General Assembly by his appeal from Synod. This will compel that Assembly to take some definite position on the Church-Slavery question. We hope that the proposed convention may be efficient.—*Berlin Evangelist.*

THE LAW OF KINDNESS V. THE LAW OF FORCE.—The following story is told by Horace Mann, of Boston, in a letter controverting the Boston schoolmasters, who maintain the necessity of corporal punishment in schools: "In a town not thirty miles from Boston, a young lady who aimed at the high standard of governing without force, and had determined to live or die by her faith, went into a school which was far below the average, in point of good order. Such were the gentleness and sweetness of her manners, and intercourse with her pupils, that for a few days there was nothing but harmony. Soon, however, some of the older pupils began to fall back into their former habits of inattention and mischief. This relapse she met with tender and earnest remonstrances, and by an increased manifestation of interest in them. But it was soon whispered among the transgressors that she would not punish, and this added at once to their confidence in their numbers. The obedient were seduced into disobedience, and the whole school seemed rapidly resolved into anarchy. Near the close of one forenoon, when this state of things was approaching a crisis, the teacher suspended the regular exercises of the school, and made an appeal individually to her insubordinate pupils. But, finding no hope-giving response from their looks or words, she returned to her seat, and bowed her head, and wept bitterly. When her paroxysm of grief had subsided, she dismissed the school for the morning. After intermission she returned, resolving on one more effort, but anticipating, should that fail, the alternative of abandoning the school. She found the pupils all in their seats. Taking her own, she paused for a moment to gain strength for her final appeal. At this juncture of indescribable pain, several of the ringleaders rose from their seats, and approached her. They said to her that they appeared on account of the school, and particularly on their own, to ask pardon for what they had done, to express their sorrow for the pain they had caused her, and to promise, in behalf of all, that her wishes should thereafter be cordially obeyed. Her genuine sorrow had touched a spot in their hearts which no blows could ever reach; and from that hour, the school went on with a degree of intellectual improvement never known before; and, like the sweet accord of music, when every instrument has been attuned by a master's hand, no jarring note ever afterwards arose to mar its perfect harmony."

Births.

FIRST MONTH, 1846.

- 8th. At Moss-side, near Manchester, JANE, wife of Hodgson Bigland, a son; who was named William Backhouse.
23d. At Maidstone, CLARA CORDET, wife of Francis Wheeler, a son; who was named Alfred.
26th. ANN, wife of Titus Cragg, of Warrington, a daughter; who was named Martha.

SECOND MONTH, 1846.

- 4th. At Carlisle, ELIZABETH, wife of Hudson Scott, bookseller, a daughter; who was named Eliza.
14th. At Manchester, MARIA LOUISA, wife of Godfrey Woodhead, a daughter; who was named Jane.

- 28th. At Guildford, HANNAH, wife of Thomas Gill, a daughter; who was named Mary Hunt.
... ELIZABETH, wife of Octavius Waterhouse, Liverpool, a daughter; who was named Phoebe.

THIRD MONTH, 1846.

- 24th. At Melksham, ANN, wife of Charles Mallinson, a son.

Marriages.

THIRD MONTH, 1846.

- 5th. At Leicester, WILLIAM EVANS HUTCHINSON, to ANN GULSON, both of that place.
19th. At Worcester, NICHOLAS ALBRIGHT, of Charlbury, to LETITIA IMPEY, of Worcester.

Deaths.

FIRST MONTH, 1846.

- 3d. At Mahon, Island of Minorca, in advanced age, after a few days illness, EDWARD GAYNER, formerly of Bristol, but for many years past a resident at Mahon.

SECOND MONTH, 1846.

- 2d. At Liskeard, aged about 67, RICHARD ESTERBROOK. The decease of this dear friend was very sudden.
... At Darlington, MARY DEATH, aged about 76.
3d. BENJAMIN WILLMORE, of Southwark, London, aged about 71.
4th. At Nutfield, near Reigate, Surrey, BENJAMIN ROBINSON, aged 58.
10th. At Filton, near Bristol, WILLIAM BUILDER, late of Stoke Gifford, Gloucestershire, aged 85.
11th. At Bristol, GRACE, relict of Thomas Webb, aged 82 years.
12th. ELIZABETH, aged 79; widow of the late Henry Swire, of Birdseyd, Rastrick, near Huddersfield, formerly of Woldale.
13th. At London, ALFRED, son of the late Thomas Foster, of Rushworth, formerly of Bromley.
14th. At the Hot Wells, Bristol, after six years' illness, EMILY, third daughter of Joseph Benwell, late of Upper Easton.
25th. At Poynton, near Stockport, aged about 2 years, ALFRED, youngest son of John and Rachel Webster.
27th. At Worcester, THOMAS WILLIAM, infant son of William and Lucy Sparkes.

JOHN GREENWOOD, of Royton, Lancashire.

THIRD MONTH, 1846.

- 3d. At Croydon, aged 60, ANN, wife of George Armfield.
11th. At Dewsbury, EDWARD THURNAM, infant son of Robert and Eliza Fletcher of that place.
... At Bristol, GRACE, widow of Thomas Webb, aged 82.
12th. FRANCES ALDERSON, aged 81, late of Preston, and widow of Simon Alderson.
... At Cotham, near Bristol, THOMAS DOYLE, aged 55, much respected.
16th. At Feethams, Darlington, JOSEPH PEASE, in his 75th year.
19th. ELIZABETH ALEXANDER, late of Rochester, widow of Edward Alexander, aged 75.
21st. At his house, Aston Place, Kingland Road, London, JAMES CUMINE, for many years a commercial traveller.
In advanced age, MARTHA, widow of Nathaniel Ridge, of Newland, near Witney, Oxfordshire.
At Scarborough, DOROTHY, wife of Isaac Stickney, of that place.

Poetry.

THE WAVES.

Suggested by reading "The Winds," in the 1st month No. of *The British Friend*.

We roll, we ramble, a restless band,
Affording ever a prospect grand,
We lash the cliff if the tempest roar,
Then in silence repose when the strife is o'er;
We scatter the spray as we wildly bound,
Or fall on the beach with a pleasing sound;
In calm, or in storm, we proclaim the hand,
That all wisely has fashioned both ocean and land.
When the sun has sunk in his crimson bed,
And the curtain of night is around us spread,
Or our heaving forms as the moonbeams sleep;
How beautiful then is the face of the deep!
The ship on our bosom glides silent along,
Since hushed on her deck is the mariner's song,
Her crew slumber on, where yon feeble lamp laves,
As she crosses the desert, a desert of waves.
Regardless are we, of wealth or of power,
When the hurricane rages, or tempest clouds lower;
Alike then to us is the fisherman's boat,
Or the yacht of the noble as onward they float.

O'er the ocean awhile, with gay streamers outspread;
 But how soon doth a storm bring destruction and dread,
 O'er the waves of the merchant, then oft have we rolled
 Over wrecks, whose rich cargoes, were ivory and gold.
 Over low sunken reefs we have treacherously smiled,
 And some ill-fated vessel to ruin beguiled,
 When all hope had forsaken the suffering band,
 How despairing they gazed on the far distant strand;
 How the wail of the drowning pealed wide o'er the sea,
 Thro' the fierce beating surf as they strove to be free;
 But in vain every effort, vain labour or skill,
 For the waves, the wild waves, had the victory still.
 Than the far rolling ocean, nought, nought can there be,
 Meeter emblem of liberty, type of the free,
 To the voice of oppression each billow responds,
 Forget not, forget not, thy brother in bonds.
 Compare, oh! proud man, if thou canst, the glad wave,
 With the heart-broken, toil-worn, and manacled slave;
 Then shoreward we sweep, melt in spray at the feet
 Of the tyrant, and whisper, yes Freedom is sweet.
 We roll, we ramble, a restless band,
 From shore to shore, and from land to land,
 No human vision our course can trace,
 The wandering waves have no resting place;
 They advance, or recede, His designs to fulfil,
 Who bindeth or looseth the storm at his will.
Maidstone, 2d Month, 1846.

T. F.

SPEAK GENTLY!

SPEAK gently!—it is better far
 To rule by love than fear;
 Speak gently!—let not harsh words mar
 The good we might do here.
 Speak gently!—Love doth whisper low
 The vows that true hearts bind;
 And gently friendship's accents flow—
 Affection's voice is kind!
 Speak gently to the little child!
 Its love be sure to gain;
 Teach it, in accents soft and mild,—
 It may not long remain!
 Speak gently to the young; for they
 Will have enough to bear—
 Pass through this life as best they may, }
 'Tis full of anxious care!
 Speak gently to the aged one—
 Grieve not the care-worn heart:
 The sands of life are nearly run—
 Let such in peace depart!
 Speak gently, kindly to the poor;
 Let no harsh tone be heard—
 They have enough they must endure,
 Without an unkind word!
 Speak gently to the erring—know
 They must have toil'd in vain:
 Perchance unkindness made them so;
 Oh! win them back again!
 Speak gently!—He who gave His life
 To bend man's stubborn will,
 When elements were in fierce strife,
 Said to them, "Peace, be still!"
 Speak gently!—'tis a little thing
 Dropp'd in the heart's deep well—
 The good, the joy which it may bring,
 Eternity shall tell!

Sheffield Mercury, 12th Month, 27th, 1845.

A COLLOQUY WITH MYSELF.

"As I walked by myself, I talked to myself,
 And myself replied to me;
 And the questions myself then put to myself,
 With their answers, I give to thee.
 Put them home to thyself, and if unto thyself
 Their responses the same should be,
 O look well to thyself, and beware of thyself,
 Or so much the worse for thee."

What are riches? Hoarded treasures
 May, indeed, thy coffers fill;
 Yet, like earth's most fleeting pleasures,
 Leave thee poor and heartless still.
 What is pleasure? When afforded
 But by gauds that pass away,
 Read its fate in lines recorded
 On the sea-sands yesterday.
 What is fashion? Ask of folly;
 She her worth can best express.

What is moping melancholy?
 Go and learn of idleness.
 What is truth? Too stern a preacher
 For the prosperous and the gay;
 But a safe and wholesome teacher
 In adversity's dark day.
 What is friendship? If well founded,
 Like some beacon's heavenward glow;
 If on false pretensions grounded,
 Like the treacherous sands below.
 What is love? If earthly only,
 Like a meteor of the night;
 Shining but to leave more lonely
 Hearts that hailed its transient light.
 But when calm, refined, and tender,
 Purified from passion's stain,
 Like the moon, in gentle splendour,
 Ruling o'er the peaceful main.
 What are hopes? But gleams of brightness,
 Glancing darkest clouds between;
 Or foam-crested waves, whose whiteness
 Gladdens ocean's darksome green.
 What are fears? Grim phantoms, throwing
 Shadows o'er the pilgrim's way,
 Every moment darker growing
 If we yield unto their away.
 What is mirth? A flash of lightning,
 Followed but by deeper gloom.
 Patience?—More than sunshine brightening
 Sorrow's path, and labour's doom.
 What is time? A river flowing
 To eternity's vast sea;
 Forward, whither all are going,
 On its bosom bearing thee.
 What is life? A bubble floating
 On that silent, rapid stream;
 Few, too few, its progress noting,
 Till it bursts and ends the dream.
 What is death—asunder rending
 Every tie we love so well?
 But the gate to life un-ending,
 Joy in heaven! or woe in hell!
 Can these truths, by repetition,
 Lose their magnitude or weight?
 Estimate thy own condition,
 Ere thou pass that fearful gate.
 Hast thou heard them oft repeated?
 Much may still be left to do;
 Be not by profession cheated;
 Live! as if thou knew'st them true!

BARTON'S HOUSEHOLD VERSES.

"VALIANT FOR THE TRUTH."

FIGHT the good fight; lay hold
 Upon eternal life,
 Keep but thy shield, be bold,
 Stand through the hottest strife;
 Invincible while in the field,
 Thou canst not fail—unless thou yield.
 No force of earth or hell,
 Though fiends with men unite,
 Truth's champion can compel,
 However pressed, to flight;
 Invincible upon the field,
 He must prevail—unless he yield.
 Apollyon's arm may shower
 Darts thick as hail, and hide
 Heaven's face, as in the hour
 When Christ on Calvary died;
 No powers of darkness in the field
 Can tread thee down—unless thou yield.
 Trust in thy Saviour's might,
 Yea, till thy latest breath,
 Fight, and like him in fight,
 By dying, conquer death;
 Then rise to glory from the field,
 And with thy sword, thy spirit yield.
 Great words are these, and strong;
 Yet, Lord, I look to thee,
 To whom alone belong
 Valour and victory;
 If God be for me in the field,
 Whom can I fear? I will not yield.

JAMES MONTGOMERY.

THE BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

No. IV.

GLASGOW, 4TH MONTH, 30TH, 1846.

VOL. IV.

FRIENDS : THEIR ORIGIN, DISTINGUISHING PRINCIPLES, AND PRACTICES.

No. XIII.—CONCERNING BAPTISM.

(Continued from Page 3, VOL. IV.)

VII. If water baptism had been an ordinance of the gospel, then the apostle Paul would have been sent to administer it; but he declares positively, 1 Cor. i. 17, "That Christ sent him not to baptize, but to preach the gospel." The reason of that consequence is undeniable, because the apostle Paul's commission was as large as that of any of them; and consequently, he being in special manner the apostle of Christ to the Gentiles, if water baptism, as our adversaries contend, be to be accounted the badge of Christianity, he had more need than any of the rest to be sent to baptize with water, that he might mark the Gentiles converted by him with that Christian sign. But indeed the reason holds better thus, that since Paul was the apostle of the Gentiles, and that in his ministry he doth through all (as by his epistles appears) labour to wean them from the former Jewish ceremonies and observations (though in so doing he was sometimes undeservedly judged by others of his brethren, who were unwilling to lay aside those ceremonies), therefore his commission, though as full as to the preaching of the gospel and new covenant dispensation as that of the other apostles, did not require of him that he should lead those converts into such Jewish observations and baptisms, however that practice was indulged in and practised by the other apostles among their Jewish proselytes, for which cause, 1 Cor. i. 14, "he thanks God that he had baptized so few:" intimating that what he did therein he did not by virtue of his apostolic commission, but rather in condescension to their weakness, even as at another time he circumcised Timothy.

Our adversaries, to evade the truth of this testimony, usually allege, That by this is only to be understood, that he was not sent principally to baptize, not that he was not sent at all.

But this exposition, since it contradicts the positive words of the text, and has no better foundation than the affirmation of its assertors, is justly rejected as spurious, until they bring some better proof for it. He saith not, I was not sent principally to baptize, but, I was not sent to baptize.

As for what they urge, by way of confirmation, from other places of scripture, where [not] is to be so taken, as where it is said, Matt. ix. 15, Hos. vi. 6, "I will have mercy and not sacrifice," which is to be understood that God requires principally mercy, not excluding sacrifice.

This place is abundantly explained by the following words [and the knowledge of God more than burnt offerings;] by which it clearly appears, that burnt offerings, which are one with sacrifices, are not excluded; but there is no such word added in that of Paul, and therefore the parity is not demonstrated to be alike, and consequently, the instance not sufficient,

unless they can prove, that it ought so to be admitted here; else we might interpret by the same rule all other places of scripture the same way, as where the apostle saith, 1 Cor. ii. 5, "That your faith might not stand in the wisdom of men, but in the power of God," it might be understood, it shall not stand principally so. How might the gospel by this liberty of interpretation be perverted?

If it be said, That the abuse of this baptism among the Corinthians, in dividing themselves according to the persons by whom they were baptized, made the apostle speak so; but that the abuse of a thing doth not abolish it.

True, it doth not, provided the thing be lawful and necessary; and that no doubt the abuse abovesaid gave the apostle occasion so to write. But let it from this be considered how the apostle excludes baptizing, not preaching, though the abuse [mark] proceeded from that, no less than from the other. For these Corinthians did denominate themselves from those different persons by whose preaching (as well as from those by whom they were baptized), they were converted, as by the 4th, 5th, 6th, 7th, and 8th verses of chap. iii. may appear, and yet to remove that abuse the apostle doth not say he was not sent to preach, nor yet doth he rejoice that he had only preached to a few; because preaching, being a standing ordinance in the church, is not, because of any abuse that the devil may tempt any to make of it, to be forborne by such as are called to perform it by the Spirit of God: wherefore the apostle accordingly, chap. iii. 8, 9, informs them, as to that, how to remove that abuse. But as to water baptism, for that it was no standing ordinance of Christ, but only practised as in condescension to the Jews, and by some apostles to some Gentiles also; therefore, so soon as the apostle perceived the abuse of it, he let the Corinthians understand how little stress was to be laid upon it, by showing them that he was glad that he had administered this ceremony to so few of them; and by telling them plainly that it was no part of his commission, neither that which he was sent to administer.

Some ask us, How we know that baptizing here is meant of water, and not of the Spirit; which if it be, then it will exclude the baptism of the Spirit, as well as of water.

Answer.—Such as ask the question, speak it not as doubting that this was said of water baptism, which is more than manifest. For since the apostle Paul's message was, to turn people from darkness to light, and convert them to God; and that as many as are thus turned and converted (so as to have the answer of a good conscience toward God, and to have put on Christ, and be risen with him in newness of life), are baptized with the baptism of the Spirit—who will say that only those few mentioned there to be baptized by Paul were come to this? Or that to turn or bring them to this condition was not, even admitting our adversaries' interpretation, as principal a part of Paul's ministry as any other? Since then our adversaries do

take this place for water baptism, as indeed it is, we may lawfully, taking it so also, urge it upon them. Why the word baptism and baptizing is used by the apostle, where that of water and not of the Spirit is only understood, shall hereafter be spoken to.

VIII. Some object, That Christ, who had the Spirit above measure, was notwithstanding baptized with water. As Nic. Arnoldus against this Thesis, Sect. 46, of his Theological Exercitation.

Answer.—So was he also circumcised: it will not follow from thence that circumcision is to continue; for it behoved Christ to fulfil all righteousness, not only the ministry of John, but the law also, therefore did he observe the Jewish feasts and rites, and keep the passover. It will not thence follow that Christians ought to do so now; and therefore Christ, Matt. iii. 15, gives John this reason of his being baptized, desiring him to "suffer it to be so now;" whereby he sufficiently intimates, that he intended not thereby to perpetuate it as an ordinance to his disciples.

Secondly, they object, Matt. xxviii. 19, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

This is the great objection, and upon which they build the whole superstructure; whereunto the first general and sound answer is, by granting the whole; but putting them to prove that water here is meant, since the text is silent of it.

First, they allege, That Christ's baptism, though a baptism with water, did differ from John's, because John only baptized with water unto repentance, but Christ commands his disciples to baptize in the name of the Father, Son, and Holy Ghost; reckoning that in this form there lieth a great difference betwixt the baptism of John and that of Christ.

Answer.—In that John's baptism was unto repentance, the difference lieth not there, because so is Christ's also; yea, our adversaries will not deny but that adult persons that are to be baptized ought, ere they are admitted to water baptism, to repent, and confess their sins; and that infants also, with a respect to and consideration of their baptism, ought to repent and confess; so that the difference lieth not here, since this of repentance and confession agrees as well to Christ's as to John's baptism. But in this our adversaries are divided; for Calvin will have Christ's and John's to be all one, Inst. lib. 4, cap. 15, sect. 7, 8, yet they do differ, and the difference is, that the one is by water, the other not, &c.

Secondly, As to what Christ saith, in commanding them to baptize in the name of the Father, Son, and Spirit, that states the difference, and it is great; but that lies not only in admitting water baptism in this different form, by a bare expressing of these words: for as the text says no such thing, neither do I see how it can be inferred from it. For the Greek is, *into the name*; now the name of the Lord is often taken in scripture for something else than a bare sound of words, or literal expression, even for his virtue and power, as may appear from Psal. liv. 3; Cant. i. 3; Prov. xviii. 10; and in many more. Now that the apostles were by their ministry to baptize the nations into this name, virtue, and power, and that they did so, is evident by these testimonies of Paul above mentioned, where he saith, "That as many of them as were baptized into Christ, have put on Christ;" this must have been a baptizing into the name, i. e. power and virtue, and not a mere formal expression of words adjoining with water baptism; because, as hath been above observed, it doth not follow as a natural or necessary consequence of it. I would have those who desire to have their faith built upon no other foundation than the testimony of God's Spirit, and scrip-

tures of truth, thoroughly to consider, whether there can be any thing further alleged for this interpretation than what the prejudice of education and influence of tradition hath imposed. Perhaps it may stumble the unwary and inconsiderate reader, as if the very character of Christianity were abolished, to tell him plainly, that this scripture is not to be understood of baptizing with water, and that this form of baptizing in the name of the Father, Son, and Spirit, hath no warrant from Matt. xxviii. &c.

For which, besides the reason taken from the signification of [the name] as being the virtue and power above expressed, let it be considered, that if it had been a form prescribed by Christ to his apostles, then surely they would have made use of that form in the administering of water baptism to such as they baptized with water; but though particular mention be made, in divers places of the Acts, who were baptized, and how; and though it be particularly expressed, that they baptized such and such, as Acts ii. 41; and viii. 12, 13, 38; and ix. 18; and x. 48; and xvi. 15; and xviii. 8; yet there is not a word of this form. And in two places, Acts viii. 16, and xix. 5, it is said of some that they were "baptized in the name of the Lord Jesus;" by which it yet more appears, that either the author of this history hath been very defective, who having so often occasion to mention this, yet omitteth so substantial a part of baptism (which were to accuse the Holy Ghost, by whose guidance Luke wrote it), or else that the apostles did no ways understand that Christ by his commission, Matt. xxviii. did enjoin them such a form of water baptism, seeing they did not use it. And therefore it is safer to conclude, that what they did in administering water baptism, they did not by virtue of that commission, else they would have so used it.

Secondly, they say, If this were not understood of water baptism it would be a tautology, and all one with teaching.

Answer: Nay; baptizing with the Spirit is somewhat further than teaching, or informing the understanding; for it imports a reaching to, and melting the heart, whereby it is turned, as well as the understanding informed. Besides, we find often in the scripture, that teaching and instructing are put together, without any absurdity, or needless tautology; and yet these two have a greater affinity than teaching and baptizing with the Spirit.

Thirdly, They say, Baptism in this place must be understood with water, because it is the action of the apostles; and so cannot be the baptism of the Spirit, which is the work of Christ, and his grace; not of man, &c.

Answer: Baptism with the Spirit, though not wrought without Christ and his grace, is instrumentally done by men fitted of God for that purpose; and therefore no absurdity follows, that baptism with the Spirit should be expressed as the action of the apostles. For though it be Christ by his grace that gives spiritual gifts, yet the apostle, Rom. i. 11, speaks of his imparting to them spiritual gifts; and he tells the Corinthians, that he had begotten them through the gospel, 1 Cor. iv. 15. And yet to beget people to the faith is the work of Christ and his grace, not of men. To convert the heart is properly the work of Christ; and yet the scripture oftentimes ascribes it to men, as being the instruments: and since Paul's commission was, "To turn people from darkness to light (though that be not done without Christ co-operating by his grace,) so may also baptizing with the Spirit be expressed, as performable by man as the instrument, though the work of Christ's grace be needful to concur therunto. So that it is no absurdity to say, that the apostles did administer the baptism of the Spirit.

Lastly, They say, That since Christ saith here, that he will be with his disciples to the end of the world, therefore water baptism must continue so long.

If he had been speaking here of water baptism, then that might have been urged; but seeing that is denied, and proved to be false, nothing from thence can be gathered; he speaking of the baptism of the Spirit, which we freely confess doth remain to the end of the world; yea, so long as Christ's presence abideth with his children.

To be Continued.

THE SPIRIT OF PROPHECY.

BLESSED REWARD OF FAITHFULNESS.

For THE BRITISH FRIEND.

RESPECTED FRIENDS,—Having lately met with the following relation of some remarkable circumstances in the experience of George Taylor, of Clones, county of Wexford, Ireland, (author of the "History, Rise, Progress, and Suppression of the Rebellion in the County of Wexford, in the year 1798.") as contained in a memoir of him by A. W. Edwards, published in the *Methodist Magazine*, for 1st and 2nd Month, 1842, printed in Dublin; it has appeared worthy of being further known, bearing testimony as it does, to the spirit of prophecy vouchsafed to the truly anointed minister, who keeps close to the inward discoveries of divine Light and Life; and evinces also the highest sanction and authority for women being called to preach the Gospel. The whole account strikingly evinces the wonderful providence of God. However, it may best speak for itself.

A.B.

After a relation of deep exercises passed through by G. Taylor, in his youth, &c., and of his attaining a good hope in the mercy of God in Christ Jesus the Lord, the narrative proceeds—"The following extraordinary circumstance, which occurred about two years after his conversion,* I shall give in his own words; merely premising, that I have repeatedly heard him relate it with the greatest circumstantiality:—"In the month of December 1797, I received a note from my cousin, William Wright, of Ballinclay (a member of the persuasion of Quakers), saying that two of their '*Public Friends*' would hold a meeting at his father's, on the 21st of that month. This was the very day on which, two years before, I had been converted to God. I therefore kept it a day of fasting, and went to the meeting in the spirit of prayer. I arrived in Ballinclay some time before the Friends, and sat during the interval in conversation with the family. At length they came: their names were Deborah Darby and Rebecca Young. We walked over to the Meeting House, and after the Quaker fashion, I sat with my hat on. Rebecca Young first stood up, and spoke from these words:—"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." She seemed to have a prophetic view of the approaching Rebellion, and of the awful calamities which were about to ensue. She spoke very feelingly, and with great power, and many were affected to tears. She told us that in the Lord Jesus alone was safety to be found, and exhorted her hearers to flee to Him for succour. In the course of her exhortation, she said, 'There is some young person in this assembly who is not a member of our Society. Who it is I know not, but God knoweth.'

* It would appear this was about the 22nd year of his age.

They have passed through the deep waters, and through the fire, and have not turned their back in the day of battle. They think their trials are over, and conclude that they will henceforth go on their way with joy, but ah! it is only the beginning of their sorrows. The time is approaching, when like Daniel, they shall be cast into the lions' den, but if they prove faithful, the God of Daniel will be with them, and will shut the mouths of the lions. Like Shadrach, Meshach, and Abednego, they shall be cast into the midst of the burning fiery furnace; but, if they prove faithful, the God of Shadrach, Meshach, and Abednego will be with them; and then they shall come out of the fire without a hair of their head being singed, or the smell of fire on all their clothes. Moreover, if they continue faithful, they shall be made a standard bearer in Zion. The God whom they serve shall be with them in six troubles, and in the seventh He will not forsake them; for the Shepherd of Israel neither slumbereth nor sleepeth.' Having thus concluded, she sat down. While she was delivering her Testimony, my head was as waters, and the sword of the Lord pierced me through and through. I wept so much that I could wring my pocket handkerchief. I felt I was the person alluded to; but what might be the nature of these impending trials, I could not guess. I was greatly blessed and refreshed in my soul. I was resolved to face the danger, let it be what it might; and to glorify God.

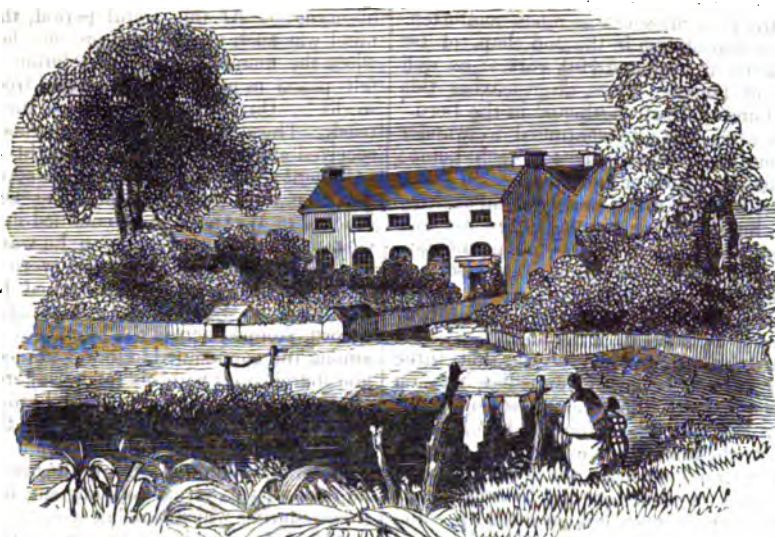
"Deborah Darby next stood up, and spoke for a considerable time from Isa. ii. 2.—'The mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.' She foretold the great prosperity of Christ's kingdom in the next generation; and seemed to have a prophetic view of the great increase of religion, which has happily come to pass in these times. A few days after this, I dined with some of my Quaker relations, and asked them of whom they thought Rebecca Young testified. They said they could not tell; 'but we shall know,' they added, 'when the trial comes upon them.'

The account then mentions G. Taylor's being concerned to speak in a religious way amongst the Methodists, and of his exercises of mind regarding an outward calling and proceeds: "While thus hesitating, not knowing which way to turn, an event occurred, which, while it had eventually a great influence in directing the future course of his life, swallowed up for the time every other thought and consideration: this was no other than the memorable rebellion of 1798." After mentioning somewhat of the very disturbed state of this county at this trying period, the narrative states:—"On the first intelligence of the rebels having congregated at Boolavogue, a few miles distant, he and his brother, accompanied by the rest of his family, left their home to seek refuge in Dublin. When, however, they had proceeded about twelve miles, it was strongly impressed on his mind to return. Strange, and apparently extravagant, as this feeling was, he was unable to shake it off; and at length resolving to be guided by it, he bid his family farewell, and set out on his return home. 'I felt,' he observes, 'an inward persuasion that all would be well with me. As I passed by Hinch church, I entered it to view the deserted tabernacle of the Lord, and was much affected to think that both minister and people were obliged to fly from it. The desolation which I also saw now holding its melancholy reign through the county as I passed along, and the destruction which seemed to be brooding over the land in general, had such a powerful effect upon me, that I could not refrain from weeping, and that abundantly. I entreated the Lord not to desert his Church for ever, &c. While reading

the Psalms for the day, my soul was much comforted. I found also great consolation in the 2nd chap. of 1st Samuel, particularly the 9th and 10th verses; as well as in the 54th of Isaiah. Thus, after leaving this place I felt my mind more strengthened in the Lord. For some days after this, he continued to wander through the country, endeavouring to reach home; yet afraid to walk the roads, or more frequented parts. During this time, he had many narrow escapes from being taken by the rebels. I regret, writes his biographer, that my limits do not allow me to mention some of these. The exercises of his mind also, and the high tone of his religious feelings in this interval, would, I have no doubt, be read with much gratification. But I must pass on to his capture by the insurgents; which took place, when he was but three miles from his residence. He was immediately taken to Gorey, and lodged with the other prisoners in the Market House. During his detention here, which continued for a week, he suffered every insult and indignity (short of personal violence), which the ingenuity of his merciless captors could devise. He was mocked, ridiculed, threatened, plundered of his clothes and in hourly fear for his life. His food was of the worst description, and so scantily supplied, that the miseries of hunger and thirst were frequently added to his calamities; his bed was of comfortless straw, worn almost to dust, and loathsome with vermin. But that which entered into his soul more deeply than the sufferings of his body, was the painful state of mental exercise in which he was continually kept, by the unceasing endeavours of his adversaries to draw him from the faith of his fathers. Severe indeed was the conflict, strong and seducing the temptation: for what eloquence is so great—what argument so prevailing, as that which is backed by fire and slaughter? Against these powerful and deeply-laid devices of his soul's enemy, George Taylor, however, found a strong and sure defence, in the supplies of grace which his heavenly Father poured into his soul, in answer to his earnest supplications. Strength proportioned to his day was given him; so that, 'in all these things he was more than conqueror through Him that loved him.' 'I felt,' he observes, 'a divine resignation to my Redeemer's heavenly will, and for the most part of the time enjoyed peace of mind, and an assurance of His favour. I saw the great necessity there was for applying constantly to the Friend of sinners, for grace to stand fast in the faith; and in the strength of God to combat the power of men and devils, and to glorify Him in this great furnace of affliction, I thought of the martyrs of old, and prayed for their faith, love, and zeal, that like them, I might be able to resist even unto blood. I bless His holy name, he granted my desire, and I felt strong in the Lord, and in the power of his might.'

"While a prisoner here, the rebels one day, goaded on by mortification at the loss of the battle fought at the town of Ross, brought him and his fellow-captives to the top of Gorey hill, determined to wreak their unholy vengeance on these poor men, and were only prevented from executing their bloody purpose by the timely arrival of a message from the commander-in-chief of the insurgent forces, strictly forbidding all unauthorized executions, under pain of death. Thus disappointed of their prey, their wrath and fury knew no bounds. Scarcely could they be restrained from falling on the poor trembling protestants; and even as it was, they sought to satisfy their thirst for blood by insidiously stabbing and piking them in the back as they were led away to prison. On this occasion, George Taylor received a most severe wound between the shoulders, the mark of which he carried to the grave. With respect to his feelings at the time, he

observes:—'At this awful period, the state of my mind was such as I pray from my heart it may be when the moment of my dissolution shall arrive. I felt peace in my soul, and love to God and to all the world.' On the 13th of June, the prisoners were tried. Those of whom they got a good character were received amongst themselves to fight against the Government; but such as were opposed to their proceedings, or were suspected of being Orangemen, were ordered to Wexford, to be confined in the jail. When George Taylor's trial came on, he was soon acquitted, and placed amongst those who were to be incorporated with themselves. Determined, however, to have nothing to do with the unclean thing, he, of his own accord, stepped across the room, and took his station among the condemned. He was immediately pinioned, and marched off with his fellow-sufferers to Wexford. On the way they suffered great hardships from cold, hunger, and fatigue, and as soon as they arrived were thrust into prison; some in the jail, others, amongst whom was George Taylor, into the market-house. Here he remained in strict confinement for upwards of a week, during which time he constantly confessed his Lord before man; fearlessly bearing his testimony for Jesus whenever an opportunity occurred. He suffered much both in body and mind; being marked out by those who knew him for peculiar insult and annoyance, on account of his character for religion and steady protestantism. These, however, were but the beginning of sorrows; for, on Wednesday evening, the 20th of June, the rebels commenced slaughtering their prisoners on the bridge. Three times did these men of blood visit the market-house, on each occasion bearing off with them a number of the unfortunate protestants. At the last visit, they signified to George Taylor that he must go with them. He obeyed, remonstrating with them, however, strongly, and fearlessly, on the iniquity of their proceedings. When they reached the bridge, the prisoners were placed on their knees, and the slaughter began. They had already piked six of the number, throwing their bodies into the river, and were now within one of George Taylor; when, as God would have it, without whom a sparrow falls not to the ground, priest Curran, a man of humane and feeling mind, came up, and having with great difficulty persuaded them to defer the massacre of the remainder, conducted them back to their confinement. His (G. T.'s) remarks on this circumstance are worthy of being transcribed:—'In this critical juncture, the peace of God, which passeth all understanding, kept my heart in the knowledge and love of God; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, was with me of a truth. I thought long before this, that I should have heard the harpers harping with their harps; and have seen the face of Him whom my soul loved, without a veil between; but my warfare was not yet over. God had still more work for me to do.' For the present, however, his sufferings were at an end; for the decisive battle of Vinegar Hill, which took place the next day, effectually put an end to this formidable insurrection. The victorious army immediately marched to Wexford, and their first act was to liberate the prisoners. Immediately on his liberation, George Taylor went to Dublin to join his relations, who received him as one that 'had been dead, but was now alive again!' The providence of God, so evidently manifested on his behalf, made a salutary impression on their hearts; and, in particular, on his own. He now saw plainly that 'he that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty'; he said of the Lord, 'He is my refuge, my fortress, and my God; in Him will I trust'; and he felt determined, henceforth to give his heart fully to Him."



KENDAL MEETING HOUSE.

KENDAL MEETING HOUSE.

REMINISCENCES AND REFLECTIONS.

Written for THE BRITISH FRIEND.

THE county of Westmorland was one of those districts in which the principles of the religious Society of Friends made the most rapid advances in early times. What particular reasons led to this result, time does not at present allow us to search into. Some causes, probably, might be found connected with the social, political, or religious situation of the county, or with the administration of its institutions, which produced the consequence adverted to. The unsophisticated minds of its pastoral inhabitants received with eagerness the truths presented to them. Possessed of all the independence which distinguishes the population of mountainous regions, added to that particular aptitude for self-action which the especial locality of a border county produced, the men of Westmorland filled an important position in the formation of the infant Society. Priests and people listened to the call, and numerous were the messengers, who, with all the zeal of early and ardent discipleship, spread the glad tidings to distant quarters. It is not improbable, that Westmorland, in proportion to its population, contributed during the first half century of the Society's existence, more ministers who travelled in the service of truth, than any other county. Howgill and Burrough, Halhead, Camm, Audland, and Whitehead, all appear to have been Westmorland men. It is deserving of notice, that the Society upon its first impulse, was particularly a north country movement. The churches were settled in the north by the year 1654, and flourished in all the glory and beauty of Christian purity. Sixty ministers proceeded from them to promulgate in the east, west, and south, the principles which afforded them consolation and peace. The energy of the north impressed itself upon the land, and raised up the body to which we belong. Does the impulse yet proceed from the north, and do we still sustain the edifice erected through the instrumentality of our forefathers? Examine the Friends who constitute our central yearly assembly, and we shall find that what the genius of the north created (if so we may speak) is nourished and sustained by the south. It is worthy of consideration, whether advantage might not arise from having our annual meetings to circulate from place to place.

The first meeting which George Fox held in Westmorland, was the remarkable one at Firbank Chapel. This was a large assembly for so secluded a place. Upwards of a thousand were present. A religious revival was evidently in progress, and no doubt this was fostered by the recent introduction of the Presbyterian in the place of the Episcopalian system, by which the leading members of the congregations were vested with a more active and responsible share in the church government than before. At this meeting many of the hearers were convinced, and the entire body of the numerous teachers of the congregation received George Fox's gospel declaration.

George Fox records five visits to the Town of Kendal. A meeting was soon established, and for at least eleven years, Friends met at a farm house, called Birch Cragg, about one mile from Kendal, behind the Castle. George Fox's first visit took place in the year 1652, soon after the occurrences at Firbank Chapel. He held a meeting in the town hall, and remained some time in the town. Many were favourably disposed towards him, and several were convinced. The practice of smoking tobacco was then very prevalent, (in spite of King James' celebrated "counterblast,") and one man who met George Fox in the street, presented him with a roll of that herb. George Fox acknowledged the man's kindness but declined his gift.

George Fox soon returned to Kendal, but during his absence, his bitter and unscrupulous opponent, William Lampitt, the priest of Ulverston, had visited this quarter, and had succeeded in highly incensing the religious public against him. George Fox, however, obtained a meeting with them, which lasted through the entire night. He answered William Lampitt's objections, and so thoroughly exposed his deceit and falsehood, that his chief hearers forsook him.

For a third time in this same year, 1652, George Fox visited Kendal, on a market day, and preached through the town with remarkable power and effect,* and several more were convinced.

That extraordinary man, James Naylor, of whom we can only regret, that so promising a commencement should afterwards have become dimmed by delusion, visited Kendal in the same year. He had been

* See the remarkable expressions he uses, in his Journal.

a commonwealth soldier, of eight or nine years standing. Some curious particulars are recorded of his visit, which space compels us materially to curtail. The priests placed spies upon the steeple to ascertain his movements, and on his approaching the town from the meeting at the widow's house at Birch Cragg, they met him with several magistrates and a multitude of people. The following conversation has reference to the circumstances which gave rise to the peculiar name by which the Society has been generally distinguished in the world. One of the priests addressed him thus: "I conjure thee to tell me by what power thou inflictest such punishment upon the bodies of creatures;" alluding to the effects produced by the searching and conscience-awakening ministry of these early witnesses upon the minds of their auditors, causing their outward frames to sympathize with the distress of their trembling spirits. This effect, being a thing wholly unknown to the established ministers, the priests called "inflicting punishment." James Naylor replied, "If thou hast the Spirit of God, as thou sayest thou hast, then thou canst tell by what power it is done." The priest said, "When God cometh, he comes to torment the souls, and not the bodies;" to which James Naylor replied, "He comes to *redeem* the souls." The priests afterwards got up a petition to the magistrates against him, in which this quaking and trembling was alluded to; upon which Justice Pearson (who afterwards joined the Society,) questioned of him, How it came to pass that people quaked and trembled? to which James Naylor replied, that the Scriptures witnessed the same condition in the saints formerly, as David, Daniel, Habakkuk, and others. The people threatened to throw James Naylor off the bridge into the river, but he passed through them, boldly preached in the marketplace, and escaped without harm, although the excited populace followed him with threats and missiles above a quarter of a mile out of the town. He was soon after imprisoned for twenty weeks; and let it be observed once for all, that we cannot at this day form any adequate idea of the disgusting and pestilential nature of the horrid places which were then used for the incarceration of prisoners.

In 1637, George Fox had a narrow escape from capture. In passing through the town he was recognised by the constables, who had long possessed a warrant against him. They ran to fetch their warrant, but before they could overtake him, he had passed the limits of their jurisdiction.

In the face of all opposition, the Society continued to increase; of which we have melancholy evidence from the fact, that, in 1660, the period of the so called "joyful" restoration of the Stuart dynasty, and eight years after George Fox's first appearance in the county, no less than 132 Friends were confined in the jails of Westmorland, by the order of the King's advisers. One hundred and thirty-two persons! Let us consider this, we who live in these days of ease. If only half a dozen of us get imprisoned in comfortable jails for our testimony against the Militia, what an outcry will be raised! Let us be thankful for the privileges our forefathers in the faith purchased for us, with their sufferings and their lives; and let us resolve, that the standard they set up shall not be permitted to fall. The courageous Francis Howgill laid down his life in Westmorland county jail, with lamb-like meekness; his last recorded expression being, "I have sought the way of the Lord from a child, and lived innocently amongst men, and if any inquire concerning my latter end, let them know that I die in the faith in which I lived and suffered." He sweetly finished his course, aged forty-nine years, a prisoner nine years.

In 1663, a severe blow fell upon the congregation

assembling at Birch Cragg. Fifteen of them were taken and indicted; several were fined, and three imprisoned for nearly a year.

In 1664, many of the inhabitants of Kendal were distrained upon for nonattendance of the established worship; and as their neighbours would not purchase goods so unjustly taken, the Magistrates animated some unprincipled persons to buy them at ruinous prices to the sufferers. And the next year, all the nonconformists of the town were summoned before the Mayor, but none appeared except twenty Friends, seventeen of whom were fined, and three underwent both imprisonment and distraint. And George Fox, writing in this year, records that there were many prisoners at Kendal, because they could not pay tithes; as Captain Ward, Thomas Robertson, and the Widow Garland, who had many small children. That others were in Kendal prison who were moved of the Lord to speak to the priests, and that others had been moved to go clad with sackcloth, in lamentation for the miserable state of the nation.

In 1684, one hundred and fifty-seven Friends were imprisoned in this county, on the absurd pretext of their being popish recusants.

This finishes the painful list we intend to give, of the persecutions and sufferings of the Society in and about Kendal, in its early days. Numerous individual cases existed, and many of them of peculiar harshness, of which no notice can here be given. Thirty-six printed folio pages are filled with a statement of them, so concise as to amount to little more than a mere list.

The members of the Society of Friends in Kendal, are, at the present time, tolerably numerous, and possess a pleasant Meeting-house. The harmony of Nature hovers around it. Melodies of various pleasing kinds continually unite their simple and sweet influences. The never-ceasing flow of the river Kent, the rustling of the leaves upon the trees of the adjacent burial ground, and the singing of birds, favourably disperse the mind for solemn impressions. The continued monotony of a large, yet broken and wide-spreading waterfall, such as exists at a proper distance from the house, excites a depth of feeling which approaches the sublime. The voice of many waters is heard, speaking in a language mysterious, yet full of meaning. The soul becomes withdrawn from outward things; and imperceptibly influenced by the continuous flow, it glides onwards in its course from depth to depth; from one rich pasture of thought to another; through mental scenes as full of beauty, of pleasantness, and of refreshment, as the contiguous stream; till, as the river falls into the ocean from whence its particles originally proceeded, so does the soul arrive at its long desired haven. What words can describe the sensations it enjoys, or who shall attempt to depict its emotions? It becomes absorbed in the bosom of its Author and Creator; it experiences the joy of a union for a time with the plenitude of bliss: it has every desire fulfilled without weariness; every wish gratified, yet stimulated: it reposes on the divine love with all the confidence of filial affection; becomes unconscious, and, so to speak, half annihilated as to itself, while rapt in the sacred vision, experiences celestial beatitude; and finally, when sent back to the outward world, finds itself strengthened to run its course, and invigorated to contend against its besetments; full of hope for the future, and overflowing with thankfulness for the past. Oh! happy foretaste of the coming reward. Oh! true encouragement for the fainting wayfarer. This vale of tears has its scenes of brightness. This weary wilderness its spots of verdure. Though black the firmament, it is spangled with gems; though toilsome the path, there are places of repose.

For such, let us be thankful, for we have need of

them. There are periods when the trials of the world distress us. There are more fearful occasions when the enemy of the soul intimidates us, going about like a roaring lion, or a howling wolf round a benighted traveller; when faith gives way to anguish and despair; when the very source of all consolation is shut up, a curtain drawn in front of our sun, a wall of iron interposed between us and our aim. When such is the case, and no direct access can be had to the fountain of hope, the recollection of past favours may cheer us, and former mercies give us encouragement.

And yet there are theological cynics, and self-styled divines, who inveigh against the state of mind in which these blessed glimpses of Heaven are afforded; who, ignorant possibly of the happy condition which they condemn, attempt to brand it with the name of "mysticism;" and without experience of the subject of their animadversions, boldly call the sensations of which we have been speaking, a state of "spiritual death." Mistaken and misguided men! of what a happy privilege would you deprive all mankind. Is repose death? Is food poison? If so, then is this holy state one to be condemned. As surely as slumber strengthens the weary frame, so certainly does this admission to the celestial influence, console and invigorate the soul. As truly as food nourishes the body, so do these happy opportunities feed the immortal part. Man then goes forth refreshed: he is prepared like a strong man to run a race: he feels like a warrior incased in armour of proof, and is full of hope for the battle with his spiritual adversaries. In the midst of difficulties, he continues undisturbed; the greatest dangers he calmly confronts. His faith is crossed by no darkening shade, his confidence in his Saviour is undoubted. No. This happy condition is probably the nearest approach to heaven upon earth which is permitted to mortality; except in extraordinary cases. In its capacity of food to the spiritual part it constitutes the real Supper of the Lord, the true participation of the body and blood of Christ. It is an inestimable privilege permitted to the believer, a merciful favour fulfilled to the humble-minded. Those who experience it know that language cannot describe it: even oriental metaphor, with all its bold gorgeousness, falls short of the glad reality of this "feast of fat things prepared by the Lord for his people, this feast of wines on the lees well refined, this introduction into 'His banquetting-house,' where the 'banner' that waves over us is love; where we sit down under His shadow with great delight, and His fruit is sweet to our taste."

Let it not, however, be forgotten, that man's portion here is not enjoyment, but probation; that he has a conflict to maintain; the flesh to mortify, a race to run, and active duties to perform. He cannot enjoy the reward without performing the duties, nor must he expect continued happiness whilst a member of the church militant. He must brace himself to the work of action; and patiently, humbly, yet with Christian manfulness, endure the cross and despise the shame. If he neglect these active duties in search of the favoured state of which we have spoken, he will experience disappointment: instead of growing in grace he will become a dwarf in the church, a useless and incumbering member; a visionary; and, in that case, without doubt a mystic.

Different are the minds of men. For the best of purposes, doubtless, the Creator has ordained that the feelings and views of individuals should be diverse. What affords pleasure to one person, does not yield the same degree to another. The mental constitutions of men probably differ more widely than their corporeal frames. The highest gratification to one person, is an object perhaps of indifference to another. What one esteems the summit of happiness, another regards as

a minor consideration. And it is no doubt well, that such should be the case. And here is one of the marvels of the gospel:—That notwithstanding the great diversity of sentiment amongst men, it affords to every temperament an object which each can regard as the height of desire, and the perfection of consolation. The encouragement afforded to inward souls has been spoken of, and the delights in store for the meditative and the reserved. For others, a different view is afforded. The unfathomable riches of the gospel can please every purified taste: the most opposite minds in the church of Christ can be accommodated. It is like some magnificent country which affords the most perfect, and yet the most diversified views at every turn. Some prefer one and some another. The reflective, the intellectual, the hopeful, the desponding, all meet with the choicest scenes; the consideration of which yields them pure delight, and the fulness of enjoyment. What view shall we next gaze upon? It shall be one of mystery, yet of stupendous magnitude; mysterious, because surpassing the limits of human comprehension; stupendous, because of its momentous importance to the souls of men. Fervent as may be our desires after Heaven, strong as are our wishes to be found walking with acceptance, we all know and admit our fallible and fallen condition. Who will dare to assert that he hath not committed errors; and never fallen into the snares of his ever-watchful enemy? Alas no! grievous are our deviations, and more than can be numbered are the instances in which we have yielded to temptation. Who is there that hath not sinned exceedingly in thought, word, and deed; through his fault, through his own fault, through his own most grievous fault? Is Heaven any place for such as us, where nothing sinful or imperfect can enter? Sin once committed, cannot, by any effort of ours, be removed. It must remain against us, ineffaceable by human means. The most virtuous life does not wipe away past transgressions. There is no outweighing misdeeds by good actions, because the perfect man does no more than he ought to do. Works of supererogation have no existence. Man is bound to do his utmost duty. Sin, therefore, cannot be counterbalanced. Suppose that an artificer, in constructing some piece of machinery, requires a bolt or straight rod of iron to pass through a closely fitted aperture. If it be crooked, and contain angles and bends, if, in fact, it deviate the smallest from a straight line, it is unfitted for its purpose, and must be rejected. And if there be only one angle in it, and it afterwards proceed perfectly straight, yet it suffers the same fate. What, then, must become of it, if it be full of deviations? So it is with the soul. Heaven requires perfection. Man is a tissue of imperfection. The celestial gate cannot admit sin; that straight and narrow entrance will not allow the passage of our crooked and deformed spirits, nor will the heavenly atmosphere tolerate the stay of unsound and imperfect existences.

Such is our condition, and hopeless it is. Where, then, is our hope; and to what quarter shall we look for succour? Is eternal exclusion from these realms of glory to be our lot, and may we never partake of those unspeakable enjoyments? Desponding Christian, mark the goodness of thy Heavenly Father. Turn thy eyes towards the overwhelming scene before thee. Note if thou canst, its exceeding loveliness. Inhale the exhilarating atmosphere which pervades it: adore the surpassing love of God to man. Thank the unbounded mercy of thy Creator; stand astonished at the condescension of thy suffering Saviour. He, for thy sake, left the bosom of his Father. To redeem thee, he laid aside his glory. To ransom man, he gave his life. To propitiate our sins, he tasted death. He left his heavenly mansion to walk this lower world, that erring man might have a perfect pattern. Omnipot.

tence laid aside his power, and submitted to degradation and insult, at the hands of the very creatures whom he came to save. Herein was love, most extraordinary and amazing. To quit the abodes of bliss was not enough. Had a divinity deigned to visit this lower sphere in order to teach man a better way, even though he had come with authority and regal honours suitable to his rank, such would have been a proof of extraordinary condescension. But here is more. He comes in humble guise. He shares the lot of the lowliest. He is a stranger to worldly enjoyments; he experiences hunger, thirst, and privation. What a change from his former state! What a subject for man to ponder upon! What disinterestedness and humility! What an amount of compassion and love for humanity! Surely this lowly state is sufficient. But no. Harder still was his lot. He loved man, and yet man loved not him. He sought the salvation of man, while man rewarded him with hatred, and sought his destruction. He endured sufferings and sorrows, persecutions and grief at the hands of those he came to save. Yet he abated not his labours, nor desisted in his mission. His love continued to burn as warmly as ever, nor did a cruel death influence his determination. And this brings us to the point chiefly to be considered and dwelt upon. Notwithstanding all the despisings and rejection which he had undergone, yet after his departure, he conferred the most precious boon which it ever has been the lot of man to receive. The Comforter was sent to aid us; to awaken us from the sleep of death; to reprove the hardened conscience; to convince our hearts of sin; to teach us the way of life; to enlighten us in the knowledge of heavenly things; to open our blinded eyes; to guide the wandering feet; to encourage the weary wayfarer; to pour out its precious balm upon our souls; to refine and purify our hearts, and to sanctify and prepare us for that blessed region, from which we should otherwise have been for ever excluded.

Oh! inestimable privilege and gift. Oh! cause of thankfulness to God. Oh! wonderful love of Christ. How ought we to thank Him for his visitation to us, and His voluntary sufferings on earth. How should we thank Him for the precious boon afterwards bestowed from Heaven!

Thus have we faintly gazed upon a view in the gospel landscape, which we love to dwell upon. It is of celestial nature; there is nothing on earth like unto it. Here is encouragement for the desponding, to behold what God has done for man, and what value He sets upon human souls. Here is a subject, in the consideration of which the intellect may revel, and exert its utmost strength; still finding the boundless prospect unexplored, and shrinking at length at the discovery of its own feebleness of vision. Here is a field of never ending meditation. Hence may the hopeful derive a continuing support.

But no comparison can convey the reality, and the heart shrinks at the impossible task of condensing into form feelings on subjects so spiritualized.

Man, created in the image of his Maker, but possessing a capability of falling, gave admission to the adversary, and lost his high estate. A feeble comparison has been heretofore attempted, in which the spirit of man has been likened to a rod of iron required by an artificer in the construction of a piece of mechanism. Let us endeavour to carry the similitude a little further, inappropriate in many respects as it is, in common with all material comparisons, when applied to immaterial existences. The Great Artificer beheld the bolts and bars in the celestial apparatus which he was constructing, reduced from their primitive beauty and splendour. They had fallen into the possession of an indefatigable enemy, who was busily employed in his malignant work of spoliation. Contorted, bent, and

corroded, they were unfit for their original purpose, and doomed to destruction. The Great Author is filled with compassion at the mournful change, and approaches to rescue his work. He is attacked by his vengeful adversary through the instrumentality of his own workmanship, and apparently suffers a defeat. But he rises a conqueror from the earth in all the power of omnipotence. He resumes possession of the objects of his care, and is now engaged in their restoration. The crooked bolts must be subjected to the fierce operation of fire to straighten them, the distempered iron must be softened and tempered by heat; nay, its very nature must be changed into a more precious material; the corroded metal must be freed from its coating of rust; the spots and contaminations must be cleansed by detergents; the irreclaimable portions must be separated and cast away, and the whole readjusted, purified, and polished, till it becomes resplendent with heavenly beauty, free from all traces of its imperfection, fulfilling the purposes of its formation, and beaming with celestial glory.

May such be the lot of all of us. May the refiner sit with fire, and the purifier with soap, and the trying work proceed until it is completed. May the whiteness of wool and the purity of snow succeed to the crimson and scarlet of sin. May the rough and up-hewn material become polished after the similitude of a palace, and the lead and dross be transmuted into the finest gold. Then may we hope to join the multitude of those who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.

W. B

Manchester, 8th of 3d Month, 1846.

JOHN WILBUR'S LETTERS.

LETTER V.—ON THE HOLY SCRIPTURES.

(Continued from No. 3, p. 69.)

MY DEAR FRIEND,—It will be seen by every rational well-informed mind, that the comparison of two or more things together does not virtually diminish the real value of either; but affords a ready way of exhibiting, and ascertaining, the equal, or superior, or inferior properties of things differing both in nature and kind, viz.—the good and the evil; and these severally have their degrees; but my present purpose will be answered by a brief recurrence to the good. On this great scale is beheld, even by us, short-sighted as we are, a mighty range of vast extent from the lowest to the highest, in the blessed order of God's assignment; for no man hath ever been able to comprehend, or to reach to the higher degrees of the radii of this mighty circle: so that we see there is room for a place and a station for every good thing in the spiritual as well as in the temporal economy, and that without any interference or infringement upon each other. And God standeth above all, and over all, and through all, and is in all, and ordereth all; and in comparison of whom there is no created thing which can be named in the heaven above, or the earth beneath, or under the earth, or even all things put together; they can indeed be no more accounted of than the drop of the bucket, or than the particles of dust which cleave to the balance; and this is the more evinced to us by reflection on his glorious attributes of wisdom and power, justice and mercy, goodness and love, each in itself unbounded in extent; yet in him all are comprehended, each of itself filling all things, yet each clearly distinct; all in harmony, and what is wonderful, all are one, and that one is God, and each of these bears witness to the whole, and God in each records his mighty power, and testifies, and manifests himself in all. He, Jehovah, is seen of angels, but he has also manifested himself unto man; and, which all believers acknow-

ledge, he has not only manifested himself, but also the knowledge of his will, and that too at sundry times, and in divers manners.

But as it regards the ways and means by which God, through Jesus Christ, has revealed his will in former times, or at least as respects the adaptation of those ways and means to the minds of men in the present day, there appears to be a great difference of opinion between us as a people, and other professing Christians—and which difference Robert Barclay in his apology for the true Christian divinity, has set forth in a clear, cogent, and scriptural manner. He has in that work answered the great question, whether that principle which contains the light, grace, spirit, and faith of the gospel, or the Bible, is the first and best leader and controller of the Christian's life and practice; and he has fairly made the Bible to decide this question itself. None need do more than simply quote all the passages from the Scriptures which speak in favour of both these positions, and there will certainly be found a great preponderance in favour of the ground taken by our early friends, and taken also by the apostles, in following the directions of our Lord, as to the guidance of his Spirit, and its operation upon men's hearts. And I would indeed that all who may have any doubts on this point might first read the New Testament carefully through with candour, and an eye to the subject, and then examine Robert Barclay's proposition on the same subject, when the coincidence will be readily seen. But though Robert Barclay has clearly and unanswerably demonstrated this, I would suggest the following queries for the consideration of all inquirers:

1st. Can the Scriptures, or did they ever, save any one without the Spirit?

2nd. Is a person called to the work of the ministry by the Scriptures, or by the Spirit of Jesus Christ?

3rd. Is a man brought under a concern to go from one place to another to preach the gospel, by the Scriptures, or by the constraining power of the Spirit and love of Jesus Christ?

4th. And when he is arrived at the place assigned, and is assembled with the people, is it not the Spirit of Christ that truly unfolds the Scriptures, and brings to view the state of men, either in the words of Scripture, or in some other suitable language?

5th. And when a professed minister preaches in any of our meetings, his doctrines not being repugnant to the letter of the Scriptures, are the elders or others to judge by the Scriptures, or by the spirit of truth, whether his ministry is from the right spring or not?

6th. Did not the Jews think they had eternal life in the Scriptures, and yet would not come unto Christ that they might have life?

Finally, Christ the Lord is the minister and leader of his people, (others as well as ministers) for they do believe the truth of his gracious words, that he is *with them*, and dwelleth in them, and guideth them, and bringeth all things to their remembrance; and they know him and his words which he so spake in the days of his flesh, to be unequivocal and true, and not feigned words, or vain pretensions. They know too by blessed experience, that their faith in him their leader is a practical and living principle,—that it is not a mere theory; and they find this living experience confirmed to them by literal testimonies from the Scriptures. Hence they are enabled livingly to believe the Scriptures, and to assign them their proper place; or rather to allow them to take their own station and allotment in the blessed schedule of God's providence, declaring themselves to be "profitable for doctrine, for reproof, for correction, for instruction in righteousness," and that *through faith* they are able to make us wise unto salvation; where too he has also placed them, and where they acknowledge themselves to have been

placed. Hereby those who attempt to put them in the place of the immediate and life-giving instruction of the Spirit of Christ, are not true and genuine believers of the full, fair, and irrefragable testimony of the Holy Scriptures, as it relates to the question before us. In making a comparison of the blessed spirit of the gospel with the Scriptures of truth, there is nothing lost to them; for placing it above them is no diminution of their excellency, nor of their character; nor can there be any dishonour brought to the sacred writings, by placing the all manifesting spirit, and light, and grace of God, through our Lord Jesus Christ, over and above them in the rightful order of God's manifestations and provisions for the children of men. Nay! truly, it cannot be derogatory to the Scriptures, nor to any other creature here below, to place the second Adam, the Lord from heaven, the quickening Spirit, above them; and it may be presumed that no person who believes in, and is disposed willingly and self-denyingly to wait from time to time, for the coming of the Lord from heaven, the quickening Spirit, will be disposed to give the preference to aught which is beneath, the power and the life, the covering and the instruction proceeding from it:—for these know it to be their Alpha and Omega, truly the beginning and the end of all their Christian movements; but this would never authorize any one in the least to believe or act contrary to the Scriptures, which are a blessed revelation of the will of God.

If we compare the Scriptures with the writings of our early Friends, there will be nothing lost to the latter by placing the former above them, and in the higher sphere of that exalted rank, where they do deservedly, and ever ought to stand, far above all modern writings; in several considerations which are well defined by Robert Barclay.—For as the Scriptures being authentic and true, place themselves below Christ and his blessed Spirit, so the writings of our worthy predecessors being also true, place themselves meekly and modestly, entirely below the Holy Scriptures—a correct position.

Now, therefore, as the Scriptures are true and authentic in word and doctrine, and stand above all other writings, we may fully admit them to be the only outward fit rule and standard by which all the professors of Christianity may prove and try their doctrines; and more especially, where *that spirit* which trieth the spirits, is not so well known and understood. This outward test being then generally agreed to by all, is a treasure of inestimable value, and the more so, because it instructs them of the purchase of their redemption, and emphatically directs all to the light and grace of God, through the gospel; which are the very things that our forefathers and we as a people have insisted on. But we see nevertheless, that for want of a perfectly single eye to the light of Christ, some of the doctrines of this perfect standard are misconstrued and differently understood, so that Christendom has become divided into divers denominations, and each of these denominations has a creed, or confession of faith peculiar to itself, and founded, as it is supposed, upon a right understanding of the Scriptures: every individual member therefore of these different sects feels himself bound to believe and support the doctrines of the gospel as understood by his own society: and such is surely his duty, if he believes with all his heart that they are correct. But whenever any member of a religious body sincerely thinks that he has found important errors in the fundamental doctrines of his own people, it then becomes his duty openly and candidly to say to them, "That such and such, being your faith, and such and such mine, I must therefore separate myself from you, my views having become established, and my duty prompting me to open them to

you, and before all men, and not knowing but as ye are many and I am but one, that ye are still more correct than I, I am resolved therefore to take no secret measures, nor to use any hidden influence, to draw you unawares into my opinion; knowing as I do, that the purity and integrity of the gospel is such, that no end, however seemingly good, can sanctify any deceptive means to draw votaries to its support."

Candid and Christian was the way taken by our early Friends to gather, and establish a society coinciding with their own views; they maintained honest, manly ground, for their object was not a perversion of right principles, but a fair and lucid exhibition of them in the very face of day. Far different were the subtle movements of the seceders from Friends in America; they endeavoured with all the art and cunning in their power, secretly to gain and to proselyte the unwary to their new-fangled system of infidelity. How much more honourable to have come out into broad daylight, and proclaimed their views, inviting others to their standard—there might have been honour in such measures, though practised by infidels.

The subject before us, my dear friend, is one of deep importance, even the right assignment of the place of the holy Scriptures; when we contemplate the great consequences which await the retaining or abandonment of apostolic ground; the ground taken by our predecessors in profession, and which they supported with regard to the comparative rank of the Spirit of Jesus Christ, and the Scriptures; for it would not require much foresight and sagacity to see, that if we as a people, were to change the place of the Scriptures, and exalt them above, and put them in the place of the teaching of the Spirit of Christ, that it must inevitably, and that before long, completely overturn and change our ancient faith and practice, concerning both silent worship, and the need there is of a continually renewed qualification in a gospel minister:—two very prominent and important doctrines of the Christian religion. They are indeed the true doctrines of the gospel of our Lord and Saviour Jesus Christ: and they had been virtually witnessed by the real worshippers and faithful messengers in all the previous ages of the world, who waited, spoke and wrote as they were moved by the Holy Ghost. The knowledge and true experience of these doctrines had been very much lost, even since the more refulgent dawning of gospel light upon the sons of men, until they were proclaimed, and the true standard was again raised and supported through much pain and suffering by George Fox and his cotemporaries; and the same doctrines continue to be acknowledged by their successors in faith down to the present day. Yet it is lamentable that these doctrines remain to be peculiar to the society of Friends, and that they only (it is believed) as a body, are found experimentally and livingly to teach and to practise them.

Inasmuch then as men, by silently waiting upon God, may happily attain strength and instruction, so they can do more towards pulling down the strongholds of sin and Satan, therefore his enmity is the more excited, and his cunning the more exercised to allure them from this blessed ground; for finding his attempts to drive them by violence from the truth to be in vain, he now very insidiously resorts to art and intrigue; he is very plausible with them, seeking if he can, to relax their direct hold upon God, and their dependence singly on him. He asks but small concessions at once, and admits something that shall very nearly resemble the right thing, and yet not be the thing itself, he gives it a good name, alleging its necessity, and extolling its advantages. And however the adversary hates the Holy Scriptures, and would induce men to disbelieve them altogether, still when he cannot effect this pur-

pose, it is like himself, to exalt them in name, even above their right order and true standing, that so he may dishonour Christ; hence he would place the Scriptures instead of, or before the instructions of Christ's Spirit, casting a shade of darkness over men's minds, and over the true faith of the gospel, subtly suggesting the impracticability of a direct leading of the Holy Spirit, and thus inducing ministers to abandon that flesh-paining exercise of waiting for the promise of the Father, and setting them to work, to preach the letter only instead of Christ Jesus in the demonstration of the Spirit, and with power: hence by degrees he would in time, so thoroughly change and remove this holy ground of our standing, that it might finally be abandoned altogether, which must indeed unavoidably be the case if we misplace the Scriptures, (as some other professors do) by putting them as our instructor before the Spirit; then would our worship, our ministry, and our forms, become like theirs!

(To be continued.)

PENKETH SCHOOL GENERAL MEETING.

THE annual examination of the children in this Institution, took place on 6th day the 10th current, and was attended by about a hundred Friends, principally from the different Lancashire meetings. From some cause or other (although the day was remarkably fine) there was not near so large an attendance as last year; and it was thought by some, that the holding of the examination on that particular day (being Good Friday so called), prevented the attendance of many well concerned Friends, who were not easy to keep their shops closed. The day will most probably be altered before another year. The children were examined in most branches of their learning, including a knowledge of the Scriptures, and the general opinion was, that there was a great proficiency in all branches examined except spelling. The writing was pretty fair: and there were a number of pencil drawings laid on the table for inspection, which did credit to the pencilers. One gratifying circumstance in the reading of the accounts was; that by an extraordinary subscription during the year, the sum of £591 had been paid off from a debt of £1,100, which previously had encumbered the Institution. Just at the close of the Meeting, after the Committee for the ensuing year had been appointed; Isaac Hadwen, the Secretary, read the following notice, which he stated was intended to elicit no remarks, as it had not even been discussed in the Committee:—

"William Thistlethwaite, *Master*, Elizabeth Thistlethwaite, *Housekeeper*, and Elizabeth Oddie, *Teacher*, have notified their intentions to give up their present situations after the close of the present half year."

The proceedings, which commenced at 11 in the morning, lasted (with a short interval for refreshment) until 4 in the afternoon, and Friends separated apparently well gratified.

TRUTH SPEAKING.—ITS EFFECT.—When Paul supposed the possibility of a different Gospel than his own being preached by an angel, he hesitated not to use language which generally serves as the extreme expression of anger and reprobation; and, if a system exists which at once impedes, corrupts, and enfeebles the Gospel, is it a time and an occasion to attempt to speak so as to be without offence? It may be that offence is the truest sign of faithfulness; and yet multitudes who should know better, attach the blame to those by whom the offence is *given*, and not to those by whom the offence is *taken*; and to speak a truth, and a great truth, in a true way, is voted, in the Church, as well as in the world, a libel!—*Nonconformist*.

SUBJECTS FOR THOUGHT.

THE religion of a sinner stands on two pillars; namely, what Christ did for us in his flesh, and what he performs in us by his Spirit. Most errors arise from our attempts to separate these two.

A Christian should never plead spiritually for being a sloven; if he be but a shoe-cleaner, he should be the best in the parish.

My principal method of defeating heresy, is by establishing truth. One proposes to fill a bushel with tares; now if I can fill it first with wheat, I shall defy his attempts.

When some people talk of religion, they mean they have heard so many sermons, and performed so many devotions, and thus mistake the *means* for the *end*. But true religion is an habitual recollection of God, and intention to serve him; and this turns everything into gold.

Consecrated things under the law were first sprinkled with blood, and then anointed with oil, and thenceforward were no more common. Thus, under the gospel, every Christian has been a common vessel for profane purposes; but when sprinkled and anointed, he becomes separated, and consecrated to God.

Candour forbids us to estimate a character from its accidental blots. Yet it is thus that David, and others, have been treated.

I can conceive a living man without an arm or a leg, but not without a head or a heart; so there are some truths essential to vital religion, and which all awakened souls are taught.

We are surprised at the fall of a famous professor, but in the sight of God he was gone before; it is only *we* that have now first discovered it! "He that despiseth small things shall fall by little and little."

There are critical times of danger. After great services, honours, and consolations, we should stand upon our guard. Noah, Lot, David, Solomon, fell in these circumstances. Satan is a footpad: a footpad will not attack a man in going to the bank, but in returning with his pocket full of money.—*John Newton*.

ON THE MORE SURE WORD.

2 PETER, i. 19.

To the EDITORS of THE BRITISH FRIEND.

ESTEEMED FRIENDS,—The subjoined paper was written for "*The Friend*" of last month; but as the Editors declined to insert it, I shall feel obliged by your publishing it, although I fear it may not reach the eyes of many who have read the one to which it alludes.—Your sincere friend,

E. C. M.

Tottenham, 4th Month, 13th, 1846.

To the EDITORS of "THE FRIEND."

ESTEEMED FRIENDS,—It was my intention to have addressed a few lines to you, for insertion in your former number, but want of time prevented my doing so. Believing as I do, that you are desirous of promoting the good of the Society, I would express my feeling of deep concern at your having inserted a paper, signed "*Amicitia*," on "*The more Sure Word*," which, being altogether opposed, on a point of such great importance, to what has been the acknowledged view of the Society, has been painful to many who feel an interest in its welfare. Perhaps there may be some amongst us, who may deem this a more trivial matter than it seems to me; but, if *Amicitia's* view be correct, George Fox can be proved to have been an enthusiast and fanatic, as indeed he was said to be by the opposers of Truth in his day; for when, in the steeple-

house at Nottingham,* the priest told the people that this (more sure word) was the Scriptures, by which they were to try all doctrines, religions, and opinions, G. F. declared that the *Lord's power was so mighty upon him, and so strong in him, that he could not hold, but was made to cry out and say, "Oh no, it is not the Scriptures;"* and he told them what it was, viz., the Holy Spirit, by which the holy men of God gave forth the Scriptures, whereby opinions, religions, and judgments were to be tried; for it led into all Truth, and so gave the knowledge of all Truth, &c. &c. Now, here is a clear, plain, and explicit avowal of the authority by which he spake; and let us bear in mind, that it was not only declared at that time, but that it was subsequently printed, and obtained the sanction of Friends up to the time of J. G. Bevan, who, "with diffidence and fear, presumes to conclude that such eminent men (as the early Friends) were not fully aware of the true meaning of the passage;" he does not say that "it is *surely evident* that the passage refers to the prophecies, and testimony of Scripture concerning the Messiah."

If the powers of merely human reason could have settled this point, it would have been long ago set at rest; but it is evidently one that can only be "spiritually discerned;" and we may remember that, among our early predecessors, there were many, well versed in the original tongue, who have not only agreed with George Fox on this point, but who have felt themselves called upon to express, in the most forcible language, their thorough conviction, that those who held a contrary view were in error. This we find recorded † in instances too numerous to mention; and in those very works which our Society is now engaged in circulating. If this be the case, what can result but confusion from the spread of these views; and how will the honest inquirer after truth be stumbled, on finding statements, put forth on such high ground, controverted by those called by the same name, and professing to be led by the same spirit. It may be said, that George Fox was not warranted in assuming this authority for his declaration; yet, if "doing the will of God" was the way "to know of the doctrine," where shall we find men so qualified as were he and his fellow-labourers? so many of whom have treated on this subject, and all united in considering this "more sure word," spoken of in 2 Peter i. 19, as the Holy Spirit, the alone sure guide unto all Truth; that which was to be poured out, in the last days, upon all flesh; and a manifestation of which "is given to every man to profit withal." Now, what can be so sure as this Word of prophecy; this inspeaking Word; this true light, which lighteth every man that cometh into the world? What can be so sure, so all important to every one, as the voice of that Prophet foretold by Moses, to which all are exhorted to hearken; accompanied by the awful declaration, that every soul which will not hear that Prophet, shall be destroyed from among the people? ‡

There are other points in *Amicitia's* paper, to which I should have adverted had I written to you last month; but these have been so well replied to by "*Amicus*," who seems to be equally gifted with critical knowledge and spiritual discernment, that I have only to express my hope, that his clear exposition may prove satisfactory to our Society generally. In conclusion, let me say, that it does seem very important, at the present juncture, that no one who really wishes well to the

* See G. Fox's Journal, vol. i. p. 117, Leeds edition.

† See No. 50, of the Manchester Tracts, in which extracts are given from the writings of thirteen of them.

‡ Although Friends have been the most conspicuous in maintaining the foregoing view of this portion of Scripture, yet they are by no means alone in their acceptance of it.

body, as I believe "Amicitia" does, should thus put forth sentiments which, I have shown, may be made very fearful use of against us.—Your sincere friend,
Tottenham, 3d Month, 21st, 1846. E. C. M.

TIME TO SPEAK.—Every thing is beautiful in its season—and in its season only. When patience ceases to be self-command, it ceases to be a virtue. Servility is meanness—acquiescence in proceedings which inflict a needless amount of suffering on others is a crime. There is a time to be silent—there is also a time to speak. Indignation is under some circumstances more praiseworthy than submission—and they whom nothing can rouse, are usually, for all important practical purposes, nothing worth.

TO CORRESPONDENTS.

Received—"Defensive War;" "Public Opinion in Britain;" "Music Defended;" "The High Price of Food;" Clara Balfour's "Recruit in the British Legion;" "Advices of Mary Leaver;" Southampton "International Address;" "The International Calmet;" "The Doctor Scrutinized;" "F. Howgill's Testimony respecting E. Burroughs;" "Thanksgiving for the Victories in India;" The Boston "Chronotype," No. 11; "Religion in Germany;" No. 3 of "The Non-Slaveholder;" "Amy of the Peak;" &c.; Lines "on the first day of the year 1797;" "Juvenile Depravity;" "Arbitration as between Iceland and Norway;" "Bristol Temperance Herald," for 4th Month; Nos. 190 to 193 of "The Free Labour Advocate;" 11 to 13 of "The Christian Citizen;" 9 to 12 of "The Prisoner's Friend;" "Hydropathy for the People;" and "Life of John Stickland."

Also, E.J.B.; A.K.; J.J.; J.W.; T.B.; T.F.; J.G. jun.; W.G.; W.G. jun.; W.L.B.; E.C.; W.M.N.; E.P.; J.W. jun.; A.C.; H.W.O.; G.C.; E.G.; W.M.; L.T.; E.T.; J.S.; and J.J.

J.M.T.—His Subscription is due for 1845 and 1846. The demand for the article he refers to, has far exceeded the supply.

☞ The Writing and Printing Reformation, and a number of other articles, deferred till our next.

TO CONTRIBUTORS.—No Communication of any kind is ever inserted in this paper, unless accompanied with the name and address of the author.

AGENTS are particularly requested to observe, that Notices of Births, Marriages, Deaths, Movements of Friends in the Ministry, and Advertisements, require, in order to insure insertion, to be in our hands BEFORE the 28th of each month.

TO ADVERTISERS, AND PUBLISHERS IN GENERAL.

The attention of Publishers and Advertisers in general, is respectfully solicited to the claims of this Journal, as an efficient Advertising Medium, at least within the Society of Friends; its circulation, since the commencement of the New Series, being greater than ever it was. Annexed is the

SCALE OF PRICES:—

Six lines and under,.....4s. 6d.
Every additional Line,.....3d.
And every fourth consecutive insertion Duty } 1s. 6d.
only, viz.,.....

THE BRITISH FRIEND is published on the last day of every Month. Terms:—SIX SHILLINGS per annum, payable in advance. Single Papers, SIXPENCE.

WILLIAM AND ROBERT SMEAL, GLASGOW.

In consequence of numerous Subscribers to our New Series being desirous to possess the three previous Volumes, and many others being deficient of particular numbers to complete their Sets, we have to request such as have not bound, and do not intend to bind their volumes, to return us any of the following Nos.:—1 and 2, vol. i., and 1, 11, and 12, vol. iii., when they will receive full price for the same, if they are in fair condition.

Friends of London and vicinity are respectfully apprised that the Booksellers to whom *The British Friend* is consigned on Sale are HARVEY and DARTON; and some having supposed, from seeing their names inserted in our imprint, that they also take charge of receiving subscriptions, &c., we have to intimate that these and other payments should be made only to our Agents, viz.:—

JACOB POST, Islington.
JOSEPH HALE, Jewin Crescent.
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WILLIAM GRAY, 143, Upper Thames Street.

METEOROLOGICAL OBSERVATIONS

MADE AT LEEDS, BY WILSON ARMISTEAD.—2nd Month, 1846.

DAY.	BAROMETER.		THERMOMETER.			WIND.	RAIN IN IN.	REMARKS ON THE WEATHER.
	MAX.	MIN.	MAX.	MIN.	MEAN.			
1	29.72	29.64	48	42	45.	W.	..	Fine, and mild
2	29.62	29.60	47	38	42.5	W.	..	Mostly fine
3	29.60	29.60	47	36	41.5	W.	.07	Showery
4	29.68	29.60	46	34	40.	W.	.27	Very windy night; and heavy rain
5	29.72	29.60	48	36	42.	W.	..	Mostly fine
6	29.72	29.72	56	39	47.5	W.	..	Stormy night
7	29.78	29.72	47	34	40.5	N.W.	..	High wind
8	30.05	29.84	47	32	39.5	N.W.	.01	Fine, and clear; slight snow in night
9	30.22	30.22	37	31	34.	N.W.	.03	Snow and dust
10	30.22	30.20	46	39	42.5	N.W.	..	Fine, and frosty
11	30.06	30.06	46	35	41.	W.	..	Mostly fine
12	30.08	30.06	46	38	42.	W.	..	Very fine, and mild
13	30.05	30.03	45	39	42.	W.	..	Do.
14	30.14	30.09	45	39	42.	N.W.	..	Dull, and gloomy
15	30.10	30.06	46	42	44.	N.W.	..	Very fine; nice breeze
16	30.06	30.06	46	41	44.5	N.W.	..	Rather gloomy
17	30.03	29.98	47	43	45.	W.	..	Very fine, and spring-like
18	29.98	29.98	48	43	45.5	W.	..	Do.; cloudy, p.m.
19	29.98	29.98	47	43	44.5	N.W.	..	Gloomy, and colder
20	29.98	29.98	46	41	43.5	W.	..	Changeable; mostly fine
21	29.98	29.98	50	44	47.	W.	..	Very fine, and sunny
22	29.98	29.94	54	45	49.5	S.	..	Fine, but cloudy; slight shower, a.m.
23	29.64	29.60	58	52	55.	W.	.38	Much rain in night
24	29.42	29.20	57	53	55.	W.	..	Mostly fine
25	29.56	29.50	46	52	54.	W.	..	Do.
26	29.52	29.50	54	44	49.	W.	..	Cloudy; with slight breeze
27	29.53	29.52	53	48	50.5	E.	..	Slight showers
28	29.85	29.80	54	44	49.	W.	..	Very fine a.m.; gloomy p.m.
					49.5	41.5	45.	.78

3d Month, 1846.

DAY.	BAROMETER.		THERMOMETER.			WIND.	RAIN IN IN.	REMARKS ON THE WEATHER.
	MAX.	MIN.	MAX.	MIN.	MEAN.			
1	29.84	29.30	52	46	49.	S.E.	..	Very fine, and clear
2	29.84	29.50	53	48	50.5	W.	..	Fine
3	29.40	29.38	52	46	49.	W.	..	Do.
4	29.88	29.38	52	46	49.	W.	..	Do.
5	29.40	29.49	47	36	41.5	W.	..	Dull, and gloomy
6	29.76	29.75	46	37	42.5	W.	.03	Cloudy p.m.; brisk wind; showers
7	30.20	30.18	49	31	40.5	W.	..	Mostly fine
8	30.36	30.36	48	34	40.	W.	..	Very fine; cold wind
9	30.39	30.36	47	33	40.	W.	..	Very fine
10	30.40	30.40	50	40	45.	N.	..	Do.
11	30.38	30.38	50	40	45.	N.W.	..	Do.
12	29.98	29.90	52	41	46.5	N.W.	..	Fine
13	29.86	29.86	48	38	43.	W.	..	Mostly fine
14	29.88	29.80	47	36	41.5	W.	.04	Changeable; cold
15	29.80	29.48	47	36	41.5	W.	..	Wind in night
16	29.30	29.10	48	34	41.	W.	.09	Stormy, and showery
17	29.50	29.38	49	33	41.	N.	..	Very raw, and cold
18	29.50	29.50	42	31	36.5	N.E.	.06	Wintery; frost, and snow
19	29.62	29.60	48	35	41.5	N.E.	.02	Do.
20	29.60	29.20	39	38	38.5	N.E.	..	Do.; and cold
21	29.28	29.20	46	33	39.	N.E.	..	Do.
22	29.20	29.20	47	34	40.5	S.S.W.	..	Fine; milder rain, p.m.
23	29.20	29.20	50	36	43.	S.W.	.04	Showery, and milder
24	29.80	29.24	50	38	44.	W.	.08	Changeable; showers
25	29.88	29.59	50	40	45.	W.	..	Very fine
26	29.60	29.58	50	38	44.	W.	..	Do.
27	29.60	29.20	48	37	41.5	W.	..	Mostly fine
28	29.82	29.63	42	35	39.	N.W.	.19	Much rain
29	30.07	30.03	42	35	38.5	N.	..	Fine
30	29.96	29.84	42	35	38.5	E.	..	Do.
31	29.62	29.40	49	39	44.	S.E.	.08	Showery towards evening
					48	36	42.	.79

THE BRITISH FRIEND.

GLASGOW, 4TH MONTH, 30TH, 1846.

CORNELIUS and ELIZABETH HANBURY, of London, have obtained a minute from Gracechurch Street Monthly Meeting, liberating them to attend the Yearly Meeting in Dublin.

JACOB GREEN, of Ballinderry, is at present engaged in a religious visit in the South of Ireland.

JOHN P. MILNER, of Stockport, has obtained a minute from Cheshire Monthly Meeting, to visit the Quarterly Meetings of Warwick, Leicester, and Rutland, and Belks and Oxon. He is to be accompanied by Ralph Neild, of Warrington.

MARY S. LLOYD is at present engaged in visiting the Meetings of Friends in Cumberland. She was at Pardshaw Monthly Meeting on the 21st current.

MARY MILLER, of Whitehaven, has obtained the concurrence of her Monthly Meeting, to accompany MARY S. LLOYD, during the remainder of her service in Cumberland.

JOHN BUDGE, of Camborne, has been liberated by his Monthly Meeting, to unite with Edwin O. Tregelles, of Falmouth, in his religious visit to Norway.

JAMES BACKHOUSE, of York, has been liberated by his Monthly Meeting, to visit the Families of Friends in that city, and for other religious service, within the compass of the same Monthly Meeting.

ISABEL CASSON, of Hull, was at the General Meeting for Hereford, Worcester, and Wales, held at Worcester, on the 15th ult., where also were AMELIA BROWN, of Luton, and ELIZA HUNT, of Bristol. I. Casson was again at Worcester, on First-day, the 19th, from whence she proceeded to visit Friends in Herefordshire, and South Wales; which was likely to occupy her for two or three weeks.

SAMUEL TREFFRY, of Exeter, has been liberated by minute of his Monthly Meeting, to hold Meetings with those not in profession with Friends, in Somersetshire; to attend the Meetings of Friends, and hold Public Meetings within the compass of the General Meeting for Dorsetshire and Hampshire, including the Isle of Wight; and if his mind should continue bound thereto, the Islands of Guernsey and Jersey. Also, to hold a few Public Meetings in parts of Gloucestershire and Wiltshire, bordering on the before mentioned counties and Devonshire; and to attend the General Meeting, and the Meeting of the large Committee, for Sidcot School.

LINDLEY MURRAY HOAG held a Meeting, as intimated in our last, with Friends and others at Paris, on the evening of Sixth day, the 20th ult.; he again met with them on First-day morning, the 22nd, and had a Public Meeting in the evening, at the Wesleyan Chapel. He left on the

23rd, for Chalons, on his way to Nismes; intending to visit Switzerland, between that period and the Yearly Meeting in London.

ELIZABETH PRIDEAUX, of Plymouth, who was liberated by her Monthly Meeting, on the 25th ult., to visit the Meetings of Friends within the compass of the Quarterly Meeting of London and Middlesex, is now engaged in the prosecution of that service. She was at Kingston Monthly Meeting, held at that place, on the 23rd ult. CAROLINE NORTON, of Southwark, was also at said Meeting.

JOSHUA TREFFRY, of Plymouth, has, since our last, been engaged in visiting the Meetings of Friends in Lancashire. He was at Lancaster, on First day, the 5th; also at the Monthly Meeting there, on the 8th; had a Meeting with Friends and others, at Fleetwood, on the 10th; was at Hardshaw East Monthly Meeting, at Manchester, on the 15th; and at the Quarterly Meeting there, on Fifth day, the 16th.

WILLIAM MATTHEWS, of Earls Colne, was at the General Meeting, at Poole, on Fifth day, the 2nd instant; at Woodgate, on First day, the 5th; and had a Public Meeting there, in the evening; whence he was expected to proceed to the Quarterly Meeting, at Falmouth, accompanied by William Fry, of Devonshire. On the 16th, we find he was at Manchester, attending the Quarterly Meeting for Lancashire; where, as already mentioned, was Joshua Treffry; also, Priscilla Green, Martha Thornhill, and Mary Nicholson.

OUR READERS

Are requested to take notice, that the publication of next number will be delayed a few days, to enable us to report entire the proceedings of the Yearly Meeting in London.

PHILADELPHIA YEARLY MEETING was to commence its sittings on the 20th inst. In our next we expect to furnish a report of its proceedings.

THE SLAVEHOLDERS' MONEY, AND THE FREE CHURCH.—From our Advertising Columns, it will be seen, that the Glasgow Emancipation Society continues to keep public attention directed to the conduct of the Free Church, in its fellowshipping of Slaveholders, and retaining the money derived from such a polluted source. During the last three months, most of the large towns in Scotland have been visited by Frederick Douglass, the self-liberated American slave, his companion, James N. Buffam, and Henry C.

Wright; by whose lectures on Slavery, and on the dishonourable position of the Free Church, the Anti-Slavery spirit of the people has been thoroughly roused, and the cry everywhere has been, "SEND BACK THE MONEY."

At the Public Meeting held here, on the 21st current, the Americans were joined by George Thompson. The meeting, we believe, was the largest, and perhaps most influential, of the kind ever held in Glasgow; and the proceedings were of the most lively and interesting character. A memorial to the General Assembly of the Free Church, it will be observed, was adopted, imploring it to renounce fellowship with Slaveholders, and return the money some time ago obtained from them. Meetings have since been held at Paisley; and while we write, Edinburgh is being stirred up to its duty in this matter. We hope the efforts used will induce the *leaders* of the Free Church to take right ground on this important question. With *them* lies the responsibility, the *people* being decidedly hostile to participation in the gains of Slavery.

As most, if not all our Agents, will receive a newspaper report of the proceedings here, we have to request they will give it the widest possible circulation.

PROPOSITION RESPECTING THE RULES RELATING TO MARRIAGE.—A proposition from one of its Monthly Meetings, was, after considerable discussion, adopted at the late Lancashire Spring Quarterly Meeting, and is to be taken forward to the Yearly Meeting, proposing to alter the present rule which requires that Friends who are about to marry, shall *personally* inform their Monthly Meeting of such intention; and to substitute for that practice, authentic *written* information of their intended marriage. As two eminent counsellors who have been applied to, are of opinion, that the proposed alteration is quite legal, it is not unlikely that much interest will be felt at the ensuing Yearly Meeting, when the proposition comes under consideration.

DUBLIN YEARLY MEETING commenced on the 27th instant, and we understand that the following Ministers, and other Friends from England, are attending it:—SAMUEL TUKE, of York; ROBERT LINDSAY, of Brighouse; CORNELIUS AND ELIZABETH HANBURY, of London; MARTHA THORNHILL, of Ackworth; PRISCILLA GREEN, of Saffron Walden; MARY NICHOLSON, of Whitehaven; PETER BEDFORD, of Croydon; THOMAS NORTON, JUN., of

Southwark; JOSEPH FRYER, of Rastrick; and JOSEPH ROWNTREE, of York. We expect to give further particulars in our next.

THE DEPUTATION TO INDIANA.—After visiting Washington, and there having several interviews on the subjects of War and Slavery with the President of the United States, the British Ambassador, and several leading members of the Senate, our friends returned to Philadelphia, where they expected to attend the Yearly Meeting, which began on the 20th instant. Their passage homeward, is to be in the steam-boat which leaves Boston, on the 1st of 5th Month.

Our readers will observe among the advertisements, an announcement of a cure for Tic Doreux. The medicine is prepared by Samuel Barlow, of Darlington. From the numerous attestations of its efficacy by many well known Friends, those labouring under this distressing malady may be encouraged to make trial of the cure.

CONDESCENSION.—William Penn, when governor of Pennsylvania, undertook a journey through the province and territories as a minister of the Gospel. Among the places he visited in this capacity was Haverford. An anecdote is recorded of him whilst going thither, which is worth relating. A Friend of the name of Rebecca Wood, when a little girl, used sometimes to walk from Derby, where she resided, to Haverford Meeting. One day as she was walking along, she was overtaken by a Friend on horseback, who proved to be William Penn. On coming up to her he inquired where she was going, and with his usual good nature, desired her to get up behind him; and bringing his horse to a convenient place, she mounted, and so they rode away. Being without shoes or stockings, her bare legs and feet hung dangling by the side of the Governor's horse. Although William Penn was at this time both Governor and Proprietor, he did not think it beneath him thus to help along a poor barefooted girl in her way to Meeting, and notwithstanding the maxims and customs of the world, these little kind offices to those in low stations of life, were so far from lowering him in the estimation of those he was appointed to govern, that perhaps there never was a governor who stood higher in the opinion of those governed by him, than William Penn.—*Sutcliffe's Travels.*

REFUSING AN OATH.—At a meeting of the Dunfermline Council, for the purpose of swearing in the new members, James Inglis said, that as he was now an old man, he was anything but anxious to have a seat among them—that he had not given an oath for many years, and could not, from the views he conscientiously entertained, give any oath; and that if swearing was indispensable to his being a councillor, he would never fill that office. Provost Ronaldson said that he (Jas. Inglis) was neither a Quaker nor a Separatist, and that, by the law of the land, he could not retain his seat as a councillor without taking the oath. The Provost's motion was carried by two of a majority. J. Inglis then took his hat, and was walking out of the room, when a councillor, who voted with the Provost, said that he would not be allowed to go out; and others expressed themselves to the same effect, undoing their resolution and so J. Inglis keeps his seat.—*Glasgow Argus.*

HISTORICAL SKETCH OF THE ORIGIN OF THE CHRISTIAN DISCIPLINE, OR CHURCH GOVERNMENT, OF THE SOCIETY OF FRIENDS.

(Continued from No. II., Vol. 4, page 47.)

OBJECTS OF THE DISCIPLINE.

1. It appears, by the account of the meeting at Skipton, to have been with our society as it had been with the primitive church, that the care and provision for its poor members was amongst the earliest occasions of disciplinary arrangements. The occasion for this provision was much increased by the cruel persecutions and robberies to which, on their first rise, the Friends were almost every where exposed. It was no rare occurrence, at that period, for the father of a family to be thrown into a dungeon, and for the house to be spoiled of the very children's beds and of all their provisions. Nor was it uncommon to seek their entire proscription and ruin, by refusing to deal with them. Well may we say, with reverent thankfulness, in reference to those times, "If it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick when their wrath was kindled against us." In the provision made for the care of the poor, we must include also the supply of the necessities of the gospel labourers, who, with the concurrence of their friends, travelled abroad for the spread and advancement of the Truth.

The members of the persecuted society were far from opulent; but they proved themselves rich in charity as well as in faith and hope: and the illustration of these virtues, by the sacrifices which they made for the relief of their more afflicted associates, and their unbroken constancy in the sufferings which they endured for the testimony of a good conscience, were doubtless amongst the practical arguments which at length extorted the commendation even of their enemies.

2. A second and perhaps contemporaneous object of the meetings for the discipline of the society, was the obtaining of redress for those illegally prosecuted or imprisoned, as also appears from the extract relative to the meeting at Skipton. Though so patient in suffering they deemed it their duty to apprise magistrates, judges, and the government of illegal proceedings, and to use every legal and Christian effort to obtain redress. Several friends in London devoted a large portion of time to this object, and regular statements of the most flagrant cases were sent to them, and were frequently laid by them before the king and government. Their constancy in suffering was hardly exceeded by their unwearying efforts to obtain relief for their suffering brethren, and for the alteration of the persecuting laws, and, through these means, the cause of religious liberty in general was essentially promoted.

3. A third object, which at a very early period of the society pressed upon its attention, was the proper registration of births and deaths, and the provision for due proceedings relative to marriage. Their principles led them at once to reject all priestly intervention on these occasions, and hence the necessity for their having distinct arrangements in regard to them. In some of the meetings of earliest establishment regular registers have been preserved from the year 1650 to the present time. Great care was taken in regard to proceedings in marriage; investigation as to the clearness of the parties from other marriage engagements, full publicity of their intentions, and the consent of parents, appear to have been recommended in early times as preliminaries to the ratification of the agreement between the parties; and this act took place publicly in the religious meetings of the society. Marriage has always been regarded, by Friends, as a religious, not a mere civil compact.

4. The right education of youth, the provision of

suitable situations for them as apprentices or otherwise, and the settlement of differences without going to law one with another, were also among the early objects of the society's care.

5. The last, though not least object of the discipline in early times, which we shall enumerate, was the exercise of spiritual care over the members. As the society advanced it was soon reminded of our Lord's declaration: "It must needs be that offences come." United as they were, in the main, in true Christian fellowship, differences did arise. Evidencing, as the society did, to a large extent, the fruits of the Spirit, there were those who fell away from their Christian profession, and walked disorderly—and sound as was the body of Friends in Christian doctrine, there were members who were betrayed into false doctrines and vain imaginations; and pure, and spiritual, and consistent with true order and Christian subjection as were the principles of religious liberty advocated by the society, there were those who appear to have assumed them under the false expectation of an unbridled independence.

To all these cases, the discipline was applied in very early times. The duty of the church to oversee its members, to deal with, and if needs be, to separate from or disown those who persisted in walking disorderly was always asserted, yet the spirit of tenderness which breathes through the writings of George Fox, in regard to the treatment of delinquents, and which there is good reason to believe was practically illustrated to a large extent in the conduct of the Friends of those days, is worthy of especial notice. In one of his epistles he thus writes: "Now concerning Gospel order, though the doctrine of Jesus Christ requireth his people to admonish a brother or sister twice, before they tell the church, yet that limiteth none, so as that they shall use no longer forbearance. And it is desired of all, before they publicly complain, that they wait in the power of God, to feel if there is no more required of them to their brother or sister, before they expose him or her to the church. Let this be weightily considered, and all such as behold their brother or sister in a transgression, go not in a rough, light, or upbraiding spirit, to reprove or admonish him or her; but in the power of the Lord and spirit of the Lamb, and in the wisdom and love of the truth, which suffers thereby, to admonish such an offender. So may the soul of such a brother or sister be seasonably and effectually reached unto and overcome, and they may have cause to bless the name of the Lord on their behalf, and so a blessing may be rewarded into the bosom of that faithful and tender brother or sister who so admonished them. And so keep the church order of the Gospel, according as the Lord Jesus Christ hath commanded; that is, 'If thy brother offend thee, speak to him betwixt thee and him alone; and if he will not hear, take two or three, and if he will not hear two or three, then tell it to the church.' And if any one do miscarry, admonish them gently in the wisdom of God, so that you may preserve him and bring him to condemnation, and preserve him from further evils, which it is well if such do not run into, and it will be well for all to use the gentle wisdom of God towards them in their temptations, and condemnable actions; and, with using gentleness, to bring them to condemn their evil, and to let their condemnation go as far as their bad action has gone and no farther, to defile the minds of friends or others; and so to clear God's truth and people, and to convert the soul to God, and preserve them out of further evils.—So be wise in the wisdom of God."*

(To be continued.)

* Collection of Epistles, fol. edit. p. 284.

SILENCE.

ON reading an article in "The Friend" of Fourth mo. 6th, entitled "Silence," an anecdote occurred to my recollection, which I heard related many years since, and though I cannot give the names of the individuals, nor of the meeting alluded to, I believe it to be authentic. It appeared so confirmatory of the views contained in the aforesaid article, that I was willing to offer it as a supplement to that interesting communication, if the editor of "The Friend" should think proper to give it an insertion. It is as follows:—

A young man, some years since, belonging to a meeting in the country, had, through the influence of improper associates, imbibed deistical principles. His friends were much grieved, and endeavoured to reclaim him. A committee was appointed by the meeting of which he was a member, to have an interview with him. He was apprized of their coming; and full of self-sufficiency, having supplied himself with numerous arguments, he met the friends appointed, as one confident of victory. But soon was the armour, in which he trusted, made of no avail. The interview was held in silence, during which the Spirit of Truth so powerfully operated upon his mind, that, broken and contrited, he acknowledged his error.

Thus did this faithful committee, through the aid of the Heavenly Teacher, even without the medium of words, fulfil the apostolic injunction, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness."—*American Friend.*

A LESSON FROM THE PAST.

IMPORTANT as it is to the best interests of the church that harmony and peace should prevail within her borders, it is of far greater moment that the purity of her doctrines should be preserved, and the holiness of her members maintained. Controversy should be dreaded, and, where it is possible, avoided; but the leprosy of *false doctrine* is far more dangerous to her existence, and to the spiritual growth of her children, than the fiercest conflict which can shake her, whilst she is contending in her Master's strength for the right and the true, the law and the testimony. That love of peace which would reconcile any differences by the sacrifice of Truth, is spurious in its origin, and must be evil in its effects. After an examination of the doctrines of the New Testament, and the teaching examples there given,—after an investigation of the writings of our early Friends, and the spirit of the institutions they established, this conviction has been forced upon us, that we are in unity with them all when we say, that if outward harmony cannot be had without a compliance with, or connivance at, evil, it is far better to let it go. The true members of the church militant have been, from earliest times, contenders against error, and sufferers for the Truth. They have been obliged to say hard things against errors in doctrine,—they have been brought into conflict with evil men and seducers.

When, some twenty years ago, infidelity first crept stealthily amongst us, and then stalked openly within our borders, all whose eyes were anointed to behold whither it would lead,—all who loved the cause of Truth,—who looked for mercy and salvation to the Lord Jesus, were called on, in some way or other, to testify against the doctrines then promulgated amongst them. During the few years of storm and contention which preceded the Hicksite separation of 1827, the opinion of nearly every individual as regards this heresy, was well known. The judgment of Truth in the authority of it, was often placed upon that spirit which was leading many astray, and those who were in error could not patiently bear the judgment. They frequently

and earnestly appealed against Friends judging them, and gave many eloquent invitations that all should dwell in love. Denying Him who is the source of love,—endeavouring to draw away their brethren from Christ Jesus, a union in whom is the only source of true unity and fellowship,—speaking against and preaching against those who stood for the Truth, they yet were continually treating of love as the only thing necessary to heal all disorder in the church. Love indeed became the war-cry of the party. It was not that the spirit of love dwelt in them, but as they were labouring to overthrow the faith of the unwary, they felt the need of a mantle of indiscriminating charity, broad enough to cover them from censure. The spirit they invoked to save them was not true love; for that cometh from Him who is Truth, and hath a testimony to bear against that which is out of the Truth. True love now leads, as it did of old, to rebuke some "sharply, that they may be sound in the faith," and it prompts all who are the obedient disciples of Christ, to "contend earnestly for the faith once delivered to the saints." The love so much praised by the followers of Elias Hicks was a Delilah, on whose knees they desired to see the church fall asleep, that it might be shorn of the locks of its strength. Through the preserving mercy of our Heavenly Father, the faithful watchmen on the walls of our Zion were not to be lulled to sleep. They bore a noble testimony to the world for the truth as it is in Jesus, and amid most violent denunciations for uncharitableness, heaped on them by those who contended that the Truth was multiform, and admitted diversity of doctrines, they felt the approving presence of their Divine Master, and a portion of true love, which added some sweetness to their cups of sorrow. Some of these worthies have been since called from works to rewards, who, we know, in the closing hours of their lives, were permitted to feel the assurance that their labours had been accepted, the judgment they had placed upon false doctrine had been approved, and that true love and true charity had nerved them for the conflict, and had sealed the condemnation which had issued from their lips.

How lovely! how heavenly! doth true love appear in the description of her left us in the Holy Scriptures. It is the spirit of Christianity! It teacheth men to forgive their enemies; to do good to those who hate them; to do unto others as they desire others to do to them. Now the Hicksite declaimers endeavoured to deck their *false* charity with many of the very ornaments which belong of right to the *true*. To the understanding of many of the undiscerning, the being they described was beautiful, and those who set forth her attractions appeared to them to shine in her light. Their affections were drawn to their teachers, who having taken captive the heart, found no great difficulty in misleading the judgment. They had no will to examine closely the doctrine delivered by those they admired and loved, and thus error stole unrebuked into their minds, under the protection of the affections. Had their assent been at once demanded to the doctrines of Hicks, stated in broad and unvarnished terms, many would have earnestly condemned them, who afterwards, deceived by love, swallowed the disguised poison, and even became its advocates. It is indeed much to be desired, that all the children of our Heavenly Father should look to the Power, and not put their trust in man. Nothing is so likely to prove a hindrance to them on their journey Zionward, as to place their confidence in any mortal, or to receive his *dictum* without feeling after the judgment of Truth upon it.—*American Friend.*

THE parent who would train up a child in the way he should go, must go in the way he would train up a child.

REPORT

OF THE FRIENDS' BRISTOL AND SOMERSET AUXILIARY TRACT ASSOCIATION.

In presenting the Subscribers with the usual Annual Report of their proceedings during the past year, your Committee have little of special interest to communicate. The distribution of Tracts has been to a smaller extent than during the previous year, as will be seen by the subjoined statement. This arises partly from the circumstance that a large proportion of the Tracts circulated during the previous year were distributed at the close of a series of Public Meetings held by several Ministers in our Society, whereas no such opportunities have presented themselves during the year now ended.

Another cause for the smaller distribution of Friends' Tracts during the past year, may have been that the attention of many Friends has been peculiarly engaged by the Peace Cause, in which, by Tract distribution and otherwise, an unusual amount of effort has been made, and it is truly cheering to observe the increasing extent to which the public mind is becoming prepared to receive the sentiments of our Society on this vitally important question.

A Friend has given 100 Copies of Extracts from Dymond's Essays on Religious Establishments, &c., and your Committee have also received from the General Committee of the Monthly Meeting, a grant of 1500 Copies of "A Testimony to the Authority of Christ in his Church," issued by the Yearly Meeting in 1840.

Some members of the Committee, with other Friends, visited Yatton, Claverham, Nailsea, Backwell, and other villages, and circulated to most of the inhabitants a large number of Peace, Temperance, and Religious Tracts, the day preceding Backwell Fair, which is usually attended by very large numbers, chiefly of the most profligate class.

Your Committee have the satisfaction to report, that a few of our women friends have commenced lending Tracts in four or five districts of the City, and hope they will meet with such encouragement as may not only stimulate them in this labour of love, but also induce others to aid in disseminating these silent messengers of warning, counsel, and encouragement.

ABRAHAM SHACKLETON.

To the EDITORS of THE BRITISH FRIEND.

RESPECTED FRIENDS,—I send herewith a copy of a Testimony concerning Abraham Shackleton, of Ballitore, Ireland, which is so interesting and valuable, that I think its publication in your Paper, in the present day, may be useful; such a character being worthy of imitation, and calculated to incite others to walk in the same "good way," which leads to rest and peace. E.

4th Month, 17th, 1846.

A TESTIMONY CONCERNING THAT WORTHY ELDER, ABRAHAM SHACKLETON, WHO DEPARTED THIS LIFE AT BALLITORE, THE 24TH OF 6TH MONTH, 1771.—GIVEN FORTH BY THE MONTHLY MEETING OF CARLOW, AND APPROVED BY THE QUARTERLY MEETING FOR LEINSTER PROVINCE, HELD AT MOUNTMELICK, THE 26TH OF THE 2D MONTH, 1774.

"Mark the perfect man, and behold the upright: for the end of that man is peace."—Psalm xxxvii. 37.

Abraham Shackleton, born at Harden, in the parish of Bingley, Yorkshire, according to the best information, was the youngest child of Richard and Sarah Shackleton, of that place. His mother died when he was about six years of age; his father, when he was about eight. Though deprived so early of religious

parents, the impression made by their careful education of him was not in vain; he used often to commemorate the tender care and concern of his pious father, how he followed him (his son) when very young, to his bedside, and on leaving him to his repose, awfully recommended him to seek the Divine blessing. And this blessing did remarkably attend him during the course of his life. When very young, and exposed to manifold dangers in his education afterwards, this blessing followed him, and by its precious influence, led him aside from his companions, and in solitary places to seek the Lord, and to witness the operation of his hand. In the time of advancing youth, great were his exercises and conflicts, and many were his preservations divers ways; and thus by the dispensations of his judgments and his mercies, the Lord Almighty, who took him up in his childhood, and nourished him by his precious visitations, formed and sanctified him for a vessel of honour in his house. Being arrived at manhood, and having applied himself to literature in order for a livelihood, he was encouraged to remove from his native country into Ireland, where he undertook the tuition of the children of some Friends. This migration and employment he undertook in great simplicity of heart and awful fear; under which, as he humbly kept, he was enabled to discharge his important trust greatly to the satisfaction of his employers; his instruction and example tending much to improvement and edification.

In a few years after his leaving England, he returned and married Margaret, the youngest child of Richard Wilkinson, of Knowlbrook, in the parish of Burnsall, Yorkshire, a valuable, religious young woman. And on his coming back to Ireland, they opened a public Boarding School for the education of youth, at Ballitore, in the county of Kildare. In this arduous and honourable occupation, he laboured with conscientious pains and faithful industry for many years; as the Apostle says, "with good-will doing service, as to the Lord, and not to men." The consequence of which assiduous attention, under the sanction of the Divine blessing, was an increase of his business and reputation far beyond the expectation of his humble heart: so that not only those of our own Society, but many people of considerable quality in the world, of various denominations, placed their children under his charge, several of whom fill conspicuous stations in life; and many retain not only a very grateful and affectionate respect for the memory of their preceptor, but good-will and regard for the Society on his account, remembering his extraordinary diligence and care in his tuition and oversight of them; and also the living lesson of uprightness, temperance, gravity, and humility, which he taught them by his example.

In the course of time, while he was thus providing for his family, and endeavouring to discharge a conscience void of offence to God and man, he met with many probations and exercises of various kinds, and of very interesting nature, yet keeping on the bottom of humility, and to the feeling sense of Divine and inward support, he was borne up through all, and grew from strength to strength in religious experience, and capacity for service in the Church. For though he did not appear in the character of a Minister among us, but rather as an Elder in the house of God, yet a dispensation of the Gospel was committed to him, and he was well qualified to minister of the same. Many times in our religious assemblies, in the services of the Church, in the families of his friends, and among his own household, under the fresh anointing of heavenly dew, his words would drop from him with such tender sweetness and living energy, as carried with them an evidence that they were brought up from the well of life and salvation, ministering grace and quick-

ening virtue to the hearers. Reverent, awful, solemn, and reaching to the thoughtful beholder, was his frame and deportment in religious Meetings; his humble spirit deeply and patiently waited, (sometimes watched and waited long) for the resurrection of a Divine life. When this was present, he had all things; when it disappeared, all comfort seemed withdrawn. And indeed, as he seemed beyond most men to take little satisfaction in any thing, but in the precious truth itself, so we believe he was beyond most men favoured with the overshadowing of it. Beloved, honoured, and universally respected for his unblemished life, and useful labours, by all ranks and degrees of people who knew him, he was to the last preserved in deep humility and diffidence, still preferring others to himself, walking among his brethren with all lowliness and meekness, and exercising no authority in the Church, but in the fresh sense and power of an endless life. Edifying and instructive indeed were his words and conversation, but still more so his life and manners. With the virtue of humility he joined that of temperance, of which he was an eminent pattern. In meat, drink, and sleep he was remarkably abstemious, and was earnestly solicitous to enforce the practice of this virtue, of which he gave so good an example; being much concerned at the excess which many professing with us had run into, particularly in the practice of continuing at the table to sit and drink after meals. This he looked upon as a depravity crept in among us, borrowed from the world, and tending to a dangerous coalition with it, even to a union with its spirit, and conformity to its customs in some of their most pernicious effects; beguiling from the simplicity which is in the truth, and indisposing the mind for those heavenly refreshments, and that sweet communion, which our Ancients were wont to be made partakers of, in seasons which they devoted to inward retirement; not to excess and intemperance; neither to the use of many words, in which there wanteth not sin. This evil was his great burden, and against which he bore a faithful testimony for several years by precept and example, being possessed with a godly jealousy lest their table should be made a snare to many, and this practice should lay waste the inheritance of succeeding generations in the truth. And this weighty testimony he not only had to bear against drinking to excess, but he exceedingly disliked the use of many bottles and glasses at Friends' tables, as having the appearance of that evil.

He was also much concerned at a custom too prevalent among Friends, of uncovering the head upon entering into a room, and was pained when he saw the youth or others in the practice, he used to say that when he was a young man he durst not balk his testimony in this respect, though the cross occasioned thereby seemed as bitter as death. His spirit indeed was sorely grieved for the depravity and declining state of the Society; he said that getting in and joining with the spirit of the world, and not dwelling enough in the littleness and lowliness of mind, which becomes the followers of a crucified Saviour, was a great hurt to us, and he feared many were hastening back into Babylon.

Solid and exemplary in his own demeanour, he was very much grieved when he beheld too much levity of conduct and conversation in others; often saying, there was a fear that would keep the heart clean; and expressed his ardent desires that his successors might be a generation to serve the God of his life, in the land of his pilgrimage. By day and by night his travail in spirit was for the prosperity of Zion; he greatly loved to hear any thing good and commendable of his fellow-creatures, and discouraged backbiting exceedingly, attending to and following the counsel of his great

Master, who advised that we should in all things do to men, as we would that they should do to us. He delighted in retirement, and for that purpose frequently walked alone in the fields: even in company, the intense interior travail of his soul was visible on his countenance, waiting diligently and patiently for the inward and spiritual appearance of Christ, who, he often said, was the beloved of his soul. He often spoke of the necessity of our walking, as Abraham was commanded, before God, or in His presence, that so we might experience perfection; and often of endeavouring to keep the unity of the Spirit in the bond of peace.

After a conscientious discharge of the duties of his laborious employment for many years (during which time he also laboured diligently in the exercise of his gift among Friends, and was cheerfully given up by his truly religious helpmeet to every service in the Society which he was called to) he found his spirit in a greater degree sequestered from the cares of this life, and that he must be more devotedly separated to the help of the Church. Besides a constant regular attendance of the particular and general Meetings to which he more immediately belonged, he paid frequent visits, in company with other Friends, to Meetings in distant parts of this nation; and several times attended the Yearly Meeting in London, even in the time of old age, and when natural strength failed. Yet even then, his zeal and spiritual abilities witnessed no decay; but many are living witnesses of the awful, reaching manner in which he used to rise and weightily express himself among his brethren, in that great and solemn assembly.

After the decease of his aged wife (who had been his beloved companion and faithful helpmate above forty years, and who departed this life in cheerful resignation, great composure, and sweet peace, in the eightieth year of her age) he quitted housekeeping, and retired to live with a relative in the same village, who took a very affectionate care of him to the last. While he resided in this new abode, he was visited with his last illness, which he bore with great patience, saying, that he was mercifully dealt with. During the continuance of his distemper, while it was any way suitable for him, he struggled to get out, to sit with Friends in their religious Meetings, waiting therein for a renewal of strength to his inward man, and when precluded by the progress of his disorder from the attendance of Meetings, he was visited in his own apartment by many Friends, to whom he was often drawn forth in sweet counsel, to the tendering and melting down of their spirits, under the influence of the precious sense and power which accompanied his words. Many were the seasonable opportunities of this sort, and many the sensible, savoury expressions that dropt from him in the course of his painful, tedious illness, which reduced him to very great weakness of body. His flesh, indeed, exceedingly decayed; but his spirit was constantly renewed and replenished with heavenly oil, so that his lamp burned with undiminished splendour to the very last; and in an holy confidence of an happy change, a little before his departure he said to his relations about him, "I have no cause to grieve, neither would I have you:" yet mentioned, in true humility, that he had nothing to trust to but the mercies of the Almighty. His mind was often favoured with inward joy, and one night, after much bodily pain, he was so filled with heavenly consolation, that with a melodious voice he said, "I am well; I feel no pain; I feel good; Oh, the Elders! the Elders! they should dig for the arising of the well of life, as with their staves in their hands. Spring up, O Well, and I will sing unto thee." At another time, in a similar manner to this, he uttered these words, "Those that are faithful

to the end shall receive a Crown, a Crown that fadeth not away, but rebellion is as the sin of witchcraft." Indeed, many were the beautiful and instructive sentences which he delivered, but not being then taken down, cannot be exactly recollected; yet it is hoped the whole tenour of his watchful, circumspect life, has impressed the minds of some of those who were witnesses of it, with a veneration for, and aspiration after, such a life, which will never be eradicated. The night before his departure, a young man about whom he had several times been anxiously concerned, being brought to his bed-side, though his speech faltered, and the powers of nature failed, he spoke in a living sensible manner, with the authority of truth on his spirit; and to one of his own family, being present, he addressed himself in a most affecting and encouraging exhortation, as if taking a last and solemn farewell. The next morning, though his speech grew worse, he spoke in a very tender and cordial manner to some of his family present; some of the last articulated words he uttered, which could be understood, were expressive of the help and comfort which he felt; and even when the power of speech failed, his manner and gesture were such, as those who were intimately acquainted with him knew he was wont to use when his excellent spirit felt the power of truth in dominion.

He quietly departed this life, in great peace, the same day about noon, at the house of Deborah Carleton, in Ballitore aforesaid, 24th of 6th Month, 1771. And after a very large and solemn meeting, to which his remains were brought, they were interred in Friends' burying-ground, at said place, 27th of the same, aged 74 years.

JOHN PERROTT.

AMONGST those who in the early days of our Religious Society believed in the Truth, contended for it, and became sufferers on its account, was John Perrott. After a time, not keeping to the humbling, instructing visitations of the Holy Spirit, he became puffed up in his mind, and thought himself qualified to remodel the Christian practice which had obtained amongst Friends. Unsound notions, whilst slumbering in his own bosom, were injurious only to himself, and could draw no condemnation from others; but when he publicly proclaimed them, and used the influence acquired by his station as a minister, to spread them abroad, he met with prompt rebuke from the vigilant watchmen of that day. This opposition to one, who had been, and was still by some thought to be, an anointed minister of the Gospel, was very distressing to many tender minds. They could not reconcile it with their ideas of Christian liberty, and with the individual guidance of the Holy Spirit. Lacking a discriminating judgment,—led astray by false notions of charity, and partially blinded by affection—they seemed ready to accept as divine openings all the fantasies of John Perrott. Some, who did not see as he did, yet warmly pleaded against any condemnation of his doctrines, as contrary to the spirit of the Gospel, and as an uncharitable act towards a brother. They knew that the Truth has a testimony against harsh judgment, backbiting and defamation,—and they sought to stretch this testimony wide enough to cover any departure from Truth, which the party pretended Divine guidance for, or a conscientious belief in. They did not sufficiently regard the unity of Truth, and that it cannot lead one man to deny that which it leads others to affirm. It is easy to perceive, that indiscriminating charity then, as now, might open the door for the entrance into the church of all those lifeless forms and ceremonies, doctrines and fashions, from which our Society had been redeemed, and against which it had a powerful testimony. George Fox, and many others,

lifted up their voices against the errors of Perrott, and privately and publicly laboured to promote sounder views of Christian discipline among his love-blinded advocates. The views of those who were faithful and clear-sighted, are well and briefly set forth by William Penn, who, writing of the opposition to Perrott, says, "It was as much our duty to withstand the entrance of that which was *wrong*, as to continue in the practice of that which was right."

William Penn argues that the unction from the Holy One, which was to bring a knowledge of all things to the disciples of Christ, gives them the ability to detect error; and that under its guidance, "any dissenting or innovating person" may be judged. He says: "It is evident, that the church of Christ had an infallible Spirit by which to discern the spirit of a sheep from the spirit of a wolf, though he came in sheep's clothing. This doctrine Christ himself taught us, when he said, 'Beware of false prophets, who come to you in sheep's clothing.' Again, 'Take heed that no man deceive you; for many shall come in my name, saying, I am Christ, and shall deceive many.' Whence it follows, that there should be *false prophets*, in sheep's clothing; which is a deceitful spirit acting under refined appearances; and to compass its deceits the better, shall palliate it with the pretence of being led by the Spirit of Christ. So that as deceitful spirits were foretold, the way to know them was both promised and enjoyed. 'My sheep hear my voice,' said the great Shepherd, 'and a stranger will they not hear.' Who is this stranger? not *always* false doctrine, but a false spirit covered with true doctrine. 'They shall come in my name;' that is, pretending authority from me, and speaking my words, not having my Spirit. Christ's Spirit within, is his voice within, and 'tis that alone gives to discern the strange voice, let it come with never such *true* words. Had Christ left his churches destitute of this touchstone, they had been imposed upon by every false spirit, and his flock devoured by every wolf in sheep's clothing. Sheep know sheep, not only by sight, but instinct, and wolves too; for if shepherds be authority, they tell us, *that if a wolf be near, though out of sight, the sheep will bleat their antipathy*. So do the sheep of Christ know each other by the instinct of that divine nature they are mutually partakers of, and by it do they discern the wolf within, notwithstanding the sheep's clothing without."

There were a few true-hearted Israelites who did not approve of Friends condemning John Perrott, and among them was Isaac Penington. He was a man naturally of great tenderness of spirit, and had a sensitive regard to scruples of conscience in himself and others. Partially blinded by his affectionate sympathy for all he thought desiring to do right, he had not at first discrimination enough to perceive that conformity in doctrine was necessary to the very existence of unity in a religious body. When Friends expressed the testimony of Truth against Perrott, they did not do it as a personal attack upon him, nor in the least to infringe his liberty of conscience. But they believed that without any just cause of offence to others, a religious society had a right to show what were the doctrines by it believed, and without holding which no one could be in true unity with it. Isaac Penington did not at once see the force of this view. During the brief period of his dimness of spiritual vision, he published some queries concerning order and government in the church. This work contained much matter most excellent; and well worthy of the perusal of the Christian traveller, yet part of it was evidently intended to bear against those who could not, for their soul's peace, withhold judgment from that which was evidently out of the Truth. When the Lord, who saw

the sincerity there was in his heart, opened the eyes of Isaac Penington to perceive that he had been in error, deep and overwhelming was the anguish of his spirit. He put forth a printed condemnation, a copy of which may be found at the end of William Penn's "Judas and the Jews." In it he treats first of his own inward exercises to know the motions of God's Spirit, and then speaks of those who had imbibed Perrott's views. Some of them he had believed tender to the Lord, and had at first thought they were to be borne with, and left to their liberty. He then says: "In this frame of spirit did I give forth those queries, not at all intending, the Lord knows, to strengthen that practice thereby, but that no tender thing might be hurt, but the unity of life kept inviolate, notwithstanding such an outward difference. But at that time I did not discern that the thing came from the enemy; nor was I sensible, that the ministers of Truth, and such as stood in God's light and authority, and saw the thing coming from the enemy, with the evil, hurt, and dangerous consequences of it to many, yea, and the grieving of the church of God, I say, I did not then see and seriously consider, that they were watchmen appointed by God, and had discerning given them for the good of the body, and that by those queries I did weaken the testimony of God's Spirit through them, as to others, and give strength thereby to that spirit, which had prepared and was drawing this snare over many. So soon as the Lord showed me this in the inwards of my spirit, I smote upon my thigh and said, What have I done? and was willing to take shame upon myself, and to give glory to the Lord. How hard it went with me inwardly, none know. He that knows how easy it is to let in a snare and temptation, and to have the inward eye blinded thereby, will not wonder, nor think too hardly of me; but his bowels will rather *rawl* in the sense of the misery I underwent."

Thomas Ellwood was one of those, who having been deceived by this spirit, witnessed afterward a restoration to a sound state of spiritual discernment. As his opposition to the right condemnation of error had been public, he believed it obligatory to make an honest, open confession of his departure from the Truth in that thing. This he and many others did in a large, solemn meeting held in London. Having given their strength and their influence to the support of that which the Master condemned, they were not easy to attempt to slip back again into outward unity with the brethren, until by openly acknowledging their outgoings, they had taken condemnation and shame to themselves.—*Friends' Library*, vol. vii. p. 398.

PRIDE versus TRUTH.—There is no single obstacle which stands more in the way of people in the search of truth than pride. They have once declared themselves of a particular opinion, and they cannot bring themselves to think they could possibly be in the wrong; consequently they cannot persuade themselves of the necessity of re-examining the foundations of their opinions. To acknowledge and give up their error, would be a still severer trial. But the truth is, there is more greatness of mind in candidly giving up a mistake, than would have appeared in escaping it at first, if not a very shameful one. The surest way of avoiding error, is careful examination. The best way of leaving room for a change of opinion, which should always be provided for, is to be modest in delivering one's sentiments. A man may, without confusion, give up an opinion which he declared without arrogance.—*Burgh*.

Nothing in Religion can meet with acceptance from God, but the genuine product of His unerring Spirit.—*John Griffith's Writings*.

Correspondence.

DEVIATIONS—THE REMEDY.

"Ask for the old paths, where is the good way, and walk therein; and ye shall find rest unto your souls."

To the Editors of THE BRITISH FRIEND.

DEAR FRIENDS,—I see much in your paper from different correspondents, relative to deviations amongst us; and for which, I think there is too much cause, for it is hard work to deny self, and take up the daily cross I am doubtful that the watchful care over each other for good, is rather diminished amongst us. Oh, for the nursing fathers, and nursing mothers! Oh, for the right hand of Christian encouragement! Our fathers where are they, and the prophets do they live for ever? Have there not been many who have in good earnest set their faces Zion-ward, whom want of judicious encouragement, added to their fear of man, has caused to halt by the way? Does this not tend to mar the work of the Lord in our Zion? We read, that "they that feared the Lord," formerly, "spake often one to another; and that a book of remembrance was written for those that feared Him, and that thought upon His name. And He promised that they should be His, in the day when He should make up His jewels; and that He would spare them, even as a man spareth his own son that serveth him."

I fear that the cumbering things, or giving the mind too much up to them, have proved a great obstruction to the work of the Lord amongst us. "Oh earth, earth, earth, hear the word of the Lord!" is a language that, at times, assails my ears, when I look at the low state of things in our society. Let us no longer suffer the good seed to be so choked, but arise and shake ourselves from the dust of the earth, and put on our beautiful garments. Let us be willing to be stript of every thing of our own. This seems essentially needful, before we can become clothed with the clean robe of the Redeemer's righteousness.

I incline to add a quotation from John Fox, the martyrologist. In speaking of the primitive Christians, he says, "though their possessions and riches in this world were lost and spoiled, yet were they enriched with heavenly gifts and treasures from above, an hundred-fold. Then was true religion truly felt in heart. Then was Christianity not in outward appearance shewed, but in inward affection received. And the true image of the church not in outward show pretensed, but in the perfect state effectual. Then was the name and fear of God true in heart, not in lips alone dwelling. Faith then was fervent, zeal ardent, prayer not swimming in the lips, but groaned out to God from the bottom of the spirit. Then was no pride in the church, nor leisure to seek riches, nor time to keep them. Briefly, the whole Church of Christ Jesus, with all the members thereof, the farther it was from the type and shape of this world, the nearer it was to the blessed respect of God's favour and sup-
portation."—Your friend,
SINCERUS.

4th Month, 16th, 1846.

ACKWORTH VACATION QUESTION.

To the Editors of THE BRITISH FRIEND.

RESPECTED FRIENDS,—The expression of feeling in favour of a vacation at Ackworth School, being so general, not only at the annual meeting there when it was almost unanimous and was accordingly recommended to the Committee to be carried out, but also wherever it becomes a subject of private conversation, it seems to be no longer a question that there will be such a vacation, but only as to the time when it shall be first adopted, and the system of putting it in prac-

tice. But as the regulations proposed by the Committee upon both of these questions, appear to me to be so objectionable, I reluctantly again claim the attention of Friends to the subject.

First, upon deferring the intended vacation until 1847; which, except for procrastination, and difficulties arising out of the other regulations, might equally as well occur in 1846; for why deprive those children and officers of the privilege of a vacation this year, who may have left the institution in 1847, when the change will not benefit them; although they may have been tantalized with the anticipation of it, and will also lose the advantages of other important information; which they might have derived by a visit amongst their friends, during a vacation in 1846. For the education of a child consists not only of reading, writing, arithmetic, geography, scripture, and other knowledge, which may be gathered at school, but of more general information—common practices and habits of life—parental instruction—besides the reasonable interchange of natural affection; all of which, cannot be obtained at school; especially at one so large, and where there is not that opportunity for acquiring general information, such as the children learn while visiting their friends at home, and retail among their companions after they return to school.

But the regulation of the Committee, that when a vacation does occur, every child shall be removed from the school at the responsibility of its parents or guardians, however distant from home or difficult the circumstances, is calculated to create such extensive inconvenience to the friends of those children whose homes are far off, or who have no suitable homes to go to, as to endanger the whole vacation system for a future occasion. For it is but likely, that composed as the number at Ackworth School may be of the children of Friends, wherever any reside in Great Britain, except the extreme south-west and South Wales, and of many who are placed there by the Meetings to which they respectively belong—that those who cannot conveniently go home will amount to at least 30—and why should the friends of that large proportion of children be forced into the difficulty and anxiety of obtaining lodgings for them away from the school, during the vacation, while their remaining on the premises under the care of one master, one mistress, one male, and one female apprentice, and a sufficient number of domestics to provide for them (each of whom could be liberated for a month before or afterwards), would remove all that difficulty?

There can be no doubt, but that it would be advantageous for the whole of the children to leave the institution during a vacation, as the tendency of the Queries circulated amongst some Friends a few months ago by the superintendent implied;—but if that advantage be so impracticable in some cases, as to bring the vacation for others into disrepute, is it reasonable to enforce such a regulation?

And to show the impolicy of that rule, on inquiring within this present month of the father of a child whose home is 200 miles from the school by crow road, or 240 by the nearest rail and coach road, whether he would prefer the child's being provided with lodgings away from the premises, or to remain in the school through the vacation; he replied, "I should decidedly prefer its continuing at the school, because I should then know it to be under proper care, which I could not be sure of, if sent to board elsewhere."

If those Friends who have a sentiment upon these two other questions relating to a vacation, will express it at the ensuing adjourned General Meeting, to be held in London, the day before the Yearly Meeting begins, should an opportunity be afforded for the purpose, the Ackworth Committee may there learn what

is the general feeling of Friends upon adopting a vacation within this present year; for which the Annual Meeting, to be held at Ackworth, on the 23d of the 7th Month, will be too late. And also, if it is essential that every child should be sent away from the Institution at that time, whether convenient to its friends or not.

There is one regulation made by the Committee relating to a vacation, which appears to give general satisfaction. That one penny a mile shall be allowed to each child towards its expenses to, and from home. As according to the statement published, the cost in provisions of each child is about 3s. a-week, which the Institution will save by its absence on a vacation, and taking the average distance from home of each child at 72 miles, a four weeks' vacation would just save that expense, which is about half of second class fare of one penny a mile, as many of them would be taken at, leaving the cost of board and lodging while at home, as the chief additional expense to their friends.

EDWARD WEST.

Warrington, 4th Month, 17th, 1846.

VACATIONS IN OUR PUBLIC SCHOOLS.

To the EDITORS of THE BRITISH FRIEND.

RESPECTED FRIENDS,—In attempting to estimate the reciprocal benefits arising from free and frequent communion between parent and child, we cannot but be led to reflect upon the strong chain of affection with which nature has bound them; and which it is so especially trying to have riven asunder, during the earlier stages of life. For what purpose is this feeling implanted in the breast? We know that "nature is but a name for an effect whose cause is God;" that therefore the highest and holiest objects are intended to be thus effected; and we may well fear, whether, in doing violence to it, by producing an entire or almost an entire separation between parents and children for the time during which the latter are at School, we may not be in danger of contravening in some degree, the intentions of an all-wise and beneficent Creator.

To resume the subject at the point at which we left it last month. Next to the well-being of his own soul, the dearest object of a parent's solicitude should be the spiritual welfare of his child. This object, the rightly concerned parent has often uppermost in his thoughts; to promote this he wishes assiduously to embrace every right opportunity that may offer; to this his earnest fervent aspirations continually tend. Shall we seek as much as possible to render these opportunities "few and far between?" But it may be said, that the parents have the opportunity of seeing their children pretty frequently at school. It is true, that this may be done once in a few months; but every one who has paid such visits, must be well aware how little time is available on these hurried occasions, for the purposes of which we speak. It might be supposed that the present facility for letter-writing would obviate all difficulty on this score. But how many parents there are who find difficulty in committing their thoughts to paper! And where is the child to be found among our public schools, who will express his thoughts in writing, upon serious subjects, freely and without reserve? And after all, how feeble, may we not say, how powerless, is the advice that may be contained in the most ably written letters, compared with the influence of personal conversation with a father or mother when the heart is glowing, fresh from the altar of devotion! We know indeed that all parents are not sufficiently alive to the best welfare of their offspring; and in such cases how valuable has sometimes been the example of a rightly disposed

child! "We have been told of whole families," says Stow, the able advocate of the "Training System," "which have been benefited by the reflex influence of one or two of their children." Can we rightly withhold from the parent, the frequent opportunity of being thus benefited by his child?

But on other grounds, the parent may fairly claim the privilege of free personal communication with his offspring. It is pleasant, nay it is desirable for him to be enabled to judge from year to year what progress is making in his various studies; whether the money paid for his education, and raised, in many cases, with much difficulty, is producing in his view a fair and adequate return. Committees will no doubt endeavour to secure this; but why should not the parent be allowed also to satisfy his mind? Neither annual examinations, nor occasional visits to the school, will enable to do this to any extent. If indolent intellectual habits have been creeping on, the advice of a parent during a vacation has often been found a valuable antidote. Indeed in connection with this subject, almost all are agreed that "Vacations, when of moderate duration, without depriving the student of any of his former acquirements, give new vigour to his mind as well as to his body, and send him back to his mental toils like a 'giant refreshed.'"

In turning next to the subject of the teachers in our public schools, and the absolute necessity to them of an annual intermission of labour, I am at once impressed with a vivid recollection of the thin spare forms and haggard care-worn features, that seem, almost of right, to belong to this hard-worked class. I do not speak of those who have turned to it from other employments, and who have been for a comparatively short period engaged in it; but of those who have served a regular apprenticeship to this occupation, and have afterwards continued to devote their energies to it. It is true, there are but few of these to be found; and why? Let others answer this question: I will only mention a fact that was stated to me on what appeared good authority; that out of those only who have been engaged as teachers at Croydon, within the last 20 years, six are now in their graves!

But independently of health, there are various other grounds which render it desirable, that teachers should have such a change. It might be interesting to go a little into these, but time will not now allow. I am aware, also, that there are other parts of the question on which I have scarcely touched. Among other things I might have enlarged on the advantages to the institution of an annual clearing out. But enough has perhaps been said, if duly weighed, to let us see that there is much force in a remark that I heard made by an aged and highly esteemed minister in our society; that "a few years hence, we shall look upon the present infrequency of vacations at our public schools, as one of the barbarisms of the present age."—O. E.

OJIBEWAY INDIANS.

To the Editors of the BRITISH FRIEND.

RESPECTED FRIENDS,—The accompanying letter is from the chief of the Ojibway Indians, who has been in correspondence with W. Sparkes, since he arrived in England, or rather since his visit to this place, which was about two months after; it has interested us very much, and we thought some of your readers would be pleased with it. Yours, respectfully,

Worcester, 4th Month, 20th, 1846.

S. P.

Norwich, April 13th, 1846.

MY DEAR FRIEND,—These few lines are to inform

* Wood's Account of the Edinburgh Sessional School.

you that we are in this town for a few days. We are all well, except one of my little boys is very ill. We are anxious to return home, but we must remain in England until we have got means to carry us home. We visited Thomas Clarkson, the other day, he was in pain, yet he was glad to see us, he said much to us about the Great Spirit, the death of his Son to save all mankind. I got two canes out of his garden, his likeness, the drawing of his large wigwam,* and some of his hair—these I will take care of with more care than I would for gold and silver—the last words he said while holding my hand in his, "I hope the British Government will always do that which is just and right to you in North America, and God bless you all: farewell, brother."

Last Saturday, at 12 o'clock, a man by the name Samuel Yarham, got murdered on the high hill near the big stone wigwam. He was taken to the scaffold by two men, where a rope was put round his neck and made fast on the other end of it on the beam over his head, and as soon as the man of God had got through praying to God for him that his spirit might go to heaven after he was killed, he was made to fall from the scaffold by another murderer who was standing by, and it is said that one of them ran down and pulled him down by the legs while he was struggling for life, and about five minutes after he was made to fall from the scaffold he was killed, while thousands and thousands of his Christian brothers and sisters were looking at him killed by his Christian brothers. It is said that he murdered a woman in Great Yarmouth some months ago, and for this reason he got murdered himself too; but those that murdered him we have been told that they are paid for killing him, and are left to live to kill some more by and by. I will not try, for I know it is impossible for me to describe to you how I felt while I was looking at the poor Christian killed by his Christian brothers. I have been reading the Big Book you gave us last summer, and in one place it says, "Thou shalt not kill:" now I do not know what to think, you kill one another in this country same as we do in our country. Perhaps you will write to me and throw light in this dark subject, and much oblige your most sincere friend,

MAUGWUDAU, of N. America.

To W. Sparkes, Worcester.

Varieties.

PURCHASING A BLESSING.—"Aylesbury, Jan. 4, 1832.—One of my fees—a guinea, I returned after the trial was over to the man whom I defended, under circumstances which I am sure you will approve.† He was a young man twenty-two years of age, a blacksmith by trade, and married. Besides his wife, he supported his mother and sisters, and with the most exemplary industry, sobriety, and steadiness, was overtaken by the most severe distress. In his destitution he was tempted to steal some old iron, which was found on his premises: his guilt was clearly proved, and indeed, his wife when he was taken into custody had asked the prosecutor for mercy to her husband, because he was driven to it by distress. He received an excellent character, and it appeared that his conduct had been without a blemish up to the commission of the offence. On his conviction, the prosecutor recommended him to mercy. The pitiable condition of the poor fellow—who seemed steeped in misery and contrition—and the circumstances which transpired in his favour on the trial, induced me (and indeed, I could not resist the feeling,) to take the guinea which I had

* House.

† Letter to a member of his family.

received for defending him—and which I suppose had been collected by some of his friends—and hand it, through the attorney, over to him in the dock. I felt more pleasure in parting with that guinea, than in receiving ten. You may judge of his astonishment and thankfulness. I know it is not a precedent that should be often followed by a barrister as poor as myself; but sometimes, the blessing of him who is ready to perish, is worth purchasing."—*Writings of the late Sydney Taylor.*

THE HAPPY MAN was born in the City of Regeneration, in the Parish of Repentance-unto-life; was educated at the School of Obedience, and now lives in the Plain of Perseverance. He works at the Trade of Diligence, notwithstanding he has a large Estate in the County of Christian Contentment, and many times does Jobs of Self-Denial. He wears the Plain Garment of Humility, and has a better Suit to put on when he goes to Court, called The Robe of Christ's Righteousness. He often walks in the Valley of Self-Abasement, and sometimes climbs the Mountain of Spiritual-Mindedness. He breakfasts every morning upon Spiritual Prayer, and sups every evening upon the same. He has Meat to eat which the world knows not of, and his drink is the Sincere Milk of the Word.—Thus Happy he lives, and Happy he Dies. Happy is he who has Gospel-Submission in his will, Due Order in his affections, Sound Peace in his conscience, Sanctifying Grace in his soul, Real Divinity in his breast, True Humility in his heart, the Redeemer's Yoke on his neck, a Vain World under his feet, and a Crown of Glory on his head.—Happy is the Life of such a man. In order to attain which, pray fervently, believe firmly, wait patiently, work abundantly, live holily, die daily, watch your hearts, guard your senses, redeem your time, love Christ, and long for glory.

THE TRUE GENTLEMAN is God's Servant, the World's Master, and his Own Man. Virtue is his Business, Study his Recreation, Contentedness his Rest, and Happiness his Reward. God is his Father, the Church is his Mother, the Saints his Brethren, all that need him his friends; Devotion is his Chaplain, Chastity his Chamberlain, Sobriety his Butler, Temperance his Cook, Hospitality his House-keeper, Providence his Steward, Charity his Treasurer, Piety his Mistress of the House, and Discretion his Porter, to let in and out as most fit. Thus is his whole Family made up of Virtue, and he is the true Master of the House. He is necessitated to take the World in his way to Heaven; but he walks through it as fast as he can; and all his Business by the way is to make himself and others Happy; Take him in two words, he is a Man and a Christian.

Births.

THIRD MONTH.

- 8th. ELIZABETH, wife of John Ashby, of Carshalton, Surrey, a son; who was named Henry.
21st. At Drexton Street, Bradford, Yorkshire, MARY ANN, wife of George Binus, a daughter; who was named Anne Maria.
22d. At Liverpool, ELIZA, wife of John Frankland, a daughter; who was named Anne.

FOURTH MONTH.

- 3d. At Elswick Villas, Newcastle-upon-Tyne, MARY, wife of Edward Whitfield, a daughter; who was named Mary Amelia.
5th. At North Shields, ELIZA, wife of John Foster Spence, a son; who was named Thomas.
8th. At Newcastle-upon-Tyne, MARY, wife of James Watson, a daughter.

Marriages.

THIRD MONTH.

- 12th. At Baldock, CHARLES DREWETT, of Luton, to ELLEN MATTHEWS, of Hitchin.

FOURTH MONTH.

- 9th. At Newcastle-upon-Tyne, WILLIAM TAYLOR, of Middlesborough, to ELIZABETH, daughter of Anthony and Elizabeth Clapham.

Deaths.

THIRD MONTH.

- 1st. Near Clonmel, SARAH CHAYTOR, in her 64th year.
2d. At Providence, Rhode Island, aged 60, WILLIAM JENKINS, an Elder; and husband of Anna Almy Jenkins, who has twice visited this country, under a religious concern.
6th. At Swansea, ELIZABETH, fourth daughter of Henry and Susan Bath, aged 16.
9th. At Monkhill, near Pontefract, JOSHUA, son of the late James Thwaite, aged 34.
... ANN, daughter of the late Henry and Sarah Nield, of Manchester, aged 36.
22d. At Albion Place, Belfast, CHARLOTTE, wife of Edward Pim.
24th. At Newcastle-upon-Tyne, CHARLES, eldest son of John and Sarah Richardson, aged about 19.
25th. At Sanderland, SARAH, daughter of Caleb and Hannah Wilson.
... At Liverpool, LOUISA, daughter of James and Margaret Carson, aged about 1 year.
30th. At Manchester, aged 57, ROBERT TUKE, late of Wakefield.

FOURTH MONTH.

- 2d. At Aberdeen, HANNAH, youngest daughter of the late John Wigham, in her 58th year.
... SUSANNAH HODGKIN, of Shipston-on-Stour, in the county of Worcester, aged 78.
5th. At William Hughes's Boarding House, London, of pleurisy, after a few days' illness, ALFRED THOMAS, of Bristol, aged 60. His end was peace. His remains were taken to Bristol, for interment; which took place on First-day, the 12th inst.; after which, a large and solemn Meeting was held.
7th. At Rehill, near Clogheen, WILLIAM FENNELL, aged 71; an elder.
... At Green Mount Place, Holbeck, near Leeds, RICHARD GARDNER, aged 84.
8th. At Cockermonth, SARAH HANNAH, infant daughter of William and Sarah Alderson.
10th. At Newcastle-upon-Tyne, ELEANOR, wife of George Richardson, aged about 68; an elder.
11th. At High Bank, in Whinell, JOHN ALLISON, aged 70.
... At Montpelier, Bristol, after a long illness, which he bore with Christian patience, JOHN HEATH, aged 57.
14th. At Stockport, in her 72d year, ANN JONES, widow of George Jones, and well known throughout the Society as an esteemed Minister.
23d. At Lancaster, in her 83rd year, ELLEN, widow of the late George Mills, tailor, of that place.
... At George's Terrace, Pentonville, HENRY GARRITT.
27th. At Edinburgh, in his 70th year, WILLIAM GIBB, late shawl manufacturer.

Poetry.

THE SLAVE TRADE.

WE have great pleasure in reprinting the following poem from the April number of the *Anti-Slavery Reporter*. The circumstances under which it was written were these:—In the exhibition at Somerset House, in 1840, was a very beautiful and touching picture by M. Biard, representing the Slave Trade as carried on upon the coast of Africa; from which an engraving of large size has since been executed by Waggstaffe. This picture was selected by a gentleman interested in the cause of humanity, Mr. George Thomas, of Bristol, as a subject for the exercise of poetical genius, who offered for the production of the highest merit a prize of ten pounds. One hundred and twelve pieces were sent in, a large proportion of which possessed considerable merit. Besides the poem to which the prize was awarded, three others were deemed worthy of distinctive approbation, and a copy of the engraving from M. Biard's picture was presented to the respective writers, of whom Mr. Hurnard was one.—*Ed. Essex Standard.*

THE CROWNING CRIME OF CHRISTENDOM.

By JAMES HURNARD.

I SAW in the visions of night
An African village on fire!—
The flames rolled along in their might;
And the shrieks of the victims rose higher and higher,
As of infant, and parent, and grey-headed sire.
The man-stealers sprang on their prey!
And hundreds were slain or subdued:
Some perished from utter dismay,
And others were slain while for mercy they sued;
And the soil they had tilled with their blood was imbrued.
One sight I shall never forget,
Till the sunbeam of life is denied,
And the star of my memory shall set—
A bridegroom, self-slaughtered, encircling his bride,
Who lay murdered, and mangled, and scorched by his side!

The captives in fetters were bound;
Fear ran through their tremulous frames;
And they sobbed as they gazed round and round;
For where-children that day had been playing their games,
There were carcasses, captives, and smouldering flames.

The vision fled slowly away,
And another appeared in its place :—
I looked on a beautiful bay;
And ships in tranquillity slept on its face :
They were slavers!—the pest of the African race.

On the shore was a horrible mart,
Where man was the merchandize sold;
Where the best blood that boils through the heart
Was bartered, as though it were stolid and cold
As the storm-beaten rock, or the slave-dealer's gold !

Sweet babes from their mothers were torn—
Wives were rent from their husbands away—
Fond brothers asunder were borne—
And lovers were parted, and sold far astray,
To clasp hands never more till the great judgment day.

I heard them in anguish complain;
For life without love is but dross !
But they pleaded for mercy in vain;
For the demons, who swore by the creed of the cross,
Turned their faces away with an insolent toss !

I gazed on the hot iron brand,
As it hissed on each ebony skin;
I saw the slaves borne from the land
To a slave-ship, and packed in a large loathsome bin,
Where the stench seemed to quench the dull light that stole in.

The vision fled slowly away,
And another appeared in its place :—
Far around flashed the bright ocean spray;
And a ship sped along in her beauty and grace,
Bounding o'er the wild waves with the swift swallow's pace.

But pestilence, madness, and death,
Raged and raved in her dark crowded hold ;
And the slaves, as they drew their last breath,
Unconfined, unwept, ere their limbs were yet cold,
O'er the tall vessel's side were remorselessly rolled !

Swift, swift o'er the billowy main,
Flew onward that death-stricken bark ;
And following as swift in her train
Swam many a monstrous and ravenous shark,
Gorging freely their fill of the carcasses dark.

As I gazed, the great deep was unsealed !
I looked down on the broad ocean's bed ;
And a valley of bones was revealed,
Which shall yet be an army with banners outspread,
When the last trumpet sounds, which shall waken the dead !

The vision fled slowly away,
And another appeared in its place :—
Before me a fair region lay,
Where mountains rose high, like a huge giant race,
With sweet flowery fields lying calm at their base.

That land was the land of the slave !
The scene of his closing career !
Where the generous, the fond, and the brave,
Toiled on in their manacles, year after year ;
Paid with stripes for their labour—their solace a jeer.

I saw them worn out with their toil,
Urged on by the slave-driver's whip ;
I saw the lash cruelly coil
Round their scar-covered backs, till the warm blood would
drip,
While a groan faintly fell from the eloquent lip !

Enslaved both in body and mind—
The victims of grief and despair—
They seemed to their fortune resigned ;
With no will of their own—for the future no care,
Like the dumb beast of burden whose lot is—to bear !

I beheld a poor African chief,
Whose name was once honoured afar ;
Yet meekly he bore with his grief,
And sang to himself " Callabar ! Callabar !
" Me could die in sweet peace could me see Callabar !"

The vision fled slowly away,
And another appeared in its place :—
I witnessed the great judgment day !
And the branded, down-trodden, enslaved negro race,
With their tyrants and task-masters stood face to face !

Then spake ONE from the cloud which he trod—
" IF MAN HAS NO MERCY ON MAN,
HOW CAN MAN HOPE FOR MERCY FROM GOD ?"
And a cry of despair through the multitude ran,
" THERE IS NO HOPE FOR MEN WHO HAVE TRAFFICKED IN MAN !"
Colchester, 9th Month, 1845.

FAREWELL TO MUSIC.

I HAVE lov'd thee, Oh music ! have tasted thy powers,
And praised thy sweet song, which has robb'd me of hours ;
I have said, Thou could'st lull every feeling of strife,
And have counted thee one of the blessings of life.

I have thought, that thy anthems of holy delight,
Brought the dawning of day, 'mid the shadows of night ;
That the spirit, oppressed with unspeakable grief,
Could at least find one solace, one certain relief.

Ah ! thou lily-white snare ! thou rose-bedeck'd thorn !
Thou betrayest the heart, and then leav'st it forlorn ;
For thou hast not one comfort, one hope to bestow :
From thy high mounting raptures what deep moanings flow.

Then I'll shun thee, and leave thee, and bid thee farewell !
Nor shall reason and conscience henceforward rebel :
Thou shalt rob me, no more, of sweet silence and rest,
For I've proved thee a trap, a seducer, at best.

Yes, thou spirit of darkness, transformed into light !
Thou voluptuous form, clad in raiment of white !
It is thine, when our passions seem conquer'd and fled,
But to rouse up and cherish the evils we dread.

Then, go thou where vice haunts the thoughtless and gay,
Where the midnight of folly bears reason away,
Where the mind draws its sources of pleasure from thence,
And the heart pants alone for the raptures of sense !

But, Oh ! enter not where devotion has trod,
To beguile the poor soul from its duty, its God ;
For the well-springs of life, and the bread of the day
'Tis thine not to give, but to banter away !

No ! the Christian in Spirit, redeemed and set free,
Cannot draw his fresh sources of comfort from thee ;
The religion that triumphs o'er thought, word, and will,
Finds a home in the mind that is serious and still.

Then may each son of folly, each daughter of care,
Hear the whisper that bids them reflect and beware ;
And o'er sin shall seduce them from comfort and rest,
Fly the arrow whose point would envenom their breast.

For while sin, open sin, leads her thousands astray,
Tens of thousands are led by false pleasures away,
Let the Christian in heart then, redeemed and set free,
Never dare to return, Oh ! vain music ! to thee.

ANON.

PLEASANT VOICE.

How sweet the voice that kindly speaks
When we have gone astray,
And in our heedless moments turned
From Virtue's holy way !

There's something in the very tone
Which sinks into the breast,
And makes us long again to be
Still innocent and blest.

That voice I heard when vice had thrown
Her meshes round my feet,
And shame and infamy had joined
My ruin to complete.

I heard—my heart did leap for joy—
How could I but rejoice ?—
Ye who would win to truth and heaven,
Plead with a melting voice.

D. C. COLESWORTHY.

THE BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

No. V.

GLASGOW, 5TH MONTH, 30TH, 1846.

VOL. IV.

TRUTH NEVER CHANGES.

In this age, which appears peculiarly fruitful in new discoveries, the continual changing of things, and the innovations upon society at large, are in danger of arresting the attention of mankind so completely, as to keep it very much aloof from sound Scriptural ground, and of leading many to view the ancient principles of Truth as quaint and common, inducing them almost to think, that in this enlightened age, as we are now prone to consider it, Truth must put on a new garb to suit herself for the times, be less rigid and exclusive, and more conformable to our appetites and pleasures than formerly. But alas! this is, I fear, a fatal mistake to many. It is said that "Truth never changes;" so that, though all men should forsake it, still it will remain the same. The apostle Paul, in his epistle to the Galatians, said, (chap i. 8,) "but though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed." The Rock of our salvation has been immutably fixed; for "other foundation can no man lay than that is laid, which is Jesus Christ;" (1 Cor. iii. 11.) and the terms unalterably and legibly written not on tables of stone, but on the fleshly tables of the heart.

Notwithstanding the vain forms and ceremonies that had been accumulating for ages round the viable church, sadly dimming its brightness, George Fox and his fellow-labourers settled on the ancient apostolic ground; their lives, their mode of worship, and the power and spirit of godliness with which they were imbued, bearing ample evidence that they fed on the same spiritual sustenance that supported the early advocates of Christianity. And from observations on the past, it would appear that there is no other place of safety. When any have departed, either individuals, or portions of society, from the principles held by our ancient Friends, how remarkably, for the most part, have they withered away; and although some of them may have continued to possess a little apparent greenness at first, like a branch recently cut from a tree, yet in consequence of being severed from continual supplies of sap as from the root, they have at length withered away, and come to nothing, as regards their religious character. And doubtless it ever will be the case, that those who depart from the precious principles and testimonies of our early Friends, will sooner or later suffer proportionally a dimness of their spiritual vision; and like salt that has lost its savour, become fit for nothing but to be cast out and trodden under foot of men.

How important then, that we endeavour faithfully to maintain, as a holy standard, reared through much suffering, and committed to us as a sacred trust for its support, the doctrines and practice which so conspicuously marked our worthy predecessors; and not as faithless stewards, in this day of outward ease and prosperity, shamefully neglect so great a trust, and let it gradually fall to the ground. Through suffering it was reared, and through suffering and patient endurance it must be supported. Nothing but the love,

charity, forbearance and firmness, with the other Christian virtues which those principles inculcate, and the precious influence of the lamb-like spirit of our Holy Redeemer, as we dwell from conviction under their plastic regulation, can ever enable us rightly to uphold these immutable principles. They must temper us for receiving and bearing trials and afflictions with fortitude and Christian composure, so that we in our daily walks in life may honour our profession and grace its testimonies. In short, our lives must be conformable to the high and holy precepts of our blessed Saviour, before we can successfully advance his righteous cause—we must endeavour to dwell continually under that glorious canopy of celestial love, that would enable us to return good for evil; forgetting not that the disposition must be maintained that would lead us, if we are smitten on one cheek, to turn the other also—to pray for them that persecute us and despitefully use us, and patiently, yet firmly, to endure opposition and hardness as good soldiers, for the sake of the law and the testimony.—*American Friend.*

THE EPISTLES OF THE LONDON YEARLY MEETING.

The first Epistle sent to the Quarterly and Monthly Meetings, which was signed by many Friends, was in 1675. One in like manner in 1676. The next year, 1677, one is issued dated "Bull and mouth," and signed on behalf of the meeting by Ellis Hookes. The next is in 1681 signed by the same friend and dated Devonshire House. From 1682 to 1688 inclusive, they were signed by Richd. Richardson; 1689 to 1721 inclusive, by Benjn. Bealing. (For ten years, namely 1682 to 1691 inclusive, the YM epistle was accompanied by one from that worthy elder G. Fox, and in 1692 one was sent signed S. C. and G. W. (Qy Stephen Crisp and Geo. Whitehead). After which the clerks were as follows:

1722 Alexander Arscott	1745 John Gurney
23 Thomas Beaven	46 John Fry
24 Joseph Wyeth	47 Henry Bradford
25 A. Arscott	48 Gilbert Thompson
26 John Wilson	49 John Fothergill
27 Thomas Beaven	50 John Gurney
28 A. Arscott	51 John Fry
29 John Wilson	52 Wm. Fowler
30 John Moore	53 Wm. Dilworth
31 Wm. Williamson	54 Jerem. Waring
32 Edmund Gurney	55 John Gurney
33 John Moore	56 John Fry
34 D. Vandewall	57 John Freeth
35 Edmd. Gurney	58 Gilbert Thompson
36 A. Arscott	59 Jeremh. Waring
37 Henry Bradford	60 John Gurney
38 John Wilson	61 Wm. Fry
39 John Hayward	62 Ed. Gulson
40 Edmund Peckover	63 Isaac Wilson
41 Samuel Bownas	64 John Fothergill
42 Joseph Huntley	65 John Gurney
43 John Wilson	66 Wm. Fry
44 Jacob Hagen	67 Thos. Squire

1768 John Hustler	1793 Geo. Braithwaite
69 Jerh. Waring	94 J. G. Bevan
70 Henry Gurney	95 Laurance Candler
71 Wm. Fry	96 Robt. Fowler
72 Joshua Strangman	97 Josh. Gibbins
73 Wm. Dillworth	98 Josh. Brikbeck
74 Jacob Hagen	99 Geo. Stacey
75 Josh. Docwra	1800 Wm. Alexander
76 Thos. Rutter	1 Wm. Rawes Jr.
77 Sampson Lloyd Jr.	2 Josh. Gibbins
78 Isaac Wilson	3 Robt. Barnard
79 John Forthegill	4 John Merryweather
80 Wm. Bleckley	5 Josh. Gurney
81 Robt. Davis	6 Arnes Frank
82 Sampson Lloyd	7 James Baker
83 Wm. Tuke	8 John Wilkinson
84 Richd. Chester	to 14
85 Thos. Brand	15 W. D. Crewdson
86 Richd. Reynolds	to 19
87 Josh. Storrs	20 Josiah Forster
88 Wm. Jephson	to 31
89 John Eliot	32 Samuel Tuke
90 Wm. Grover	to 37
91 P. D. Tuckett	Since '37 Geo. Stacey
92 Thos. Huntley	

JOHN WILBUR'S LETTERS.

LETTER VI.—ON PLAINNESS AND SELF-DENIAL.

(Concluded from page 94.)

MY DEAR FRIEND,—My mind has often been brought into much painful exercise on account of the many departures from the wholesome Christian testimonies of simplicity and plainness: testimonies faithfully upheld by the Society of Friends in its earlier days, and times of its greater purity; leading to humility and meekness, and to the avoiding of pride and high mindedness. There is no difficulty in ascertaining from whence these testimonies were drawn by our early friends, even from Jesus Christ himself, that great example of meekness and self denial; and the source too from whence every wholesome admonition, and good and perfect gift are received; and if through all good conscience we will "observe whatsoever he commandeth us, even to follow him;" and what the apostles preached and observed also, we shall find it needful to make a stand against the insidious pursuits of vanity, and a worldly spirit, and a nurturing of the will of the flesh. The apostle declared that "the grace of God which bringeth salvation," teacheth (also) the "denying of ungodliness and the world's lusts;" and this truth, with the declarations of Christ himself, to wit "if any man will be my disciple let him deny himself and take up his daily cross and follow me," and "take my yoke upon you, and learn of me, for I am meek and lowly in heart;" and that of coming to be a disciple of Christ and wearing his yoke, brings us to the denying of what another apostle calls, "the lust of the flesh, the lust of the eye, and the pride of life;" and it is by this practical self-denial that the followers of Christ are distinguished from other people; it is not what men say, or profess, that makes the true distinctive character; for a man may think much, and believe much, and rely much upon the sufferings of Christ upon the cross; and at the same time be an utter enemy to the cross of Christ, as it regards his own practical endurance of it, a thing indispensable to a disciple of Christ: and it is very evident, that there can be no true follower, without possessing so much of the spirit and power of the cross, as will work in him to the mortifying of the deeds of the body; to the sanctifying of the spirit; and to the subjugation of the will of the flesh.

And a good degree of this experience is undoubtedly witnessed by individuals under different denominations;

but the Society of Friends, from the first, found it needful to adhere to greater purity of manners, than other professors had done, in order to be more perfect followers of his example, as well as of his doctrine of the strait and narrow way which leads to life; believing indeed the verity and truth of his sayings, and that his doctrines of the cross are unequivocal; and finding by practice too, that the bearing of his cross patiently and honestly, did, in very deed, work to the mortifying of the deeds of the flesh; hence as a people we have seen more clearly than others the necessity of "always bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." "For we which live, are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. 2 Cor. c. 4, v. 10 & 11."

Whatever then may be the practices or sayings of others, we feel bound faithfully to adhere to the commands and doctrines of Christ and his apostles as recorded in holy writ, as well as to the word of God's grace in our hearts, to the denying of all desires after the maxims and manners, fashions and customs of this vain world. And as this was a subject not unworthy of the Son of God, and his apostles, in his and their preaching and personal simplicity; none will do well in charging his more scrupulous followers with narrow mindedness, because of their conformity to the doctrine and practice of Christ and his apostles; seeing that every one of his disciples should conscientiously keep his commandments, and follow his example of meekness and humility. Nor let any one be deterred from the practice of a self denying life, because he may sometimes see traditional or hypocritical professors trusting in a form of godliness without the power; for there is not one of the christian virtues, but attempts have been made to counterfeit it: and they also who make such attempts are enemies to the cross of Christ and him crucified; which is the power of God, and wisdom of God, and which also the apostle told one of the churches, he was resolved only to know amongst them.

There was I think more than one reason why the peculiar and primitive testimonies of plainness were given to, and upheld by the Society of Friends; and first, because they are congenial to the very nature of Christianity in its purest form, and agree better with its other testimonies. And secondly, because if conscientiously maintained, they would serve to exhibit this constant acknowledgment to the world, "I am the Lord's!" And thirdly, because it would be an enclosure round about the tender plants of a rising generation; for by observing these peculiarities in language, manners, and appearance, there would not be that inclination to mix familiarly with others; and this has proved to our beloved youth a great preservation from the corruptions and vanities of the world. In this point of view, the benefit to our society has been incalculable; for though it is not these peculiarities of plainness that cause us to be fruitful, yet by them as an enclosure, the fruit may be kept from being devoured. It is the good soil of the garden, well cultivated, that bringeth forth the fruit, but it is the fenced wall of God's providence round about, that keepeth it from being devoured by the creatures without.

And so far is this testimony from being a burthen or a hardship, it is through the gift of him who helpeth, a choice blessing from his hand, and a blessing too, which if we as a people should begin to despise and lightly esteem, God will in his displeasure perhaps remove from us. Yea, and if the vine which he has planted, when he looked for grapes, should be found bringing forth only wild grapes, he will certainly remove this safe enclosure, and suffer the wild beast to

tread it down; and he will also command the clouds that they should rain no rain upon it.

And as a small leak, if suffered to continue, will sink a ship, however good and richly laden, and as a small breach in the enclosure of the vineyard, however fruitful, will let in the devourer; so I believe if this testimony, (however small any may deem it,) should be abandoned; it would greatly endanger our safety. Yea, and if the boundaries of demarcation between this people and others, as exhibited in our peculiar testimonies, were removed, or suffered to go down through the fear of controversy or of singularity; then should we be prepared to go back, and mingle again with others, and that definite and honourable characteristic by which we have been known and distinguished from all others, would be seen and known no more. Hence I consider it highly important to be ourselves faithful, and to train up, and instruct our families in these christian testimonies, and other doctrines of Christ, by a constant exhibition of this good and comely order and example, as well as by clear, plain argument, and open and full declaration of the hope within us.

And if the true ground of the gospel of our Lord and Saviour in its primitive purity, as seen by us, cannot be supported *without* controversy, then let it be done in the meekness and wisdom of Jesus by controversy; for the cause of the blessed truth is worthy both of controversy, and of a warfare too, under the banners of the Prince of Peace. And to strengthen the minds of any, who might be wavering, we may well refer them to the steady and unabating exercises and advice of the Yearly Meeting in London, for upwards of one hundred and fifty years past; a body which has extended its concern and care over the whole society, for its preservation in the meekness, simplicity, and purity of the gospel, and which, in point of religious knowledge, christian authority, and weight of character, has never been exceeded in the christian world, since its establishment. And now my dear friend, in the conclusion of these letters, I may well say, that they have been written in the feeling of that love which knoweth no bounds; and which hath for its object the true happiness and salvation of all; desiring that as I have written them in simplicity and tenderness of spirit, that thou wouldst permit them to receive a portion of thy consideration.

I feel a fervent solicitude that all may stand fast in the Lord, and hold the profession of their faith without wavering, cleaving to the blessed truth, and submitting to its humbling power; and thankfully receiving every provision of God's providence, which is dispensed to us in common with others, and holding fast too, those which have been in a more peculiar manner mercifully committed to us: as the testimonies and statutes of the Lord were to a people formerly. Then might we not all well say, "*Woe is me, that I sojourn in Mesek, that I dwell in the tents of Kedar,*" even in the land of Midian, for the crown of his pride must be reduced in Jacob; yea, and it must be brought down in Israel; and again, though Esau be thy brother, and the Lord hath planted him upon his high mountain, and given him a place in the earth, yet Israel must not dwell with him, nor abide there, for he must dwell alone. And behold Moab also, his kinsman, for neither shall he join himself unto Moab, however multiplied his burnt-offerings, and exalted his sacrifices upon his high places; for Israel must abide in his tent, yea, even in his lowly tabernacle a little longer, until the indignation be overpast; for the Lord is his tent and his tabernacle, and it was he that first led him forth and allotted to him his possessions in the vallies; and as the trees of lign aloes hath he planted him in his garden enclosed, and made him fruitful as by the

river side; and if he will be content to dwell in the land where the Lord his God has planted him, and keep his statutes; then the Lord will bless him still, in the midst of the nations, and he will cause that no enchantment nor divination shall prevail against him, and so shall he abide as a tabernacle that shall not be taken down. And though many may forsake him and despise him, because he is small, and his dwelling is in a low place, and because the glory of this world shineth not upon the ark of his testimonies, yet let him not be dismayed, the Lord is his light and God his glory; and he will encamp round about him: and his righteousness shall "go forth as brightness" and his "salvation as a lamp that burneth!"

STOKE POGES, BUCKS.

FOR THE BRITISH FRIEND.

THIS is a large scattered village, 20 miles from London. The manor house was converted into a castle by Lord Molineux with leave of Edward III. From him it descended to the Lords Hungerford, and from them to the Hastings, Earls of Huntingdon: afterwards it became the residence of the Lord Chancellor Hatton. Sir Edward Coke having married the heiress of the Huntingdon family, became possessed of the estate; and here in 1601 he was honoured with a visit from Queen Elizabeth, whom he entertained in a very sumptuous style, and also presented her with jewels to the value of £1000.

After Sir Edward's death it became the seat of Viscountess Cobham, at whose decease it was purchased by William Penn, and now belongs to his grandson, John Penn. At Stoke Park, not far from Stoke Poges, is the magnificent seat of the said John Penn.

Among the paintings which decorate this mansion, is a half-length portrait of William Penn, taken when at the age of 22; he is represented in armour. Here is also a marble temple, called the temple of English Worthies, amongst whom is a statue of William Penn.

J. P.

BRITISH AND FOREIGN SCHOOL SOCIETY.

FOR THE BRITISH FRIEND.

THE 41st anniversary of this excellent institution was held on the 11th of 5th Month at Exeter Hall: Lord John Russell occupied the chair.

By the report it appears that since the last meeting, 1260 young persons of both sexes had been received into the Training Schools for Masters and Mistresses; while the total number of children admitted into this Institution since its opening is 45,889.

The reports from the Schools in connection with this Society were upon the whole, satisfactory; and one instance was mentioned of 65 young men who had joined together and subscribed £8 to the school in which they had been educated, as a mark of regard to their old teachers. The funds of the institution appear to be flourishing, and they encourage the view of a greater extent of usefulness. The treasurer, Samuel Gurney, reported a balance in hand of £756 16s. 6d. Our late friend William Allen, held this office from the commencement until his decease, and for many years during his treasurership his accounts were largely overdrawn. I remember at one of these anniversaries, William Allen, who had then held the office of treasurer for several years, desired to resign his appointment; at this time there happened to be the unusual circumstance of a small balance in the treasurer's hands. It was remarked by one of the speakers, that for the many years which the treasurer held the office, his account had been overdrawn; but he never complained of the onerous duties of his office until now, when he had a balance in hand; the meeting

could not consent to part with so disinterested an officer, and his name was therefore continued as treasurer.

At the present meeting, there were several excellent speeches made by persons of different religious persuasions: the one amongst others from the Bishop of Norwich, was characteristic of great Christian liberality of sentiment. In the conclusion of his speech, after advocating the practice of beginning and concluding their meetings with prayer, he admitted there were doubts on the minds of many on that point, and he concluded his excellent address with these remarkable words—remarkable as coming from a dignitary of the Established Church:—"But it may be said, that the prayer of the heart is sufficient, without the oral prayer; and no doubt, in this auspicious day, for the great cause of education, many and many a prayer, and many an aspiration has been breathed to God in silence, that he would bless, protect, and encourage our system. I will be satisfied if you will offer silent prayer—let me only have the acknowledgement and the certainty, that all around me are imbued with the spirit of prayer, before they commence the business. If we cannot agree otherwise, for a few minutes before we commence our operations, let every one maintain sacred and hallowed silence, and let him breathe a prayer to God in secret; if he is unwilling or not desirous, that the words of his heart should escape from his lips."

JOHN GRIFFITH ON LOVE AND UNITY.

I HAVE further to remark, that I have observed a prevailing disposition in some of considerable eminence in the Society, and in a great many others, to cry up for peace and charity, and the maintenance of unity, and not to press anything very closely, lest the peace of the Society should thereby be endangered. What makes me take notice of this, is, that I have seen a great snare in it; wrong things being suffered to remain and prevail under it, and the fire of primitive zeal against undue liberty, much quenched. We have no such examples in the prophets, or in Christ and his apostles, of indulgence and winking at wrong things, and false ease.

They, in their concern to testify against such things, had no fear of breaking unity, nor of disturbing the peace and quiet of any people, let their rank or station be what it may. Had this noble spirit of ancient zeal been more generally exercised in plain dealing and speaking the truth one to another, the mournful declension justly complained of amongst us as a people would not so generally prevail.

Correspondence.

PHILADELPHIA ANTI-SLAVERY BAZAAR.

To the Editors of the BRITISH FRIEND.

DEAR FRIENDS,—I am requested by my friend, John G. Whittier, to state that he does not wish it to be inferred from the extract of his letter touching the Anti-Slavery Bazaar at Philadelphia, which I took the liberty to forward to "*The British Friend*," that the Bazaar in question is to be under the supervision and care of the members of our Society. The most active promoters of it, are members of other religious denominations. John G. Whittier mentioned the names of certain individuals, whom I had the pleasure of meeting when in the United States, as favourable to the object; not, however, intending to convey the idea, that they were its most active and prominent supporters.

In a matter of this kind, all classes of professing Christians can unite, so far, at least, as to countenance an orderly and well conducted sale of goods, for the benefit of the Anti-Slavery cause. I hope to learn

further particulars from Philadelphia, in time for the next number of "*The British Friend*," and to give a list of parties who will take charge of any thing that may be contributed.—Very respectfully,

Birmingham, 5th Month, 20th, 1846. JOSEPH BROWN.

MUSIC.

To the Editors of THE BRITISH FRIEND.

DEAR FRIENDS,—The satisfaction I have derived from the perusal of your periodical, has, I confess, been somewhat interrupted, by noticing in your two last Nos. the advertisement of a Tract, entitled, "*Music Defended*;" together with some "opinions of the press thereon."

Now, whilst it may be contended, that the bare insertion of the advertisement does not necessarily implicate the Editors in the sentiments contained in the tract, but that as Publishers you are bound to act with impartiality, yet however true this may be, in a general way, in the present instance, I think the maxim will not hold good, but may be construed, an indirect recommendation; because, in a publication like "*The British Friend*," professedly devoted to a special object, viz. the interests of our Society, as announced on its title page, coupled with so appropriate a Motto, selected from the records of truth, there appears in my view, but one safe and consistent course for the advocates of so sacred a cause to pursue, viz.: to lift up the axe against the corruptions that abound in the world, and not to spare root or branch; having no fellowship with the unfruitful works of darkness, but rather reproving them, not fearing to be singular for the sake of Him, who said—"Marvel not, if the world hate you," &c.

How awfully does this insidious snare of the Prince of the Power of the Air (the love of Music) prevail! and in nothing is it more to be dreaded than in connexion with religious performances; and so general is it now become on solemn, as well as on festive occasions, as to resemble the Great Ethiopian Goddesses, whose votaries will be ready to join in loud acclamation in honour of their Idol, whenever her false glory is assailed, or her delusive magnificence exposed: but the weapons of truth remain invincible, when wielded under the influence of that wisdom which is from above, even to the pulling down of the strong holds of error, casting down imaginations, and every high thing that exalteth itself above the knowledge of the truth as it is in Jesus.

Trusting that these few hints, offered in much good will and esteem, will meet a kind and candid reception.—I remain, yours, sincerely,

S. R.

5th Month, 24th, 1846.

THE YEARLY MEETINGS.

PHILADELPHIA YEARLY MEETING convened at the Mulberry Street Meeting House, on Second day, the 20th of 4th Month, 1846.

The names of the Representatives from the respective Quarterly Meetings were read, with the minutes of appointment. Certificates and Minutes for the following Friends were read, viz. Wm. Forster, Josiah Forster, John Allen and George Stacey from Great Britain; Silas Downing and Hannah Batty from New York; M. Anna Thornburg and — Pennington, from Indiana Yearly Meeting; and David White from North Carolina.

After the reading of the above, the Clerk stated that a division had taken place in New England Yearly Meeting; and that it remained for this meeting to decide what course should be pursued in relation to the reception of the Epistles purporting to come from that meeting. He acknowledged the subject to be a painful one, and calculated to awaken our feelings;—believed it very important that the subject should be

properly disposed of, and proposed that neither Epistle coming from the bodies purporting to be the Yearly Meeting of New England should be read, but that the subject should be referred to the Meeting for Sufferings, to report next year. He thought that no advantage would arise from a discussion; gave his views as an individual only, and left it to the meeting.

After a very full expression of sentiment—one party, with which one member of the Indiana Deputation sided, contending that the established order should not be departed from, and that the Epistle from the larger body should therefore be accepted—while the other party argued, that the proposition of the Clerk was calculated to bring about harmony;—that nothing would be lost, but much gained by delay—Friends being reminded that during the Hicksite difficulties, an Epistle from Baltimore, signed by the regular Clerk, was thrown aside—the proposition of the Clerk to refer the investigation as to which of the bodies,—the larger or the smaller—should be acknowledged, was ultimately minuted as the sense of the meeting. Sundry Ministering Friends from New England were present, whose certificates were not read.

Second-day Afternoon.—The names of Wm. Evans and Saml. Hilles were reported as clerk and assistant-clerk.

Epistles from New York, Ohio, Indiana, N. Carolina, Great Britain and Ireland, were read and a committee appointed to prepare replies thereto.

The proceedings of the Meeting to-day were characterized by much forbearance, without confusion, and were generally free from any quickness of expression, personal retort or any conduct that could not be considered correct and dignified.

Third-day Morning, 10 o'clock.—Before the reading of the opening minute, a member of the English deputation said, he thought he felt a renewed extension of Divine Love;—that the Lord was still mindful of us;—and hoped that we would be preserved from every thing that would tend to scatter; and desired that we might be built up a city compact together, upon the everlasting foundation, "the rock of ages."

Answers to the Queries were read. The first regarding the attendance of meetings showed neglect, on the part of some, of this important duty; and added that private labour had been extended.

S***** G***** said, that the attendance of our mid-week meetings was the touchstone of our love to God. Another queried, Can we wonder that our mid-week meetings are neglected, when we remember that one, high in esteem with some here, has declared that social worship cannot be so fully performed on others, as on the First day of the week?

Second Query.—General answer—Love and unity are generally maintained; but the true gospel unity, such as attends a faithful maintenance of our doctrines more to be desired. One of the English deputation said, he had never heard of such neglect of meetings and want of love in meetings at home—wished us to bear with him;—that perhaps we attached a different meaning to "love and unity" from what he did;—that in his mind, love was separated from unity. Said that, he had never heard of so general a departure from that which is the badge of discipleship: wished us to consider how much was comprehended in the words "love and unity," and desired us to examine ourselves, &c.—said that many through unwatchfulness, he feared, were unmindful of themselves, and looking to the circumstances of their neighbours. To this it was replied that there is a very superficial kind of "love," that is nothing more than good neighbourhood. Do we love one another as becomes the followers of Christ, or is it a mere outside fellowship which may pass, though very superficial? True love is

founded on gospel obedience and unity with the doctrine of Christ, and all other is superficial. "Ye are my disciples, if ye have love one for another." As there was one Lord, one true Faith, one Saving Baptism, so those who were baptised into this oneness could see eye to eye, and would be bowed together, into a unity which the professors, without this baptism, knew nothing of.

Third Query.—(Pernicious books.) A few remarks were made upon the duty of parents, &c. &c.

Fourth Query.—Use of Spirituous liquors. "It was stated that when the Yearly Meeting turned its attention to this subject some years since, that one Quarterly Meeting reported more cases than all now exhibit." Forty-eight still continue to use the pernicious article.

A member of the English deputation spoke at great length;—giving a sketch of the early progress of Christianity, tracing its history through the darkness of the Apostacy down to the origin of our religious society; and concluded by reminding us that we were called by an high and holy calling to come out of the world and be not conformed to this world:—said he could feel according to his capacity, sympathy with those who were striving to enter in at the strait gate:—that if they continued faithful they would come to know a blessed peace and joy. He thought it might encourage and instruct some to revert to the days of their youth,—to look back to the morning of their days, and call to mind the tender dealings of the Lord to some who were as brands plucked from the burning;—to remember how often they had been delivered, and had found access to the Throne of Grace—how God had appeared for their comfort, when human help was afar off; and especially how he had worked in them for their deliverance. He said it was a blessing to be able to know the voice of the Shepherd, from the many voices, that are in the world, or heard around.

A Friend said, that he believed it to be our duty to object to the use of slave produce, and that we ought to consider how far we are aiding this traffic:—that while we maintain the laws of the land, we should take care that we do not transgress the laws of God.

Third-day Afternoon, 4 o'clock.—The reading of answers to the Queries concluded.

(Extract from the Minute read after the conclusion of the reading of answers.)—That many for want of abiding in the Faith have pierced themselves through with many sorrows,—that many judging and deciding for themselves, have made shipwreck of faith and a good conscience, &c., and desired the young might distinguish the voice of the stranger, &c.

An Epistle from the Meeting for Sufferings in London was read; also one from our Meeting for Sufferings to that of London. The latter advised to hold on to the profession of our faith without wavering,—desired that we might feel that we were nothing, but Christ all,—and that the Blessed Truth might be more and more exalted. Expressed much sympathy for those on the Continent who were endeavouring to walk consistent with our profession surrounded with difficulties, and hoped Friends in England would extend a brotherly care and encouragement towards them. Stated that the attention of the public is more turned to the subject of Slavery, though no opportunity presented, for going before our rulers, on this account:—that we are much encouraged by the improved condition of our Indians; and expressed a belief that Friends had been a benefit to them. This Epistle moreover stated,—that a deep concern had rested upon the minds of Friends, on account of the publication by Friends, of books, containing doctrines not in accordance with our approved and original principles; which books were not disapproved of by those among whom issued:

that such were produced by Friends in high station, expressed a fear that the Society was in danger of being charged with having changed its Doctrines, and that much uneasiness was caused thereby:—that it had produced a dividing spirit in the Society, and that fear was entertained lest those professing sentimentsaverse to the original doctrines should supplant ourth. Asserted that this change arose from a desire to assimilate to the world,—and that those who had their spiritual eyes anointed can see the difference:—at this difference of views must divide until this un-
 soundness is testified against; and that no peace could ours by closing our eyes to the danger. Exhorted to stand up for the *Ancient Testimonies*, &c. &c. Mark them that cause divisions and offences contrary to the doctrine which ye have learned, and avoid em." That if we were baptized together, no discrepancies would appear, no difference in expression, no faulting:—that we were not gathered as sheep without a Shepherd, leaving every one to run his own way;—that some there were who must watch for the souls of their brethren as they that must give an account; that some cannot hold their peace; that we were gathered into unity of belief, by the force of truth on our own hearts: that if any one taught another doctrine, the Church has power to declare such doctrine to be unsound, and to testify that she will hold no more spiritual fellowship with him. If any one will not maintain the principles of the Society, more honourable course would be to leave it; that no one is bound to join in membership therewith, and no obligation rests upon such to remain members of the same. This subject has already created much sorrow in the minds of Friends; and we believe that had faithfulness been early maintained, less difficulty would have resulted. The fact cannot be denied, that a difference of sentiment exists:—that no unity can exist unless a similarity of Faith is found amongst us; that it has become our duty to ~~examine how far we~~ we are supporting these doctrines, &c. &c. "Let the Church labour with the authors of these doctrines to bring them into the unity of the Body." "We desire that this communication may be received in the love which prompted it;—that you may be enabled, as you say, "to clear away the rubbish" &c., and concluded "May the God of Grace, strengthen, stablish, settle us."

The contents of this Epistle were very generally approved; and it was suggested that the Committee on Epistles should prepare a similar address to the other Yearly Meetings.

Fourth-day the 22nd.—A report of the Committee having charge of the West Town Boarding School was read, to the satisfaction of the Meeting. The report of the Committee on Education was read; and the desire expressed that Friends might keep alive to the importance of the right education of their children, and the preservation of their principles and morals uncontaminated.

Accounts from the Quarterly Meetings, reporting the number that still make use of spirituous liquors as a drink were received.

Fifth-day the 23rd.—*Afternoon.*—The report of the Committee appointed for the Civilization of the Indian natives was read; and was interesting and satisfactory to the meeting. The Committee was desired to continue its labours in the promotion of the welfare of this much injured people.

Sixth-day 24th.—Essays of Epistles addressed to all the Yearly Meetings, *except New-England*, were read. The following summary therefrom will serve to show the feeling of the meeting, upon the difficulties that are agitating us at this time:—To the Y. M. of North Carolina.—Desired that we may be enabled to

resist the stratagems of the adversary, and abide the day of sifting. That "the name of the Lord is a strong tower; the righteous runneth into it and is safe." Deplored the lukewarmness of spirit that was causing neglect of meetings, &c.

To the next Y. M. of Friends to be held in Dublin.—It is cause of rejoicing to find those in other parts pointing out the defects in this time of stripping;—that there was one bond of unity:—that by submitting to the "one baptism," our hearts would be cleansed, and we prepared to become living members; and that all the branches of the true vine speak the same language, no rents or divisions existing among them. That as with God "there is no variableness or shadow of turning," so the doctrines made known to our early Friends are ~~invariable~~; that if any from unwillingness to walk under the restraints of the cross, attempt to change our doctrines and promulgate unsound sentiments, which are not testified against, our harmony is in danger of being broken; and that to this the present disunity is to be attributed. Desired that they might be found contending for the Faith, putting away all unsoundness of doctrine and practice. That while we dwell in our ceiled houses, we should not shut our eyes to the transformations of the spirit of the world:—that the accumulation of wealth and the gratification of the desires which it had fostered have tended to puff up and weaken our faith, &c., and believed that the living in Israel, would still experience the protecting wing of Ancient Goodness.

To Ohio.—Reminded Friends, that those that were brought into the true faith were made willing to suffer; exhorted to cultivate humility of spirit and maintain the doctrines for which our early Friends suffered, and which were still dear at the present day: concluding with the expression that those who are obedient do not follow "cunningly devised fables," and commending to Him who is able to build up and give an inheritance among them that are sanctified.

To New York.—That if a worldly spirit prevailed, all our profession to the truth will avail nought. Desired that in this day of perplexity and treading down, the true hearted may be enabled to hold on their way; and asserted that while we remained members, we are bound to believe the doctrines of Friends, and maintain them, against a gainsaying world. That we are much concerned by the introduction of works, written by members, containing sentiments at variance with Early Friends:—that we contend for the "good old way," and desire that you, our brethren, may be found contending for the faith.

To Baltimore.—That we had convened under feelings of weakness and mourning.—That the Lord had covered the daughter of Zion with a cloud in anger: that we believed he had preserved in various Yearly Meetings, a seed to serve him:—that a living church must be composed of a living people, and that this would result from individual faithfulness.—Encouraged the living among them, and desired them to be not dismayed, at the degeneracy, which is prevalent. That deep exercise existed on account of the rending and dividing spirit, which we were assured, they would agree with us, in believing, was not the work of the Lord's Spirit, because no controversy can exist between the true members of the Church of Christ. Wished they would learn the true cause of this disunity, which we were persuaded lies in an unwillingness to submit to the cross, whereby a door was opened to many innovations in doctrine and practice.

To Indiana.—"In relation to the difficulties in New England, we will state that two Epistles purporting to be from New England Y. M., were received and referred to the consideration of the meeting next year."

To London.—"In attending to the state of Society

we were deeply affected by the deficiencies as made known by the answers to the Queries:—that it is only as individuals are walking uprightly and holding fast to our ancient faith, that the society can shine forth in its original brightness. Desired that we may retain our doctrines unimpaired, and let them not fall to the ground. Deeply sympathised with the burden bearers among them; and desired that they might be preserved on that ground, which cannot be moved: and stated that our sentiments had been so fully expressed in the Epistle to the Meeting for Sufferings, that it was unnecessary to enlarge at this time, &c.

A minute was made approving of the Epistles. The attention of Friends was next called to the consideration of the question, whether they did not weaken their hands by continuing to use the produce of slave-labour: but no discussion invited. A few observations followed, from a friend in the Ministry, to the effect, that though our trials have been many, he had renewedly believed that the Lord was yet good and kind to Israel; and that if we were favoured to dwell in our tents, and God is our tent, He would be as He had always been, a safe hiding place, for the righteous, in every age of the world. He said he could look back to his early acquaintance with the Society, and that he early believed in our doctrines, faith, and discipline, with all his heart, and that he never found any thing to draw him from those precious doctrines. He believed that as the Society kept close to these ancient doctrines, it would be preserved under the hollow of the hand of Israel's Shepherd—that we must keep under the holy anointing power of Truth—that we cannot retain our standing but by keeping close to the leading of grace. Said his concern and exercise seemed near to a close, but that his love was as warm, for the church. "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory," &c. &c. Isaiah lxi. 1—5. Concluding his communication with the language, "I will set watchmen upon thy walls which shall never hold their peace until Zion become a praise in the earth."

The concluding minute was then read. "Having been enabled, through the mercy and goodness of the adorable Head of the Church, to conduct the proceedings of the Meeting with a good degree of harmony and brotherly condescension, and with a desire to honour Him in the support of His blessed cause, fervently craving that all of us may be engaged daily to draw near unto the Lord, that we may be preserved in the life and power of Truth, and become more and more united to one another, in the love and fellowship of the gospel,—thankful for the favour conferred upon us, the Meeting concluded; to meet at the usual time next year, if consistent with the Divine will."

DUBLIN YEARLY MEETING, though numerously attended, was considered not so large this year as last. This year there were no Friends in the ministry from America; and a pretty full and accurate list of ministering, and other Friends from England, having been given in the last No. of *The British Friend*, there is no occasion to repeat their names here.

Second-day, 4th Month, 27th.—The Meetings for business commenced this morning, and in the course of two sittings, the queries were read and answered. The only query which elicited any special remark was the 6th, the answer to which, from one Quarterly Meeting, reported several cases in one Monthly Meeting of some young men having joined the secret society of Free Masons. It appeared in reply to the inquiries,

that those who had been initiated as Free Masons had not violated the testimony of Friends against taking an oath: nevertheless, much concern was expressed by many Friends that any of our members should so far depart from the spirit of our principles as to join in secret associations. One Friend remarked that the inducements were probably of a convivial nature, and thence took occasion to warn Friends of the danger of those habits of using strong drink, which still too generally prevail amongst us.

On the subject of Free Masonry, a short minute was introduced at a subsequent sitting, to the effect that such associations are to be condemned and avoided as inconsistent with our profession.

On Second-day evening the annual meeting of Brookfield School was held, and was both encouraging and deeply interesting. Samuel Tuke, of York, gave a very full report of a visit he had lately paid to the establishment, and his account was nearly one unmingled eulogy, fully justified by the facts he detailed. A great portion of the success which has attended this institution is attributed to the judicious selection of superintendents, and to the active zeal of an intelligent Friend in the neighbourhood, who devotes much attention to the promotion of its prosperity.

On Third-day morning the state of Society, as deduced from the answers to the queries, was taken into consideration; and the result was the appointment of a committee to which the subject was referred, with a view to their bringing in a draft of such advices as might appear called for by the occasion. On the last day of the Yearly Meeting, this committee brought in an Epistle to Friends in Ireland, which (with some very slight alterations) was approved, and ordered to be printed and circulated among the families of Friends.

The evening was occupied by the reading of the Epistles from London and from America, addressed to this Yearly Meeting during the past year. Amongst the latter was one which was not read, and which excited more than ordinary attention. It was submitted to the inspection of three Friends, who reported that it had emanated from a number of persons calling themselves the "New England Yearly Meeting of Friends," who had lately seceded from the body, and formed themselves into a Yearly Meeting, and that it would be contrary to the good order established amongst us to receive their Epistle. The meeting accepted this report, and directed that the Epistle should be respectfully returned, with a copy of the minute stating the reason of its rejection. One Friend, in good standing, expressed great sympathy with the Seceders in their peculiar position. This sympathy seemed to arise from his union with the views they hold, as being in his opinion the genuine principles of the Society of Friends.

During a subsequent sitting, a Friend stated that the position of the Yearly Meeting of Anti-slavery Friends in Indiana, and of the last New England Secession, with whom we refuse to hold epistolary intercourse, is precisely the same as that of the Yearly Meetings of orthodox Friends of New York and Baltimore. Both of these Yearly Meetings are composed of small minorities, who seceded from the larger bodies, on the ground that they could no longer enjoy Christian union and fellowship with the majority. This occurred at the time of what is called the Hicksite controversy, twenty years ago. At that time the Yearly Meetings of London and Dublin warmly sided with the minorities in New York and Baltimore, and the irregularity of their secession proved no bar to their being immediately acknowledged as Yearly Meetings duly organized.

A similar epistle was addressed to the Women's Meeting; but as it would have been inconvenient if they had accepted it, it was considered best to inform

them of the course taken with respect to the epistle addressed to the Men's Meeting, and their epistle was not forwarded to its destination.

The tenor of the epistles from America was much the same as in former years. That from Philadelphia referred to the Indian schools supported by Friends, but contained no reference to the giant sin of the United States—the institution of Slavery.

The New England epistle speaks of times of trial and affliction; deplores the deficiencies that prevail, and the dissensions that exist in our borders; declares that these are perilous times—times of deep humiliation—and calls all Israel to their tents. In a postscript the "painful intelligence" is communicated, that a number of persons "disaffected towards Friends in one Quarterly Meeting, joined by a few from other Quarterly Meetings, have seceded from the body and formed themselves into a society, under the name of this Yearly Meeting." There is no reference in this epistle to the subject of Slavery, or to the aborigines. Their hearts seem absorbed in doctrinal differences.

The Indiana epistle contains many particulars of the report from their Committee on Indian concerns. They have a school of 36 Indian children, whose literary and moral improvement is satisfactory, and who attend a meeting for worship, in which their deportment is encouraging. The Indiana Friends also state in a postscript that the company and labour of the Friends now there on a mission from the Yearly Meeting of London, is entirely satisfactory; and they hope that their labours among the Separatists (that is, the Anti-slavery Friends,) may be blessed by their restoration to the bosom of the Society.

The epistle from Baltimore Yearly Meeting refers to the "interesting subject of Slavery," and to the labours of the Virginian Half-year's Meeting in reference thereto—the nature of their labours is not stated. Accompanying the epistle is a full and interesting report of the efforts of the Yearly Meeting, in conjunction with those of Ohio and Indiana, for the promotion of Indian civilization.

The epistle from Ohio Yearly Meeting also gives a satisfactory report from their Committee on Indian affairs. It states that the case of the oppressed African race has their sympathy and consideration, and that the public mind in their State is better disposed towards them than heretofore.

The epistle from North Carolina renews its expression of sympathy for the sufferings of the African race, but had not found the way open to do any thing of late for their removal.

After reading these Epistles, a large committee was appointed to take them into consideration, and reply to them if it should seem advisable to do so.

The mornings of Fourth and Sixth-days, during the Yearly Meeting, were devoted as usual to meetings for worship.

On Fourth-day evening, sundry documents communicated by the London Meeting for Sufferings to the Dublin Yearly Meeting Committee, were read. Amongst them a memorial by that meeting to Lord Aberdeen and Sir Robert Peel, on the prospect of a war with America. The principles of Friends on the subject of war were set forth with simplicity and earnestness, and an appeal was made against the evils and horrors of war. It was stated that the deputation were courteously received, and that an impression was left upon their minds that Ministers were sincerely desirous to prevent an appeal to arms.

A memorial was then read from the Meeting for Sufferings to the Norwegian Storthing, on behalf of those professing with Friends at Stavanger in Norway; and it was satisfactory to learn that their representations had the effect of considerably alleviating the

disadvantages under which our fellow-professors in that country laboured on account of faithfulness to their religious testimonies.

The address prepared at the last Yearly Meeting of London, and committed to the hands of the deputation to the Anti-slavery Friends of Indiana was then read.

On Fifth-day the sittings were short, to allow time to the Committee on Epistles. Testimonies respecting Elizabeth Fry, William Backhouse, and Captain Moyer, were read, and some routine business was gone through. In the evening Men and Women Friends met in joint committee, and the Reports were read of the Provincial Schools of Leinster and Ulster.

On Sixth-day evening, the subject of Friends being engaged in the sale of ardent spirits (not intoxicating liquors generally), was introduced. This led to a somewhat animated expression of opinion on the necessity of Friends going to the root of the matter, and refusing to use whatever they thought it wrong for Friends to sell. Although the meeting did not adopt this principle, it was evident that the use of strong drinks is gradually becoming less respectable amongst Friends, and that the opinion of a large and increasing number of weighty Friends is against the use of all alcoholic drinks.

The sitting on Seventh-day morning was chiefly occupied in reading the minutes of last year. This occasion was rendered deeply interesting by a short and pathetic farewell address from our friend Peter Bedford. He spoke with great feeling of some weighty remarks made by that worthy elder, William Grover, about 50 years since, which made the tears roll down "these unfurrowed cheeks." These remarks were listened to with deep interest and attention, and it is possible that in another half century many who heard him will remember the words he uttered when their own cheeks were "unfurrowed."

The subject of the dangers and temptations to which commercial travellers are exposed, was introduced during this sitting, and continued our with much feeling and earnestness.

On Seventh-day evening, answers to all the American Epistles which had been read in meeting, except to that from New England, were brought in.

The epistle from the Yearly Meeting to Friends in Ireland, already alluded to, was read and approved. The representatives to the Yearly Meeting of London were appointed, and after the penning and reading of the select parting minute, the meeting broke up for the present year.

THE YEARLY MEETING OF MINISTERS AND ELDERS began on Second-day, the 18th of 5th Month, at 11 o'clock forenoon, instead of 10, as formerly. The Clerks were the same as for last few years, namely, SAMUEL TUCK, clerk; GEORGE STACEY and J. J. GURNEY, assistants.

After a brief period of silent solemnity, two female Friends were successively engaged in supplication; after which, the business of the Meeting proceeded, by reading over the names of the representatives from the several Quarterly Meetings; who were all present with the exception of a few detained by indisposition, or other unavoidable causes. The answers to the Queries were all gone through with, at this first sitting; there being no observations made during the reading, and but little after the conclusion. The members composing this body appeared, with very little exception, to be preserved in love, and in unity one with another; and in one case where an exception existed, the representative gave a satisfactory statement, to the effect, that the state of the case in question was so far improved, that were the Answers now drawn up, they would come clear. The Answer to the 4th Query.

from the General Meeting for Scotland, contained an exception in regard to "harmonious labour" for the advancement and spreading of the Truth; and on the Representative being called upon for some explanation, it appeared that the Answer had been so expressed, in consequence of one member of that Meeting having adopted a mode of spreading the Truth, in which others did not harmonise; but that there was no want of love. A Friend observed, that the case was one that he thought called for the sympathy of the Meeting, it being matter of concern, that there should be a want of harmony in so small a body. It was suggested, that it might be well for the Meeting to appoint a few Friends, to confer on the subject of this exception, with the Representative from Scotland, in the hope that such a measure might tend to restore harmony. Another inclined to the opinion, that this would not be a desirable course, and was out of the ordinary mode of proceeding with the Meeting's business. The Representative from Scotland observed, that it was possible to magnify this case, and make more of it than was really called for. He might mention, that something had been done by one or more members of the meeting referred to, in the way of advice, and he hoped that ere long, harmony might again prevail. The suggester of a conference expressing himself satisfied with this explanation, the matter was allowed to drop.

Before the minute of adjournment was read, a Friend observed, that he thought it cause of thankfulness, that our dear brethren who had been engaged in an important mission in a distant land, during which they had encountered perils both by sea and land, were now returned to us in safety and in health; and he thought we might commemorate the goodness and mercy of the Great Head of the Church herein.—Adjourned soon after 1 o'clock, till 5.

The Evening Sitting was almost wholly occupied with the religious concerns of BENJAMIN SHAMMUS, to visit Friends and others in America. The certificates of concurrence from his Monthly and Quarterly Meetings having been read, and the subject having obtained the deliberate and weighty consideration of the Meeting, our friend was, after the expression of much unity and sympathy with him, in his arduous engagement, liberated to the work to which it was believed he was called of the Lord.

Near the close of the Meeting, a Friend observed, that the words, "Sound in Doctrine," as inserted in the Certificate that had been given to Benjamin Seeborn, by his Monthly Meeting, were rather undesirable in such a document; and he thought, (if his reasoning was understood,) that in the Certificate to be prepared by the committee of that Yearly Meeting, that such words should be omitted; for surely we had among us no Ministers who were not sound in doctrine. This observation elicited no remark. And the Meeting adjourned to 10 next morning.

Third-day morning, 5th Month, 18th.—MARIA FOX, of Falmouth, laid before the Meeting her concern to visit those professing with Friends in the South of France; EDWIN O. TREVELLIS and JOHN BUDGE, to visit those professing with our Society in Norway; and ISAAC SHARP also intimated to the Meeting a similar concern. The principal part of the sitting was occupied with the consideration, and disposal of these engagements. The Certificates given to the parties, by their respective Meetings were read, and after much unity with them in their prospects of Gospel service had been expressed, as well as of sympathy with them therein, they were all liberated to prosecute their several engagements.

MARIA FOX is to be accompanied by her husband,

Robert Were Fox, who has received a Minute of the concurrence of his Monthly Meeting therein.

During the sitting, many Friends were engaged in communication in the line of the ministry, and a number also in supplication. Near the conclusion a female Friend was engaged in supplication, and another delivered some striking observations on the hurtful consequences arising from Ministers and Elders being involved in "the mixture;" and the desire she felt that all might have their eyes opened to see the snare, and be engaged to seek for help to come out of, and be preserved from its entanglements. After which, the Meeting adjourned about 2 o'clock, to such time as the Yearly Meeting may appoint.

ACKWORTH SCHOOL.

THE adjourned General Meeting for Ackworth School, was held in the Old Meeting House, Devonshire House, on 3d day, the 19th inst., at 5 in the afternoon. The number of Friends present, although not large, was greater than on some former occasions. The report, prepared for the Yearly Meeting, stated that the health of the family had been good throughout the year, that the boys' and girls' Schools were both full, and that the names of about 20 children of each sex were on the admission list.

After giving the usual information on the progress and attainments of the children, the report alluded to the proposal of granting to them periodical vacations. Several remarks were made on this subject; but as the Meeting was informed that the committee was prepared to report fully upon it, to the General Meeting, to be held at Ackworth, in the 7th Month next, it was thought best at this time, not to go further into the subject.

The financial statement exhibited some excess of income over the expenditure of the year, which appears to have arisen from the legacies and donations being considerably above the average annual receipts from those sources. In connection with the accounts, a Friend inquired if a rumour which he had heard was correct, that a legacy of large amount had recently been left to Ackworth School. In reply, Joseph Pease stated that it was an error; that the legacy alluded to was not made to Ackworth School, but for a distinct educational purpose. On being requested to explain to the Meeting the nature and circumstances of this legacy, Joseph Pease further stated, that Benjamin Flounders, of Yarm, lately deceased, had given by deed the interest of £40,000, three per cent. stock, for the endowment of an establishment, which was to supply a liberal and comprehensive education to young persons, the sons of Friends, intending to become teachers in Friends' schools, or in their families—that it was the wish of B. Flounders, that this establishment should be located at no great distance from Ackworth. The trustees (eight in number) are James Beckhouse, John Pease, John Church Beckhouse, Joseph Pease, Joseph John Gurney, Samuel Tuke, Joseph Gurney Barplay, and Joseph Rowntree; and to them is entrusted by the donor the entire administration of the funds, and the direction of the establishment. This information was deemed highly satisfactory.

LONDON YEARLY MEETING commenced on Fourth-day, the 20th of 5th Month, at the usual hour. The attendance at the first sitting, was nearly as large as last year; which, our readers will remember, was considered above the average of some years preceding. There was but little communication on the part of Friends in the ministry, previous to the reading of the opening minute; the silence being broken by the utterance of a few Scripture expressions by two Friends; a third appeared at some length in supplication; and

two others afterwards offered some brief observations.

On the representatives being called over, there were but a very few absent, and several of these arrived prior to the conclusion of the sitting. Other usual preliminary business being disposed of, the Foreign Epistles, eight in number, were then read. Their tenour was indicative of a prevailing sense, that the present was a low time in the Society; there being many causes for mourning amongst us; and much deficiency apparent, as regards a faithful and upright support of the various branches of the Christian testimony, given to us of the Lord, to bear before the world. They expressed, at the same time, much brotherly love, and dwelt on the importance of our being united in Christ the Holy Head, and knowing our feet to be established on him, the Rock of Ages.

In the Epistle from Ireland, it appeared that Friends had been brought into trial from some of their members having connected themselves with the secret societies of Free Masons; whose constitution, and practices, were considered to be opposed to our views of Christian principle and conduct. The subject had been recommended to the continued care of the subsidiary Meetings; and in the event of their labour not proving effectual, to the restoration of those in error in this respect, the Society would have to issue its testimony against them.

The circumstance of some Friends being still engaged in selling intoxicating drinks, claimed the consideration of Friends in Ireland. By the brotherly counsel and labour bestowed in former years, the number of those concerned in this traffic had been considerably lessened; and it was recommended to the Monthly Meetings in which individuals so engaged were resident, to continue their care in this respect, in order that the Body might, happily, be purged from all participation in a trade so highly objectionable, when viewed in connection with the morals of the people.

The question of capital punishments had also obtained the attention of the Irish Yearly Meeting; and they had committed the matter to the care of their Meeting for Sufferings, with instructions to petition Parliament in reference to it, should a favourable opportunity of doing so present.

In all the American Epistles, there was a reference made to the subject of slavery, with the exception, it is believed, of that from Philadelphia. Friends appear to be pretty fully alive to the duty of embracing suitable openings for promoting the extinction of this foul system of oppression and wrong, and for the amelioration, as far as possible, of the condition of those who are its victims. It also appeared that Friends in America continued to exercise their wonted care over the Aborigines of that country; and that these objects of their Christian solicitude, were becoming increasingly sensible of the value of education, and also evincing a growing sense of the value of their privileges, in relation to the attendance of Meetings for Divine Worship. The guarded Education of Youth continues to be an object of unabated concern to Friends in America; and the state of their Boarding Schools was of an encouraging character.

The Philadelphia Epistle contained a reference to a similar document, from its Meeting for Sufferings to that of London, referring, in very pointed terms, to the present position of matters in regard to existing differences of a Doctrinal character; and some Friends were of the mind, that the present was the most suitable time for having it read in the Meeting. On the Clerk, however, and other Friends stating, that that Epistle would most properly come before the Meeting when the other Correspondence of the Meeting for

Sufferings was brought forward, it was concluded to defer the reading of it accordingly.

The Epistle from New England referred to the recent division among Friends in that quarter; and stated that they had been brought into trial, in consequence of a number having become "disaffected to the Society;" with whom others having joined, they had seceded from the Body, and set up what they called a Yearly Meeting. After this Epistle was read, the Clerk informed the Meeting, that he had received a letter under cover of one addressed to himself, purporting to be an Epistle from a body calling itself the "Yearly Meeting of Friends of New England;" and as we were not in correspondence with any other body of Friends, than the Meeting from which the Epistle just read had been sent, he wished the direction of the Meeting as to how he should dispose of the said Epistle, as he thought that Meeting could not receive it. It was stated by a Friend, that if he was correctly informed, the Epistle which had been read was from those who had departed from the original doctrines and principles of the Society; and although it professed to come from "New England Yearly Meeting," that was simply owing to the Correspondent of this Yearly Meeting, by whom it was forwarded, being one of that body, styling itself "New England Yearly Meeting." Another Friend proposed, that this Meeting should adopt the course pursued by some other Yearly Meetings, in not receiving either of these Epistles coming from New England. After some observations, both in favour of and against this proposition, it was ultimately agreed, that as this Yearly Meeting could not receive two Epistles, both professing to come from New England Yearly Meeting, and as the one that had been read was that which had come to the Meeting through the recognized channel of our Correspondents, the other must, on the ground of *informality*, be returned to the party by whom it was sent. A minute to this effect, was accordingly made; and the Copy directed to be transmitted to the party to whom the Epistle was to be returned. Several Friends remarked briefly, in approval of the conclusion to which the meeting had come; those who were of a contrary sentiment, of whom, it is believed, there were not a few, declining further expression; and after a venerable Friend had delivered some weighty counsel to different classes present, the Meeting adjourned at one o'clock, to four afternoon.

The Representatives then assembled in the Old Meeting House, to consider of nominating a Clerk and Assistants for the present Yearly Meeting.

At the evening sitting, the accounts of sufferings were read, the amount reported for the current year, being upwards £9000; and sustained, as usual, for Tithes and other ecclesiastical demands, including the costs of distraint. The Committee of representatives reported their nomination of Friends to the office of Clerk and Assistants, to be, that GEORGE STACEY should be continued as Clerk, and the Assistants, ROBERT FORSTER, and JOHN HODGKIN, also continued; which report was accepted by the Meeting.

The Meeting then proceeded with reading the Answers to the Queries, from the different Quarterly Meetings, as far as Derbyshire and Nottinghamshire. Testimonies respecting deceased Ministers were also read, viz. for JOSEPH LAMB, from Berks and Oxford Quarterly Meeting, and for ANN BOWMAN, from that of Derby and Notts. Neither the Answers, nor the Testimonies elicited much remark; and the Meeting adjourned at 7, until 10 o'clock next morning.

The large Committee met immediately afterwards, and after appointing Wm. C. Bowley, Clerk, and John Pease and Isaac Robson, Assistants, set apart committees to answer the Foreign Epistles. In reference

to such nominations, it may be well to observe, that the practice of naming only such as are present, should be invariably adhered to; any deviation from it savouring of "partiality."

Fifth-day Morning, 21st of 5th Month.—The Meeting, on assembling this morning, was favoured with a comfortable feeling of solemnity; and some weighty and instructive observations were made by a Friend after the opening minute had been read.

The reading of the Answers to the Queries was continued, as far as Lincolnshire. A minute respecting HANNAH NEAVE, a ministering Friend deceased, was brought in from Dorset and Hants Quarterly Meeting; also a minute for MARTHA GUNDRY, from Gloucester and Wilts; and a testimony for JUNIA PRICE, from Hereford, Worcester, and Wales General Meeting. The reading of these documents, particularly that respecting Junia Price, produced a tendering effect on very many minds, and several Friends afterwards spoke in reference to them, inculcating upon survivors that if they would desire to "die the death of the righteous," and that our "latter end may be like unto theirs," this could only be attained by living *the life of the righteous, &c.* Remarks were also made by a number of Friends, expressive of their concern at hearing some of the deficiencies reported; the chief of these, being in the answers to the first Query; to the latter part of the fourth; to the seventh; and to the eighth. From a number of the Quarterly Meetings, there was reported to be some persons under conviction as to the truth of our religious principles; and in some of them, several had been joined to the Society, on that ground since last year; which was regarded as cause of encouragement and thankfulness. Adjourned, soon after 1, until 4.

Fifth-day Afternoon.—The reading of the Answers to the Queries was completed at this sitting. Testimonies were brought in, concerning ELIZABETH FRY, MARY CAPPER, and JOHN ROWNTREE. That respecting Elizabeth Fry, contained many highly interesting details relative to her early life, and her subsequent religious progress. Particular reference was made to her exercises of mind, as to giving up the vain pastimes and follies to which she had been exposed—as music, and other fashionable amusements; in relation to which, a Friend made some instructive observations, directed to the young; especially with respect to the pernicious effects of music, and musical entertainments, in deadening and destroying religious sensibility; which, it is hoped, will not be without a good effect, when a tendency in some quarters is at present manifested, for such unprofitable pursuits. It also detailed at considerable length, her labours and travels as a Minister of the Gospel,—her various philanthropic efforts, and called forth a number of verbal testimonies to the value of her services, and to her religious character. But as this Testimony, as well as others, will, ere long, we presume, be published for circulation among Friends generally, we must, for brevity's sake, only notice, that Mary Capper was a highly valued Friend, and Minister, and was extensively known in the Society. She attained to a good old age,—upwards of 90; and was remarkably favoured in her close. The decease of John Rowntree, was awfully sudden; his removal is deeply felt, in Scarborough, as not only a loss to our religious community, but to the public in general; he having been an assiduous labourer in promoting the best welfare of his fellow-men. These, among other portions of Scripture, were revived in reference to the accounts brought in concerning these dear deceased Friends. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no

more can ye, except ye abide in me." "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." "Be ye also ready; for in such an hour as ye think not, the Son of Man cometh."

Some observations were also made at this sitting, in regard to the deficiencies which claimed attention yesterday; and concern was expressed by several, on the desirableness of Friends abstaining from frequenting public houses, in country places in particular, for the purposes of business; seeing the great danger there is of being led to imbibe, in some cases, it may be, almost imperceptibly to the individuals themselves, a taste for intoxicating liquors, and ultimately even to be drawn into the practice of drinking to excess, to the ruin both of soul and body. It was also submitted to those who might be said to occupy the chief places, to consider whether it was not now their duty to renounce entirely the moderate use of intoxicating liquors as a beverage; it seeming perfectly clear, that so long as those amongst us who occupy influential stations, continue, *however moderately*, to use these liquors, their example—and that is said to be more powerful than precept—tends to countenance the practice in others; and hence such become, in some degree, responsible for its awful consequences; and not only so, but weaken their own hands, in their endeavours to restore those who may be overtaken of the destroyer.

On the subject of unfaithfulness in the payment of ecclesiastical demands, which, it was thought, might perhaps call forth a written epistle of counsel, it will suffice to state that several Friends offered pertinent observations.

The sitting closed at 7 o'clock, after one or two short communications by Friends in the ministry, and by one in supplication.

Sixth-day, 5th Month, 22d.—The Meeting Houses in London were all opened, as usual, for worship, at 10 o'clock. The attendance, as is generally the case, being the most numerous at Devonshire House.

The Yearly Meeting assembled at 4 o'clock afternoon, according to adjournment; and after hearing the report of the Answers to the Queries from the Yearly Meeting of Ministers and Elders—for the state of which body, see our report in another column—the Meeting had its attention directed, during the whole of the sitting, to the state of society as evinced by the Answers to the Queries, received from the different Quarterly Meetings. Those which particularly occasioned exercise and the expression of concern, were the first, the second, and fourth. Some Friends were especially affected with the deficient attendance of Meetings for worship on week-days, and of Meetings for Discipline; one cause of which, it was apprehended, arose from the association with individuals of other persuasions, for purposes of benevolence, which had a tendency to leaven into a spirit and practice at variance with our Christian profession; and that as this was the effect upon those in the station of parents, it could not fail also to operate on their families. Hence the great need there was for individuals thus engaged, to be very watchful against being thereby entangled and ensnared.

As regards the attendance of week-day Meetings, it was recommended to those young men who, from being in the employment of persons not of our Society, were prevented from assembling with their brethren on these occasions, that they should stipulate with their employers for the privilege of being permitted to attend; it being the belief of those Friends who adverted to this matter, that if such request was made in a spirit of seriousness, it would hardly be refused by persons possessed of any religious sensibility; and

that when the privilege was obtained, the parties receiving it should study, by increased assiduity in business, either before or after the Meeting, to make up to their employers the time so granted them.

Two Friends expressed it as their conviction, that much of the cause of defective answers in relation to the 4th Query, arose from the circumstance of the Society admitting birthright membership; and while the introducer of this subject to the notice of the Meeting, had no wish to urge the Society at present to make any regulation or statute regarding it, he hoped Friends would bear the matter on their minds, with a view to their being prepared, at a future time, to come to some conclusion in respect to an alteration of our rules in this particular.

Remarks were made by several Friends, in reference to the snare of accumulating wealth, and its deadening effect on the religious feelings of those who were led away by it; and in general it may be observed, that it was inculcated upon Friends, as the most effectual remedy for the deficiencies reported in our Christian practice, that all should make it their chief engagement to "seek first the Kingdom of God and his righteousness;" coupled wherewith was the gracious assurance of the Holy Redeemer, that all other things should be added to those who thus made the pursuit of the one thing needful their primary concern.

A Friend observed that he did not know whether the absence of notice that due admonition had been given, was greater in this than in former years; but as prevention was, in all cases, better than cure, he did feel desirous, that brotherly counsel and admonition might be more generally extended by Friends towards erring brethren, with a view if possible, to their reformation, by which means, further disciplinary proceedings might be superseded; and the individuals thus engaged to seek the recovery of those going out of the way, would reap a peaceful reward in their own minds. Some Friends thought notwithstanding all our unfaithfulness there was yet ground for thankfulness and encouragement, in the knowledge that it was the concern of very many of our members, to bring up their families in a religious life and conversation; as well as in what might be termed the outward evidence thereof—plainness of speech, behaviour, and apparel; and a belief was expressed, that wherever this consistent faithfulness was observed, a real substantial blessing attended.

The desirableness of Friends giving attention to small Meetings for worship, in order to the encouragement of those attending them; and that without waiting for, or trusting to any appointment of Monthly Meetings, for that purpose, claimed some consideration; and several Friends mentioned beneficial consequences that had occurred within their own knowledge, from the faithful conduct of Friends in various places, in keeping up such small Meetings.

Besides the observations thus elicited by the various topics to which we have adverted, several Friends in the ministry were engaged to hand savoury and pertinent counsel on different subjects; which, it is hoped, may be remembered at a future time with profit, by those to whom it was addressed. Affectionate exhortation was also handed to the young; and other classes encouraged to give an abiding attention to the convictions of the Spirit of Truth in the heart, and the ancient language of invitation was revived, "O house of Israel, come ye, and let us walk in the light of the Lord!"

Seventh-day morning, 5th Month, 23d.—Two Friends were engaged in religious communication, previous to the commencement of the business. Some remarks worthy of note, were made on the overcrowded state

of Devonshire House Meeting yesterday morning. The propriety of Friends belonging to the London Meetings, attending at their usual places of worship, instead of crowding that House so inconveniently, was urged in somewhat forcible terms; and one Friend said, his conviction was, that the evil complained of, had its origin in a disposition among us to run after what were called great preachers, and from an unhealthy desire to be *fed with words*. Friends, it was hoped, would profit by these well timed hints; and the evil complained of, be somewhat remedied in future.

The Quarterly Meetings being called over to ascertain whether they had any Propositions to submit to the consideration of the Meeting, there appeared to be one from Cumberland and Northumberland, requesting the Yearly Meeting to consent that Friends of both sexes composing the Monthly Meeting of Allendale, should sit together, in their Meetings for Discipline, owing to the great reduction in their number, and other local causes that prevented their attendance of these Meetings. The subject engaged considerable attention; much sympathy was expressed for Friends of that quarter, in their stripped situation, and their encouragement to faithfulness in duty desired; but the Meeting not deeming that a case had been made out, to warrant a departure from the general rule, the proposition was rejected.

Another proposition was brought in from Lancashire Quarterly Meeting, desiring an alteration in the Rules respecting Marriage, by substituting a duly attested written declaration of the intention of the parties, instead of the practice hitherto observed in the Society, of the personal appearance and declaration of intention before the Monthly Meeting. This subject gave rise to a lively and interesting discussion. The Representatives from Lancashire, and other advocates for the proposed alteration, were heard at great length, and they endeavoured, by a variety of arguments, to sustain their case; the chief of these being unnecessary exposure, expense of travelling, and injury to the feelings of females especially. They seemed to think, that those who were for continuing the established practice, were deficient in argument on its behalf; forgetting, that it is particularly the province of those in favour of a change, to "bring forth their strong reasons" for its adoption. Those who were opposed to the innovation, adduced not only the undeniable fact, that the present practice had generally worked well; but showed substantial reasons for its continuance, particularly on the ground that, as the Society had ever held marriage to be something more than a civil contract, even a religious obligation or bond, that therefore the personal appearance, and declaration of the contracting parties at the Monthly Meeting, of their intention to enter into such a solemn engagement, "if the Lord permit," was at once a proper and becoming commencement of their proceedings. It would occupy far more space than we can spare, to give further particulars respecting this somewhat exciting discussion. One statement made by an advocate of the proposed alteration, gave rise to considerable remark; it was to the effect, that in such a case as this, peculiar deference should be paid to the feelings of the young, or of those who had not yet entered matrimonial life. It is true, as the wise King of Israel said, that "great men are not always wise;" neither is it the sole prerogative of "the aged" to "understand judgment;" but it will be held as a general rule that age and experience should not only be consulted, but the lessons thence imparted be listened to with reverence. This proposition, like the preceding one, was ultimately rejected. Several Friends expressed their satisfaction, at the conclusion, with the good and brotherly feeling that had prevailed throughout the

consideration of this subject; and the Meeting adjourned at half-past 2, till 10 o'clock on 2d day morning; the large Committee to be allowed the remainder of this afternoon, to expedite its business.

The Large Committee met at the hour appointed; to review the state of Society as disclosed in the answers to the queries, and more fully to consider the exceptions they contain. The subject of intemperance was feelingly adverted to, by many Friends. Also the unnecessary, as well as necessary frequenting of Public Houses; especially by those Friends who are in the habit of attending Markets and Fairs, on occasions of business. Some recommended the entire avoidance of such places, because of the temptations they presented to the indulgence in strong drinks, and other irregularities incidental to ale houses; and some were of the judgment that many Friends engaged in agricultural pursuits could not dispense with the practice, but might, in the legitimate line of their duty, visit public houses on business, and in them set a good example of sobriety to their neighbours, by totally abstaining from all intoxicating liquors—at same time taking care to pay the landlord for the use of his room, and giving him a reason why they had acted out of the usual course. It may be proper to observe, that the exceptions to this part of the 7th query, are fewer this year than last.

Next came on the exceptions to the other portion of the same query, relative to Friends attending vain sports and places of diversion, and much interesting remark was elicited on the subject. Some Friends alluded to the impropriety of our giving countenance to music, on occasion of Temperance Festivals, and other benevolent associations; and others adverted to the danger there was of our young people being led astray, and alienated from the simplicity of Truth and its precious testimonies, by attending at Mechanics' and similar institutions for the promotion of useful knowledge. Lectures on the fascinating subjects of music and theatrical entertainments being delivered, and concerts occasionally performed in these in many respects valuable societies. Soirees were likewise adverted to, and advised against, on account of the music and dancing with which they frequently ended. It may be well here to state, for the encouragement of Friends who expressed concern in reference to these last points, that many persons of other denominations have become grieved and burdened by the introduction of music, &c., into Temperance festivals; and have been constrained, from conscientious motives, to discontinue countenancing such practices.

The next and last concern had reference to the payment of the Rent Charge in lieu of Tithe, as a mere substitution of a fixed, for a fluctuating payment of that iniquitous impost.

All the above subjects were referred to the serious consideration of the Sub-Committee appointed to prepare the general Epistle, and the Committee adjourned near 8.

Second-day morning, 5th Month, 25th.—The Yearly Meeting met at 10, and a large portion of the sitting was occupied by religious communication, one Friend being engaged in supplication. Read the School Reports; the whole were interesting and satisfactory. Those which claimed notice more especially were Sibford, in Oxfordshire; and Brookfield, in Ireland. Several Friends recommended a visit being paid to the former, which they felt assured, would yield satisfaction. Considerable observation of a commendatory nature was made on the Brookfield Institution; but as this may be considered as anticipated, by our account of what took place at Dublin Yearly Meeting, in reference to this establishment, we may not extend our remarks here. Some weighty religious communica-

tion again took place, near the close of the sitting, particularly addressed to the young; and the Meeting adjourned at half-past 2, till 4.

Afternoon Sitting.—Read report of the Deputation to Indiana. It gave no great amount of detail; but the progress of the Deputation has been pretty much given in our columns already. The report stated that they had visited all the meetings or settlements of "Anti-Slavery Friends" but one; these comprised 32 companies, or bodies; but it recorded no success as the result of their visit and intercourse with those Friends. The members of the Deputation were also heard at considerable length in relation to their mission; and the statements they gave were, in many respects, interesting; and they expressed in this way, as well as in their report, the kindly manner in which they had been every where received, and the readiness of "Anti-Slavery Friends" to meet with them. One of the Deputation expressed the concern he had felt in his travels, particularly for the children (of whom there was a large number) of those who had separated.

It is only justice to the "Anti-Slavery Friends," however, to state, and for the information, also, of such as are not aware of the fact, that these young persons are not without the advantage of Society care; inasmuch as the Yearly Meeting of those called "Anti-Slavery Friends," is constituted precisely as our own and other Yearly Meetings are, of Quarterly, Monthly, and Preparative Meetings, so that it cannot be doubted that the same salutary oversight of youth, is exercised in their Yearly Meeting as in others.

A number of Friends strongly expressed their satisfaction with the report, bare as it was felt by many others to be. One Friend had no doubt the deputation had wisely abstained from going into particulars, and hoped they would not be pressed for further information. Several others said, that they would have wished that the deputation had been more communicative in their report. One of the Assistant Clerks drew up and read a Minute, declaring the Report of the Deputation very satisfactory; upon which a Friend suggested the omission of the word very; which was speedily complied with, and stated to be an improvement.

It was remarked to be no new thing for Friends, thus returning from the service of the church, to give no account as to the success of their labours. In this case, as in that of Ministers, the result was left with Him, whose blessing could alone prosper the labours of His servants; and another Friend expressed his belief, that the visit of the Deputation would prove beneficial, though we might never see the result. Thanksgiving and praise were offered for the Divine preservation, so mercifully vouchsafed to the Deputation; and a blessing on their labours was implored.

Joseph Sturge enquired if any address had been received from the Friends to whom we had sent the Deputation, setting forth why they could not receive the advice conveyed in the Epistle from this Meeting, carried to them by the Deputation. This question was probably not heard by the Clerk; at any rate, no answer was given to it; upon which Joseph Sturge remarked, that as no answer had been given to his enquiry, he concluded that no address of the kind he had alluded to, had been received. As he had been prevented from attending last Yearly Meeting by severe domestic affliction, he hoped he should be excused from saying for the relief of his own mind, that he could not see that the ground then taken, of coming to a judgment that the Friends in Indiana who had separated themselves from their brethren had done wrong, before we allowed them to be heard, was a right one. He felt, however, not the less anxious, that every thing should now be done that could properly be done, to promote the restoration of unity,

and which had been the object of the concern of this Yearly Meeting. He had, for many years, been united in harmonious labour in the Anti Slavery cause, with those dear Friends who had visited America. He knew the sacrifice they had made to go; especially one of them, who was in a delicate state of health; and another, who left under circumstances which must have been most trying to his affectionate feeling as a parent. He had not any doubt, that they had faithfully and laboriously endeavoured to carry out the object which they were commissioned to undertake by the Meeting; and he had, in his correspondence with those whom they were deputed to visit, strongly pressed upon them to accept the visit in that love in which it was undertaken; and though our friends who went might have had some hard things said against them both in public and in private, they were, he believed, generally received in America, in a kind friendly spirit. As the former communications which had been sent, both to the Meeting for Sufferings, and to the Yearly Meeting, had not been received, the parties visited appeared to have been discouraged from sending the one to which he had alluded; and which was a statement of the reasons why they could not act upon the advice of the London Yearly Meeting. Had it been regularly forwarded, and properly addressed, he was inclined to the opinion that the Yearly Meeting would have seen it right to receive it. Under these circumstances, he thought it might have a conciliatory effect with those whose opinions it represented, to know that Friends who attended the Yearly Meeting had an opportunity of seeing it; he therefore intended to have it printed, and he thought it best to state as much.

One Friend thought, it would not be suitable for an individual to publish that which the meeting would not receive;—by another it was urged, that upon the principle of "Doing unto others as we would they should do unto us," it would require that the meeting should receive the reply of those whom they had addressed.

A third Friend said, among other things, that it did not appear there was any document of the nature of a reply before the Meeting.

After a time, one of the assistant clerks said a letter had been addressed to him, which he produced, purporting to be from the "Meeting for Sufferings of Anti-Slavery Friends." He thought the Meeting would decide that it should be returned, and not read; especially as Friends, in sending out the deputation, had especially guarded against entering into a correspondence, by sending their Epistle by the deputation, and not addressing it to any meeting of the "Anti-Slavery Friends." Some thought, if it was a reply, it ought to be received and read. Others feared if this was done, it would lead to a correspondence and recognition of that body. After this, a Friend said, he would like to ask, whether Christian courtesy did not require that the reply of those addressed should now be received; and would wish to know, by what logic Friends justified their refusal. Joseph Sturge, believed his friends would give him credit for wishing to promote harmony; and this, he considered, would be the effect of reading the letter; while the declining of it, would, in his opinion, be considered unjust and unkind, by those who had sent it. A Friend thought the document should be taken out by 2 or 3 Friends, and that they should report upon it; while another said, if it related to the visit paid by the deputation, it should be received. The clerk objected, and said it would lead to a correspondence with, or recognition of a Body with whom the Meeting had decided not to correspond. The clerk might here have been reminded, that, by their own acknowledgment, the deputation had met no less than 32 bodies or meetings, of the "Anti-Slavery Friends;" and that, to have acted

consistently, throughout, they would have required to read the Epistle of which they were the bearers, to these Friends individually. A Friend expressed his opinion, that Friends should restrain their curiosity, and not be anxious to hear the document read. George Sturge observed, that he thought it did not at all follow, as stated by the clerk, that the reading of this letter would lead to further correspondence; and he conceived it was due to the Friends whom the Meeting had thought fit to address, that their reply should be heard. Indeed, he believed the receiving their reply might tend to further the object which the meeting had had in view; and that the Friend was in error who supposed that curiosity to hear the document induced Friends to urge its being read; that, on the contrary, it was a deep sense of justice requiring that the reply should be heard, which influenced some to speak, who otherwise would prefer to be silent. A Friend near the Table was strongly of opinion, that it would be quite contrary to good order to receive the letter. His brother was of the same opinion, though not so strongly expressed. Another thought, that as the Meeting had sent an address to these Friends, they were entitled to have their reply read. One of the deputation inclined to think, that it might be best, under the circumstances, that the reply should be read, while another of them reminded the Meeting how careful they had been not to recognize these Friends last year, and thought the reply should not be received—and so the Meeting decided.

For the Letter or Epistle, thus refused to be read, see another column.

The Reports on the Registry for young men and for young women, were subsequently read; but it is not needful for us to go into particulars, further than to note that the results of these means of serving Friends with assistants, and enabling others to obtain situations, were regarded as highly beneficial, and Friends were encouraged to avail themselves of them. Adjourned to next morning.

(For Continuation see page 124.)

METEOROLOGICAL OBSERVATIONS

MADE AT LEEDS, BY WILSON ARMISTEAD.—4th Month, 1846.

DATE	BAROMETER		THERMOMETER.		WIND.	RAIN IN IN.	REMARKS ON THE WEATHER.
	MAX.	MIN.	MAX.	MIN.			
1	29.38	29.18	55	47	S.E.	..	Fine; brisk wind
2	29.15	28.95	53	42	S.E.	1.09	Rain; very heavy rain in night
3	28.93	28.93	50	40	W.	.08	Dull and gloomy; showers
4	28.98	28.98	48	49	S.E.	.01	Do. do.; rain and sleet P.M.
5	29.10	29.08	48	38	E.	1.05	Incessant rain
6	29.20	29.16	46	36	E.	.58	Do do, heavy
7	29.36	29.36	45	36	E.	.69	Very heavy rain in night; windy
8	29.43	29.36	49	38	W.	.06	Showery
9	29.63	29.48	50	40	N.E.	..	Very fine
10	29.43	29.40	52	41	N.E.	..	Fine
11	29.43	29.42	52	41	E.	.54	Very wet
12	29.43	29.42	52	41	S.W.	.17	Showery
13	29.46	29.40	56	45	S.E.	.11	Do.
14	29.43	29.43	56	40	S.E.	..	Dull and gloomy; slight showers
15	29.48	29.42	56	40	E.	..	Fine
16	29.85	29.84	53	43	E.	..	Do.
17	29.84	29.84	51	44	S.E.	.82	Showery all day
18	29.04	29.86	51	46	E.	.13	Do. and cold
19	30.04	29.90	50	34	N.	..	Fine
20	30.30	29.90	50	36	N.E.	..	Mostly fine
21	29.88	29.80	52	35	N.E.	..	Fine and sunny
22	29.80	29.80	52	33	E.	.11	Showery
23	29.80	29.76	50	34	N.E.	.04	Changeable; hail showers
24	29.76	29.80	49	35	N.E.	.03	Heavy hail shower A.M.
25	29.86	29.80	48	35	N.	.07	Very fine; cold; hail showers
26	29.80	29.80	48	33	N.W.	..	Do., but very cold
27	30.04	29.82	45	33	E.	..	Very cold; much hoar frost
28	30.05	30.05	56	45	N.W.	..	Fine
29	30.06	30.06	55	42	S.E.	.03	Showery
30	30.06	30.06	55	42	S.E.	.03	Showery
31	30.06	30.06	55	42	S.E.	.03	Showery

TO CORRESPONDENTS.

Acknowledgments are due this month, to G. W. T.; C. P.; W. N.; M. R.; A. K.; E. M.; W. G.; T. C.; C. B.; E. F.; J. M. T.; S. T.; J. S.; T. W. J.; A. B.; J. W.; T. W.; A. W.; G. S.; F. L.; W. G.; S. and B.; T. R.; G. G.; C. W.; S. M.; T. S.; H. N.; W. W. and J. J.

Also, Slave Ship "Pons;" Report of Philadelphia Friends' Free Produce Association; Juvenile Depravity; Drinking Education Illustrated; Leeds Mercury, No. 6869; No. 74 of the Critic; No. 917 of the Manchester Times; Dublin Freeman's Journal, of May 15, 1846; Nos. 194 to 200, of the Free Labour Advocate; Nos. 13 to 19, of the Prisoner's Friend; No. 4 of the Non-Slaveholder; No. 137 of the National; Memoirs of George, James, and Samuel Pierson; Brief Account of Thomas Fell of Swarthmore Hall; Memoir of Martha C. Thomas; On the Sufferings of Christ, for our sake; Wagstaffe's History of the Society of Friends, Part 1st; the Twin Brothers; the Peasantry of England; Extracts from the Memorandums of Jane Bettle; Life of William Allen, Vol. 1st; and Memoirs of Maria Fox.

M. C.—We shall be glad of the letter referred to.

A variety of articles unavoidably postponed; among others, the Account of the Women's Yearly Meeting, which will appear in our next.

TO CONTRIBUTORS.—No Communication of any kind is ever inserted in this paper, unless accompanied with the name and address of the author.

AGENTS are particularly requested to observe, that Notices of Births, Marriages, Deaths, Movements of Friends in the Ministry, and Advertisements, require, in order to insure insertion, to be in our hands before the 28th of each month.

TO ADVERTISERS AND PUBLISHERS IN GENERAL.

The attention of Publishers and Advertisers in general, is respectfully solicited to the claims of this Journal, as an efficient Advertising Medium, at least within the Society of Friends; its circulation, since the commencement of the New Series, being greater than ever it was. Annexed is the

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In consequence of numerous Subscribers to our New Series being desirous to possess the three previous Volumes, and many others being deficient of particular numbers to complete their Sets, we have to request such as have not bound, and do not intend to bind their volumes, to return us any of the following Nos.:—1 and 2, vol. i., and 1, 11, and 12, vol. iii., when they will receive full price for the same, if they are in fair condition.

Friends of London and vicinity are respectfully apprised that the Booksellers to whom *The British Friend* is consigned on Sale are HARVEY and DARTON; and some having supposed, from seeing their names inserted in our Imprint, that they also take charge of receiving subscriptions, &c., we have to intimate that these and other payments should be made only to our Agents, viz:—

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THE BRITISH FRIEND.

GLASGOW, 5TH MONTH, 30TH, 1846.

SAMUEL TREFFRY, of Exeter, was prosecuting his religious engagement, on the 10th instant, in the neighbourhood of Bridgewater; where he had a Public Meeting, on the 11th. On the 12th, attended the Monthly Meeting for the West Division of Somerset, held at Bridgewater;

his companion, Charles F. Hinton, producing a Minute of Approbation from his Monthly Meeting. On the 13th, he was at the week day Meeting, at Taunton; had a Public Meeting at Kingston, the same evening; a similar Meeting at Taunton on the 14th; another at Ashcott, on the 15th; from thence, proceeding to Street, he was with Friends there on First-day, the 17th; had other Meetings in view in that direction, before entering on service in Gloucester and Wilts' Quarterly Meeting; and was still under the impression of a visit to the Island of Guernsey, &c.

SARAH ORD, of Preston, has obtained a Minute from her Monthly Meeting, to visit on a First-day morning, all the Meetings comprising the Quarterly Meeting for Lancashire.

MARY S. LLOYD, of Birmingham, and MARY MILLER, of Whitehaven, concluded their visits to the Meetings of Cumberland, Northumberland, and Westmoreland; by attending the Meetings comprising Strickland Monthly Meeting, on the 3d and 4th instant.

EDWIN O. TREGELLES, JOHN BUDGE, and ISAAC SHARP, were expected to leave London, on their way to Norway, on the 5th of 6th Month.

MUSIC.—We have inserted, without hesitation, a letter on this subject, although condemnatory of ourselves; and may here observe, that our sentiments respecting Music are so well known, as to have occasioned us no fear of their being misconstrued, from the course we took in the instance to which our esteemed correspondent adverts. So far, indeed, are we from approving of the Tract, entitled, "Music defended," as well as from dreading its influence, that we feel rather desirous it should be read by all classes; in order that such as are wavering, might see how little solid argument can be adduced in support of Music; and that such as are already convinced of its pernicious tendency, and of its unlawfulness as a Christian pursuit, might have their views confirmed. And for the satisfaction of our correspondent, we may inform him, that the publication of "Music Defended," has tended to increase the demand for the other Tract, entitled, "Music and its influence;" a perusal of which, we would again recommend to our readers.

FELLOWSHIPING SLAVEHOLDERS.—At a meeting of the UNITED ASSOCIATE SYNOD, held at Edinburgh on the 8th of 5th Month, the following motion after being repeatedly altered, was agreed to almost unanimously:—

"That this Synod, regarding the system of slaveholding in any circumstances as a heinous sin, and that of America as a sin of a peculiarly heinous and aggravated character, and having with this conviction on former occasions addressed the Presbyterian Churches of America in the language of faithful and earnest remonstrance, hitherto without the desired

effect, the Synod now feel it to be their imperative and solemn duty to refuse Christian fellowship with any Church which sanctions that system of iniquity, and appoint a committee to prepare a memorial, embodying these sentiments, to be addressed to the Presbyterian and other Churches in America which sanction slaveholding."

At a meeting of the **RELIEF SYNOD**, held at Edinburgh on the 14th of 5th Month, the following resolution was ultimately agreed to:—

"That slaveholding as now existing in the United States of America, is a sin against man and God,—that it is peculiarly heinous when practised by professing Christians—the Synod therefore resolve, that having previously remonstrated with them, it is now the imperative duty of the Synod to refuse Christian fellowship with American slaveholders, and slaveholding churches, until they confess and forsake their iniquity."

THE GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND, on the 30th of 5th Month, after some discussion, resolved to receive the report of the committee, appointed on the subject of fellowship with American Slaveholding Churches, which recommended that the former deliverance of the Assembly on that subject should be adhered to.

Thus, notwithstanding the very general expression of public opinion on this important question, besides the presentation of Memorials from Members of their own Denomination, the Free Church appears determined to persevere in her unholy alliance with Slaveholders.

The Summer Quarterly Meeting for Gloucester and Wilts, will be held at Cheltenham, instead of Frenchay, at the usual time.

The Quarterly Meeting for Derby and Notts, takes place at Chesterfield, on the 16th of 6th Month, instead of the 23d, as stated in the printed account of Meetings.

THE YEARLY MEETINGS.

(Continued from page 122.)

Third-day Morning, 5th Month, 26th.—A brief communication, from a Friend in the ministry, having been offered previous to reading the opening minute—proceeded to read the Report of the Committee appointed to audit the Accounts of the National Stock. The gross amount of receipts, including last year's Balance, was upwards of £3000; the expenditure exceeded £2200, leaving a Balance in hand of upwards of £700. Some remarks were made in deprecation of the practice of Friends leaving property for the benefit of the Society, instead of its wants being supplied for the time being, by the voluntary contributions of its members; the former being regarded an unhealthy indication of the state of the body. Many Friends harmonised in these views. This subject occupied a considerable time, and seemed to be one that excited deep interest. At the same time, it is proper to note, that a number were of the opinion, while they did not wish by any means to see the Society become rich in the way alluded to; that it was yet desirable the Meeting for Sufferings should always have in its hands, funds equal to one year's expenditure. One reason assigned, in support of this view, was, that owing to the inadequacy of the Women's Yearly Meeting House to accommodate the numbers who now attended, the Society would ere long, if not immediately, be called on to provide an addition to the present premises; the facilities afforded in these days for travelling, inducing a much larger attendance of Friends than used to be the case. The crowded state of the Women's Meeting this year, was pointedly ad-

verted to, and it is probable before another Yearly Meeting, something may be done to remedy the evil complained of.

Read report of the Printing Committee of the Meeting for Sufferings. A good many observations were made in reference to some of its contents; and it was particularly urged on Friends as a duty, to be increasingly zealous in spreading a knowledge of the genuine principles held by the Society. This was more especially pressed upon the attention of those not of the number of such as "labour in word and doctrine." It being stated that there was apprehended to be a scarcity in America, of works written by early Friends, particularly in Indiana, where the Deputation had recently travelled, it was suggested to those Friends who possessed duplicates of such works, to send them to the care of James Bowden, in London; or to George Crossfield, Liverpool; by either of whom they would be forwarded to America. Some striking instances were given, of the advantage to the cause of Truth, from the circulation of Books explanatory of the principles of Friends; particularly was this illustrated by one Friend, in the station of a minister, who had held several public meetings at Salterforth Meeting House, within the compass of Settle Monthly Meeting, Yorkshire; at the first of which, it happened that a considerable number of works of the description referred to, were circulated; and the difference of deportment in the people assembled on the succeeding occasion, was very remarkable, manifesting much more of that inward gathering of mind, so congenial with the spirituality of true worship.

The Report of the Aborigines Committee of the Meeting for Sufferings, was next read; connected with which were also read, reports on Indian Affairs, from the Yearly Meetings of Philadelphia, Baltimore and Indiana. It was agreed that the Report be printed for general circulation among Friends, together with such additional information, as to the Meeting for Sufferings may seem desirable. Fifty pounds had been paid by that Meeting, from the Fund subscribed last year, to promote Education in New Zealand.

In relation to the care of American Yearly Meetings, in this particular department of Christian benevolence, many highly interesting details were given by the members of the Indiana Deputation; and great satisfaction was expressed, in regard to these continued efforts on behalf of the Aborigines, by Friends in the United States.

A large portion of this sitting was also occupied with the subject of the guarded Education of Youth, and the exertions of Friends in Indiana, in particular. Their Boarding School, on a large scale, had occasioned them, from various unfavourable circumstances, much exercise and concern, in their endeavours for its completion. The establishment of Libraries was another object they were desirous to promote. Also, the erection of an Agricultural School; and the discussion to which these different subjects gave rise, resulted in the recommendation of a Subscription being raised in this country, in aid of the efforts of Friends of Indiana, which, it was suggested, should be to the extent of £800, or £1,000; the Deputation to that Yearly Meeting, to have the care of promoting the subscription. Between £400 and £500 have been, we understand, already subscribed.

A Friend called attention to the Balance of a Subscription in the hands of the Meeting for Sufferings, which had been raised some years ago, and queried whether it would not be a desirable appropriation of such Balance, to pay it over for the assistance of Friends of Indiana. To this it was replied, that there was such a Balance; but that as the money had been subscribed for a specific purpose, it could not be ap-

plied in the way proposed. Further queries were about being put on this matter, when the Clerk suggested that they would come more suitably at a subsequent part of the proceedings.

At this stage of the business, the subject of "Ragged Schools" was brought under notice; and the appalling amount of ignorance, wretchedness, and crime, existing in this country at the present time; and Friends were exhorted, in strong terms, to consider what was due from them towards these objects for the exercise of christian philanthropy. Some were of opinion that too much attention was devoted to schemes of benevolence at a distance, while those at our own doors were neglected. In reply to this, it was observed, that it was the duty of all to cultivate an enlarged christian benevolence; and that the fact was indisputable, that those most alive to distant objects, were generally found the most active in promoting the improvement of the physical, moral, and religious condition of their poorer brethren at home. The Meeting did not appear to be prepared to adopt any proceeding in relation to this subject.

Minutes of the Meeting for Sufferings were next read, relative to its proceedings in opposition to the Charitable Trusts Bill; (now thrown out by the House of Peers) and to their memorialising the Premier on the apprehended War with America. Copy of a minute of said Meeting relative to this last subject, which had been sent to the Indiana Deputation, and to the American Meetings for Sufferings, was read; also, report of the Deputation, on visiting President Polk, respecting the War question. The attention bestowed by the Meeting for Sufferings on these matters, was cordially approved; and the Meeting adjourned near 2, till 4 afternoon.

Afternoon Sitting.—Proceeded to read further minutes of the Meeting for Sufferings—comprising its correspondence with the Yearly Meetings of New England, New York, and Philadelphia. The two first epistles were not of a character to call for much remark. They made allusion, however, to the uneasiness prevailing in some of the American Yearly Meetings, in regard to differences in doctrine; and in that to New England, sympathy was also expressed for those who, in the language of the epistle, had "become separated from the body."—This allusion to those Friends, was adverted to in terms of much satisfaction; one Friend, in particular, expressing how gladdening it had felt to him, and he believed to many in that meeting, for he believed that the parties alluded to, *had not departed from the genuine principles of our Religious Society.* That from Philadelphia, in reply to the Epistle from the Meeting for Sufferings in London, was a document of no common character; whether as respects the spirit in which it is written, the sentiments it contains, or the sound and excellent counsel which it imparts. The subject of Slavery and the condition of the coloured people, appeared to have occupied a large share of sympathy and concern on the part of Friends in Philadelphia Yearly Meeting. But it was owing especially to the reference in the Epistle to the existing uneasiness with the unsound writings of some holding high stations in the Body in this country, and the difficulties by which the Society is consequently encompassed on both sides of the Atlantic, that it claimed so much of the close attention and interest of the Meeting. And it clearly expressed, that these difficulties must continue, until such unsound doctrines are honestly testified against. These views were powerfully supported, by most appropriate quotations from Robert Barclay on Church Government; some of which were to the effect, that where individuals propagate sentiments as those of the Body, which are at variance with its genuine principles, such practically

exclude themselves from its unity and fellowship: for, says Robert Barclay, "we being gathered together into the belief of certain principles and doctrines, without any constraint or worldly respect, by the mere force of Truth upon our understandings, and its power and influence on our hearts; these principles and doctrines and the practices necessarily depending upon them, are, as it were, the terms that have drawn us together, and the bond by which we became entered into one body and fellowship and distinguished from others. Now if any one or more so engaged with us, should arise to teach any other doctrine or doctrines, contrary to these which were the ground of our being one, who can deny but the body hath power, in such a case to declare, This is not according to the truth we profess, and therefore we pronounce such and such doctrines to be wrong, with which we cannot have unity, nor yet any more spiritual fellowship with those that hold them. And so such out themselves off, from being members, by dissolving the very bond by which they were linked to the body." The reading of this Epistle was listened to with deep attention, and produced an extraordinary effect on the Meeting; the consideration and disposal of it occupying the greater part of the sitting. A number of Friends expressed the most cordial unity with the sentiments contained in the document, and hoped the Yearly Meeting would receive the counsel which it conveyed in the same spirit of love by which it appeared to have been dictated. Some on the other hand were of opinion, that though it offered valuable caution and warning in several particulars, yet upon the whole, they held that its statements were exaggerated. Many observations were made upon the cause of the existing discrepancies in reference to doctrinal exposition, and the evil was pointedly stated to have had its origin in authors belonging to the Society emitting to submit some of their works to the inspection and revision of the Monthly Meeting. A proposition was made for extending the rule of the Society in this respect, to "all works relating to Christian doctrine and practice;" and making it imperative on writers to comply with it; but while many were in favour of this proposal, others, apprehending that its adoption would amount to an approval of the views contained in the Epistle, it was ultimately concluded not to issue any minute on the subject, and the Meeting adjourned after 7, until 4 o'clock to-morrow afternoon.

Fourth-day Morning, 5th Month, 27th.—All the Meeting Houses in London were opened to-day for worship. The only remark that occurs to make, is, that the Meeting House in Houndsditch, was not so crowded on this occasion, as on 6th day morning last, although it was filled in every corner. The hint that had been given in the Yearly Meeting, on this matter, seeming to have had its use.

Afternoon Sitting.—The Yearly Meeting met at 4. Read minutes of the Meeting for Sufferings, relating to the state of those professing with Friends in Pyrmont, Minden, the South of France, Van Dieman's Land, South Australia, and Norway. Although there was not much remark made upon these minutes, yet the care of the Meeting for Sufferings respecting those small companies of professors with Friends, was cordially approved of. There was but little if any increase, in their numbers; but they appeared to be in a pretty satisfactory state, in regard to the maintenance of the principles and practices of the Society. The state of the Boarding School at Nismes, appeared also to be in a satisfactory condition; and it was thought that it would, under the Divine blessing, be of signal benefit to the youth among Friends in that quarter. There seemed to be some deficiency on the part of some of those in the south of France, in relation to the upholding of our testimony against

bearing arms. This was explained to be owing to the very strict nature of the Conscription Laws, and some, while professing to regard war as anti-christian, and declining themselves to bear arms, had yet, by associations, protected themselves from being called out. The Meeting for Sufferings had been solicitous to keep the attention of these parties directed to this inconsistency; and a hope was entertained, that they would become stronger in this particular branch of Christian duty, and be enabled fully to bear the pacific testimony of the Society. Some were of opinion that it might strengthen the hands of those Friends, were we in this country to memorialise the Government of France to relax the severity of the Conscription Law in their favour; but a measure of this kind, it was thought, would be best to originate with themselves. Several Friends, who had at various times been in the south of France, bore testimony to there being in that district, a number of individuals whose sincere desire it was, to act a consistent and becoming part, in reference to the different branches of our Christian profession; which might be regarded as somewhat encouraging.

In the report from Norway it appeared that some had felt a difficulty in taking the affirmation, owing to the words, "the whole truth," being contained in it; and on explanation this was stated to arise from an apprehension, that should they be called to give evidence, they might not be required to relate "the whole truth," or might not know it; and it manifested rather a tenderness of conscience, than any unwillingness to accept the affirmation, as usually given by Friends.

Read accounts of religious visits to various places on the continent, by WM. FORSTER, LINDLEY MURRAY HOAG, and JOHN HODGKIN, which contained many interesting particulars; and these Friends were not only received with kindness and openness, but a persuasion rested on their minds, that an open door was left for the services of those messengers, who might hereafter feel themselves called to labour in that portion of the Lord's vineyard.

It appeared that a friendly and affectionate Address had been presented to the king of Prussia, by L. M. HOAG and his companions; and one by JOHN HODGKIN to the Protestant Consistory, in whose vicinity his visit had thrown him, while in the south of France.

A minute of the Meeting for Sufferings informed, that the subscription originating out of the concern of last Yearly Meeting in regard to the Emancipated people in the British Colonies, and for their education, &c., amounted to nearly £4,000, and of this sum, about £1700 had been disbursed for the education of children at different schools in the West Indies, or for helping forward the building or upfitting of schools there; which appropriation was acceptable to the Meeting; and as the amount of the Fund was not nearly adequate for the outlay that might be expected to be required, seeing the work was likely to be one of some duration, the report of the amount received and disbursed was directed to be printed for distribution in the Society generally; in the hope that Friends, on receiving further information as to the exigencies of the case, might be induced to subscribe yet more liberally. The above amount is exclusive of Ireland, from which Contributions are yet expected.

Some rather exciting discussion took place, on a Friend enquiring whether his information was correct, that the Meeting for Sufferings had, soon after last Yearly Meeting, paid over a certain sum to the Anti-Slavery Society; contrary, as he believed, to the strongly expressed opinion of Friends on that occasion, against any such appropriation. His statement turned out to be so far true, inasmuch as the sum of

£300 odds, had been paid to the said Society from the Fund in question, for defraying the expences of a tour in France by the Secretary, to promote the Anti-Slavery cause, which the Friend held to be a misappropriation. On consulting the Yearly Meeting minutes, of 1838, it appeared that the above payment was quite in accordance with the object for which the fund had been subscribed—viz. the Abolition of Slavery and the Slave trade; and the restriction to which the Friend referred, was shown to have been intended only to apply to the Subscription of last year—that the proceeds thereof were to be devoted to the promotion of education among the emancipated classes in our Colonial possessions, and among the Aborigines of other countries.

As connected with this subject, there was read the Report of Indiana Meeting for Sufferings to that Yearly Meeting, in relation to the education of the people of colour, an object which appeared to claim the very close attention and interest of Friends of the said meeting. The deputation generally made some interesting additional statements on this subject, and also in reference to the decidedly favourable spirit evinced towards the abolition of slavery by Friends in that quarter; they had been disposed to think them rather lukewarm in this respect, but personal intercourse had induced the deputation to entertain a very different sentiment; and they thought it was only due to that Yearly Meeting to give this information.

An appeal was subsequently made by several Friends, in behalf of the Abolition of Slavery and the slave trade; the exigencies of the cause at the present time being such as to call for the continued support of Friends; and the meeting was urged to sustain, by pecuniary contributions, the British and Foreign Anti-Slavery Society,* and to circulate their organ, the Anti-Slavery Reporter. Some remarks were also made on the desirableness of the friends of this benevolent enterprise, discouraging, by every means in their power, the use of the productions of slave labour. Adjourned near 8, till 10 to-morrow.

Fifth day, 5th Month, 28th.—The Yearly Meeting met at 10, and a large portion of time was occupied in ministerial communications; and one Friend appeared in supplication. While it were desirable that all who peruse this account, might be put in possession of the varied and excellent counsel conveyed on this occasion; space only admits of observing that it has seldom been the lot of those present to hear communications of this nature, which seemed, on the whole, so sound, so weighty, and so appropriate; and the hope may be expressed, that those who were thus privileged, may long retain a deep sense of its value; and of that precious, contriving and uniting influence, which was remarkably vouchsafed at this opportunity.

It was matter of regret to not a few, that after so favoured a time, there should have been soon after introduced, topics of rather an exciting description; and a disposition manifested on the part of some individuals, to institute, what might be termed, a "censorship of the press."

Read Report of the Committee appointed to visit the Quarterly Meeting of Cambridge and Huntingdon, which was satisfactory; and the Committee was continued, with the addition of another Friend to their number. Read also Report from the Committee appointed last year to assist the Quarterly Meeting of Sussex and Surrey, in a case of difficulty; which, it appeared, had been owing chiefly, if not altogether, to that Meeting comprising but two Monthly Meetings; and the Committee suggested, as a remedy for such

* A Paper having been laid in the Clerk's office, about £800 have been already subscribed.

cases in future, the joining of Kent to this Quarterly Meeting. As this suggestion, however, had not been submitted to the consideration, either of Friends of Kent, or of Sussex and Surrey, the Committee were recommended to withdraw and amend their Report, and present it to a future sitting. Friends of Sussex and Surrey had been well satisfied with the visit and labours of the Committee.

At this sitting SAMUEL TUXE paid a visit to the Women's Yearly Meeting, accompanied by two elders, Thomas Robson and Joseph Bewley.

The wretched and demoralized condition of the poorer classes in this Kingdom, which had been adverted to at a former sitting, was again brought under the notice of the meeting; and Friends in their respective localities, were earnestly recommended to direct their attention to this great, and it was believed, increasing evil; which, it was stated by several Friends, was, in a very great measure, occasioned by the indulgence of the labouring classes in the use of intoxicating liquors; and Friends were urged to consider the importance of this body adopting more generally than it has hitherto done, the principle of entire abstinence from those drinks, and from participating in any way in the keeping up of such a fruitful source of crime and destitution.

The abolition of the punishment of death was also brought before the Meeting; and some truly appalling details, in reference to its demoralizing and debasing effects, were given by several Friends; and a very earnest desire was expressed, that our members generally might use their endeavours, in conjunction with those of other denominations, for promoting its entire abolition. Adjourned at 1, until 10 to-morrow morning, to allow time for the large Committee to expedite the business of the Meeting.

The large Committee met at 5, and was engaged till near 8, in the reading and passing of the Epistles to Ireland and North Carolina; also, in receiving reports of the proceedings of the Meeting for Sufferings, on the subject of the expences, in this country, of Friends from foreign parts travelling in the work of the ministry—and in relation to the alterations in the Rules regarding Registration, committed to the care of the aforesaid Meeting last year. The Committee approved the proposal of the Meeting for Sufferings, on both subjects, which are to be submitted to the Yearly Meeting for its concurrence; from which these regulations will, in all probability, go down to the Quarterly and other Meetings in due course. Adjourned till 9 o'clock to-morrow morning.

Sixth-day Morning, 5th Month, 29th.—Large Committee at 9. Read and passed epistles to Ohio and Baltimore, and adjourned.

Yearly Meeting at 10.—A brief communication in the line of the ministry from a Friend, beginning with the words, "Ye are not your own; ye are bought with a price;" and from another, at greater length, opening with the exhortation of the beloved disciple, "Love not the world, neither the things that are in the world; for if any man love the world, the love of the Father is not in him,"—preceded the commencement of business; and the solemnity attending was thought to be very marked and comforting.

ISAAC SHARPE was set at liberty to pay a religious visit to the Women's Yearly Meeting, and was accompanied by two elders, Peter Bedford and Samuel Gurney.

Read the Report returned to the Committee yesterday relative to the visit to the Quarterly Meeting of Sussex and Surrey, which being satisfactory, the Committee was discharged; and the suggestion which had been made to the Yearly Meeting by the Committee, in regard to a junction of Kent with this Quar-

terly Meeting, was recommended to the close attention and consideration of the Friends of those meetings.

Read report from the Committee appointed to visit the Quarterly Meeting for Devonshire: which being satisfactory, the Committee was also discharged.—Read report from Committee appointed to visit Dorset and Hants General Meeting, and said meeting was continued under care of the Committee.

Read and agreed to the proposition of the Meeting for Sufferings, sent in from the Large Committee, regarding the alteration in the regulations with respect to Friends from foreign parts travelling in the work of the ministry; also a proposed addition to the 9th Rule, under the head Registration;—approved the same, and both these minutes were directed to be sent down to the different Quarterly Meetings.

Read and passed the epistle to Friends in Ireland; and after a weighty communication from a venerable minister, beginning with the apostolic exhortation, "Be not high-minded, but fear," the meeting adjourned at half-past 12 to meet again at 6—the interval to be occupied by the Committee on the General Epistle, and by the Large Committee.

Sixth day Afternoon.—Large Committee met at half-past 3, and read and passed the remainder of the Foreign Epistles. No particular observations were made on any but those to Philadelphia and New England. When the reading of the latter was finished, a Friend remarked that he thought the document was well drawn up, and tempered with moderation; but it would, to him, have been more satisfactory had no Epistle to New England been issued; because he feared, that the sympathy of this Meeting expressed towards the larger body, by the sending of such an Epistle, would be in danger of discouraging the smaller body who, he believed, had acted as they had done, under an apprehension of religious duty. Another observed, that he had no unity with the Epistle, nor with those to whom it was addressed; because they had identified themselves with the propagation of unsound doctrines, and trampled upon the smaller body of Friends in New England, for maintaining the true doctrines of the Society, on the right foundation. But the Epistle, as a whole, was generally approved by the Committee.

On the epistle to Philadelphia, considerable discussion took place, many Friends expressed their entire approbation of its contents; and that the Committee who had prepared it, had been remarkably helped in the service. Although this epistle embraced a notice of the one from the Philadelphia Meeting for Sufferings which had excited so much feeling and interest in the Yearly Meeting at large, it was understood that our Meeting for Sufferings were not hereby precluded from acknowledging and replying as usual to such portions of the document as they might see proper.—Adjourned.

The Yearly Meeting met at 6, and passed all the epistles that had been sent in from the large Committee. The sitting was a solid and highly instructive one; several Friends were engaged in ministerial service, and the Meeting adjourned after supplication, about 8 o'clock.

Seventh day Morning, 5th Month, 30th.—The Large Committee met at 9. Read and passed the General Epistle. The subject of religious controversy being adverted to in the Epistle, some pertinent observations were made by a Friend, by way of distinction between indulging in controversy for its own sake, and that which, after the example of our first Friends, it was incumbent upon us to wage in support of the truth.

The Yearly Meeting sat down at half-past 10; two brief religious communications preceded the business.

and besides the reading and passing of the General Epistle, there was brought in a minute regarding a supplement to the Rules of Discipline, proposed at a previous sitting, which was approved and directed to be sent down to the different Quarterly Meetings. This minute was to the effect, that the Quarterly Meetings should depute some of their number, to attend a conference to be held in London prior to next Yearly Meeting, in order to consider of, and prepare the said supplement; such a measure being deemed necessary, seeing thirteen years had elapsed since the present Book of Rules was printed.

After the Epistle was passed, a Friend made some lengthy observations on a variety of subjects, and several were engaged in religious communication. The closing minute, acknowledging the sense of Divine favour mercifully vouchsafed, and the large measure of harmony that had prevailed during the conducting of the business was subsequently read; and after a brief but solemn pause, the Meeting separated.

Note.—In the notice of the business of the Yearly Meeting, on Second-day, the 25th of 5th Month, it was omitted to be stated, that much advantage had been derived by a class of children, within the limits of the Quarterly Meeting for Cumberland and Northumberland, not in membership with Friends, who had received their Education at Wigton School, from a Fund provided for that purpose. It was intimated that the said Fund owed its origin to the benevolent efforts of our late dear friend, Jonathan Backhouse, of Darlington. The Fund has, however, all been expended. Looking at the benefits that had accrued from it, the desirableness of attempting its renewal was suggested; and Friends from that Quarterly Meeting were encouraged to place a paper for this end in the Clerk's office, and it gives us pleasure to state, that upwards of One Hundred pounds have been subscribed.

THE ADJOURNED MEETING OF MINISTERS AND ELDERS met at $\frac{1}{2}$ past 12, on *Seventh-day, 5th Month, 30th*,—and after a Friend in the ministry had delivered some weighty remarks on the necessity of those of this body "taking heed to themselves and to all the flock over which the Holy Ghost had made them overseers," proceeded to read and pass the certificates for Friends going to Norway, to the South of France, and to America, which had been directed to be brought in, at a former sitting.—Adjourned till 5, afternoon.

At the afternoon sitting, ISABEL CASSON, JOHN PEARSE, and WILLIAM FORSTER gave interesting and instructive accounts of their respective services abroad; and several Friends were engaged in religious communication; the Meeting closing after supplication.

INDIANA ANTI-SLAVERY FRIENDS.

As the parties in Indiana whose sentiments are represented by the following document, deem it but just that they should be heard in reply to the advice given them by the Friends in England, through their Deputation, and as the Yearly Meeting decided that it would be irregular to receive any such reply from them; it is believed that it will be a satisfaction to them to know that Friends generally had an opportunity of perusing it out of Meeting; but in thus giving it publicity, it is not intended to impugn the principle of or-

der on which the Meeting felt it right to adopt such a course.

AN ADDRESS

TO THE YEARLY MEETING OF LONDON—TO THE QUARTERLY AND MONTHLY MEETINGS CONSTITUTING THE SAME, AND TO THE MEMBERS THEREOF INDIVIDUALLY.

"DEAR FRIENDS,—In the fear of the Lord, and under a solemn sense of the obligation resting upon us to stand for the defence of the truth, at the same time being sensible of our own weakness and insufficiency, as men and creatures, but in humble reliance on the unfailing arm of the Shepherd of Israel, we believe it right at this time to address you, although you have heretofore refused to give our communications a hearing in your Yearly Meeting. Our object is now to solicit the customary correspondence between Yearly Meetings, for this your previous course, both in the capacity of a Yearly Meeting and Meeting for Sufferings, forbids us to expect; and indeed, unless we could see in the action of those meetings, relative to the unhappy difficulty among Friends in this country, arising from the opposition of the "Body," to the Anti-Slavery action of some of its members, more regard for consistency and truth, than for the forms of order—more concern for the promotion of the great cause of justice and mercy, than for the preservation of the external bonds of union, such a correspondence is, perhaps, as undesirable to us as it is to you. Still, as your Yearly Meeting has thought fit to issue an address to us,—though still refusing to recognise us as brethren—advising us to discontinue our meetings for worship, and to attend those of the "Body," and has sent over a deputation to present the Address, and to urge a compliance with the advice, we believe ourselves called upon, even by a regard for common courtesy, and a decent respect for civility, as well as justice to ourselves, to the truth which we advocate, and for the information of all concerned, to make a brief reply to the Address, in a respectful manner, and with feelings of due regard, declining to comply with the advice. And while we believe ourselves thus bound to submit to your consideration some of the reasons which impel us to this course, we think we have a just claim to a patient and impartial hearing before that body from which the advice issued.

We do not desire now to rehearse the particulars of the difficulty which resulted in the establishment of our Yearly Meeting. The most important facts have been presented to your Yearly Meeting, which it has refused to hear, choosing to make up a judgment in our case merely from the statements of our opposers, and from the simple fact that we had set up separate and independent meetings. Thus by refusing to inquire into, or even hear our reasons for the measure, and at the same time virtually passing sentence of condemnation upon us, by refusing to correspond with us, and advising us to discontinue our meetings; your Yearly Meeting has practically recognised (however you may dissard it in theory) the doctrine of the infallibility of the Church, or else that equally absurd and dangerous position, that, no matter how corrupt and oppressive the Church may become, those members who desire to have it otherwise, are bound to submit to the corrupt and anti-Christian measures of the dominant party, to preserve the external forms of order, and the appearance of harmony. We believe there is no possibility of escape from this dilemma, for a departure from the usual order in the establishment of meetings, instead of the merits of the controversy, is made the ground of the judgments of your Yearly Meeting.

This doctrine of implicit, unconditional and unqualified submission to the powers that be, in religious society, which is so prevalent among Friends both in this country and in England, is a most conclusive evidence of a lamentable deviation from first principles. All ecclesiastical history testifies to the fact, that in proportion to the corruptions of the church, have been its claims to infallibility, and to a blind submission to the decrees of its dignitaries.

To assume that the references which your Yearly Meeting have made to passages of Scripture to enforce the duty of submission to one another, are applicable in the present case, is to take for granted the very thing in controversy, which is, that the requirements of Indiana Yearly Meeting were in accordance with truth, and which London Yearly Meeting has refused to investigate. That it is our duty to submit ourselves one to another in love, in the truth, and in the fear of God, we freely admit; but not in error and in the fear of man; for the fear of man bringeth a snare.

The exhortation to submit ourselves one to another in love, no more requires a surrender of our own consciences into the keeping of the rulers of the Church, than the requirement to be subject to the powers that be, puts us under an obligation to surrender them to the wicked rulers of the State. It is all a perversion, and so far as the doctrine in question has obtained a hold among those with whom we were formerly associated, we feel bound to say to our London Friends, that they are mistaken in supposing, that on fundamental doctrine there is no essential difference between us. We regard the doctrine of individual responsibility and accountability to be one of vital importance, and that the difference between us and those who contend for implicit obedience to the mandates of the Church, however contrary they may be to our conscientious convictions of duty, is essential: and we can have no fellowship with the sentiment repeatedly put forth by members of the London deputation, that no conceivable circumstances can justify a separation from the "body."

But independently of the foregoing considerations, there are other circumstances which dictate to us the propriety of declining a compliance with the advice.—We would briefly state that in pursuing the course which brought upon us the displeasure of our fellow-members, and placed us under the necessity of occupying our present position, we were greatly encouraged by the example of our English brethren, and by the advice of your Yearly Meeting in 1830, to unite with our fellow-countrymen in the promotion of this and other benevolent enterprises. This advice we were very ready to comply with, not because of your word, but because we heard and felt for ourselves that it was in accordance with the dictates of truth. And now, we cannot see the propriety of giving up our own views of required duty, in consequence of your recent advice; neither can we see the justice of your course in virtually censuring us for imitating your example, and following your advice, while you cling to, and effectually justify those who have rejected that advice, and presented a most formidable opposition to the advancement of the anti-slavery enterprise. No religious society, in this country, we confidently believe, has exerted a greater influence adverse to its advancement than the Society of Friends. Its former anti-slavery character, and the fact of its being clear of slaveholding, gave it the power of exerting a greater influence for or against the cause, than any other society of equal numbers; and that influence, as is well known, has been exerted, either by manifesting an apathy of feeling towards it,

or by active opposition to it, and to those who are labouring therein. But we forbear to enlarge upon this topic; and dismiss it with the observation, that the conduct of London Yearly Meeting and of its deputation is calculated to uphold the Friends in this country in their opposition to the labours of the abolitionists, in adhering to a pro-slavery political party, and in voting for slaveholders. We cannot consent to act in accordance with the advice contained in the Address and urged by the committee, because it would be a surrender of our just rights; and it would be to deprive ourselves of the inestimable privileges which we now enjoy of religious fellowship with one another in the bonds of gospel unity.

We cannot comply with the advice, because it would be a virtual acknowledgment that our anti-slavery principles and views were all wrong, and must lead to an abandonment of them; which would, as we conceive, work infinite damage to the blessed cause, by operating as a discouragement to our fellow labourers.

And finally we cannot comply with the advice, because we believe, it would bring disgrace upon the Christian name, by giving an additional evidence that the "American Churches are the bulwarks of American slavery."

We wish to say, before we conclude, that we fully believe there are many members of London Yearly Meeting, who deeply sympathise with us, who have no unity with the attempt to destroy our religious society, and who did not fully understand the course of labour prescribed for the Committee by the Yearly Meeting, as they themselves explain it. This opinion is confirmed by the frequent expression by some of our truly sympathising Friends, of a hope that a proper reconciliation would be effected by the labours of the deputation. This hope they could not have entertained, had they understood that no other attempt was to be made than to annihilate our religious society, and to justify the proceedings of our opposers.

To those of you, dear Friends, who have some just conceptions of the true state of the case, we beg leave to say, the responsibility that rests upon you is great, and we pray that you may be enabled faithfully to discharge your duty in the sight of God.

Unless we shall become convinced that slavery is not that great evil which we have long believed it to be, we should consider ourselves traitors to the cause of Truth, which we believe ourselves called to advocate, were we to accede to the advice of your Yearly Meeting and its Committee. And should the labours of that Committee prove effectual in the accomplishment of their designs, we have no doubt but the damage done to the anti-slavery cause would be incalculable.—But, thanks be to Him, who controls the elements, we believe their course has had a powerful tendency to strengthen the minds of Anti-Slavery Friends generally, in the confidence of the rectitude of our position.

And now, in coming to a conclusion, permit us to state, that with our present convictions of duty, we cannot look towards a re-union with those whom we have left, upon any other terms than a total recantation of all their proscriptive measures, and an unconditional restoration to all the rights and privileges which we formerly enjoyed in the society, with unrestrained liberty to pursue our anti-slavery labours according to the dictates of our own consciences; being responsible to the Church only for violations of the discipline. We shall rejoice to hail such a proposition, made in good faith,

and upon a thorough conviction of its propriety, by our Friends of Indiana Yearly Meeting.

Signed by direction, and on behalf of the Meeting for Sufferings of Indiana Yearly Meeting of Anti-Slavery Friends, held 2nd Month, 28th, 1846.

BENJAMIN STANTON, Clerk.

FRIENDS' TRACT ASSOCIATION.

THE General Meeting was held at the usual time on 5th day morning the 21st of 5th month 1846 at $\frac{1}{2}$ past 8.

The attendance of Friends was about equal to that on some former occasions. The Report of the Committee gave a satisfactory account of the state of the association, and of the proceedings of the Committee, during the past year; the issue of Tracts being rather beyond that of the previous year, and shewing a gradual increase in the circulation; and this being the case as regards the sale at the Depository, was particularly satisfactory, as evincing an extension of interest in the concerns of the association.

The address issued by the Committee a few months since, to the younger members of our Society more especially, encouraging them to increased diligence in the work of tract distribution, was very acceptable to the Friends assembled; and it is hoped that the labour of love thus commended to our young friends, will obtain their close attention, and that arrangements will be made in districts where but little of this kind has been attempted, to carry out the interesting object thus brought under their notice.

The reports from the Dublin Society, and from the country associations, were then read and severally shewed that this department of labour had been continued, and in some instances, to an increased extent; the Committee were directed to make extracts therefrom to be printed in connexion with the report of the Committee. Several remarks were made, tending to show that this means of disseminating a knowledge of Divine Truth, was near the hearts of many of our body, and the aspect of the affairs of the Association was held to be encouraging.

It was generally felt that the limited time, which the arrangements of the Yearly Meeting allow does not admit of that justice being done to the objects of the Society, which their importance demands; and it is concluded to seek, at the time of the next Yearly Meeting, that an additional hour be granted to enable the Association to have more deliberate attention, and also to invite the attendance of Women Friends.

LAWYERS, SOLDIERS, PARSONS.—In a late trial for a libel at Cambridge, in which a clergyman was the plaintiff: the counsel for the defendant, in course of his speech, observed, that one great man, George Fox, had said, We have an army of lawyers with tough consciences, and tough parchments, and interminable tongues; an army of soldiers to fight the French; an army of doctors to fight death; and we have an army of parsons to fight the devil, of whom he standeth not much in awe.

PROGRESS OF PEACE PRINCIPLES ON THE CONTINENT.—A person, not of the Society of Friends, residing at Lausanne, writes to his friend in this country; "Two of the brethren here, have just been let out of prison, where they have been locked up several days, for refusing to bear arms. Our friends [in England] cannot comprehend how devoted they are in this matter; and I rejoice to say, that the number of such is increasing."

JOHN BARCLAY, SAMUEL ALEXANDER, AND BENJAMIN WHITE.

RESPECTED FRIENDS;—Believing, with some of my friends, that the insertion of the following valuable letter from John Barclay, to the late Samuel Alexander, would, at the present time, be acceptable to many of your subscribers; I forward it for your approbation, requesting that you will be kind enough to give it a place in your paper.—With love, I remain your friend,

M. J. J.

4th Month, 15th, 1846.

DEAR FRIEND,—It is pleasant to me to accept of thy kind invitation to come to Needham, and in any way that I can, be of use to thee whilst there. I make no doubt there will be little cause for hesitation on my part. I could not say as much to many; for many now-a-days press and force themselves and one another (as thou well knowest) into services and plausible things, that have a shew of good, (and are or may be good when called for at their hands), which nevertheless the Truth in the bottom of their own hearts never called for, and so will hardly stand them out in, though the wrong thing in them may approve of it, and the world of professors, both such as bear the name of Friend and such as do not, may mightily applaud. Our dear friend Benjamin White has been among us as one of the ancient Christians, or as one of our early Friends, rousing the earthly minded and lukewarm in such a powerful and authoritative manner, as we have not been used to of late years, I suppose. Friends seem to look at one another, half frightened to hear such close doctrine, and to be turned inside out, as he has in some instances to my knowledge been favoured to do. And Friends can't entice him to speak smooth things, nor win him over to prophecy deceits; and those that run after him or his company are disappointed in him, for they find nothing attractive or pleasant to that mind in them which should be crossed and crucified, but his habitual watchfulness reproves that which diverts from the Truth, and his silence and reserve (except when at times otherwise disposed) have been instructive to me, and seasoning:—tending to lead to self-examination and reflection. Thou wilt not take me to be setting up any man, nor yet as pleading for a formal superstitious gravity of face and figure. I may tell thee freely, that ever since I have known this way which used to be "every where spoken against," but which now "all men speak well of," I have sought diligently to meet with those that lived in the *Life and Power* of those good things and right principles which they profess in their writings, and which were once witnessed by a little cloud of witnesses, and which Truth persuades me it still leads into and preserves in, where it is heeded; and I have found but a remnant up and down that held the Truth in the life of it, whose garments were free from the spots of the world and its religion; (for the world has taken to be religious, yet still "lies in wickedness,") nor have I ever found one of this remnant but what had sackcloth underneath, and were in mourning because of the oppression of the enemy; the joy of these and the ground of their rejoicing stood in the real, not the apparent, prosperity of the cause of Truth, their harps were upon the willows, their heads hung down, and their hearts were heavy. Among these I was ready to reckon a Woolman, a Scott, a Grubb, of later years, and I felt as tho' I dare not make void their sufferings for the seed's sake. Having said thus much, I am inclined to add, that many things relative to the state of our

society, past and present, seem often to clear up in my view, when sometimes I have least looked for it; and I have more than once remembered the description of Ezekiel's vision when he was brought first to the door of the inner gate of Jerusalem, then toward the gate of the altar; afterwards he had to dig for a door and went in, &c., and he was shewn yet greater and greater abominations, more and more hidden ones. I am not alone in my belief (for thou and others are my companions) that we are not altogether the people we were intended to be, and though it may be there is much of a revival of late and a great difference between the state of things amongst us now and 30, 40, or 60 years back, yet the root of the matter is sadly wanted almost every where; and the branches and fruits mostly bear the root, rather than the root bearing the branches and supporting them, and bringing forth fruit, in the due season, and of the natural colour and taste.

3rd of 11th Month, 1818.

HISTORICAL NOTES ON INDIA.

By GEORGE THOMPSON.

No. I.

It is greatly to be desired that the people of this country should be aware of the value and importance of the various parts of their vast Colonial Empire, that they may feel their responsibilities, know their duties, and avail themselves of their legitimate privileges and advantages.

Amongst the many distant portions of the globe subject to our sway, there is not one more entitled to our regard than India; whether respect be had to its extent, its population, its history, its value, or the influence which, through India, may be exercised over the character and destiny of the whole of Asia. And yet it is a deplorable fact, that this country is, to the majority of the inhabitants of this kingdom, an unknown country; unknown in the antiquity of its history, in the genius of its inhabitants, in the varied, abundant, and exhaustless riches of its soil; unknown, equally, in the constitution, the character, the evils, and the blessings of its present government; unknown in the peculiarity, the extent, and the depth of its necessities; unknown, also, in the profundity of its literature, the varieties of its castes and customs; and unknown as a field for every kind of honourable, philanthropic and patriotic effort, in which the purest victories may be won, and the most gratifying reward obtained.

Let me disarm, or at least moderate, criticism, by assuring my readers that I pretend not to a profound knowledge of Indian history, or to the character of a subtle politician; but having long felt a deep interest in India, and having recently visited that country, and had that interest deepened, I am desirous, if possible, of leading my countrymen to feel a humane concern for the welfare of a portion of the world which is eminently worthy of all the regard we can bestow upon it. I can truly say, that the more I have thought and read upon the subject, the more I have been convinced of the strong claims which India has upon our national and individual attention.

I shall now say something of the *ancient history of India*: because it is by a knowledge, I will not say a profound, but a general, knowledge of the past history of that country, that we shall be assisted to understand its present condition, and be able to judge of the necessity and adaptation of any measures proposed with a view to its better government, the elevation of its people, and the advancement of its social, political, and commercial prosperity.

The ancient name of India is *Bahrut Varsha*;—Bahrut being the name of a supposed Prince, and

Varsha signifying a large tract of continent, separated from other countries by natural boundaries, such as oceans, mountains, or extensive deserts. This name, it will be perceived, is most appropriately given to the country which we call India. India is bounded on the south by the sea; on the east, partly by the sea (the Bay of Bengal), and partly by ranges of stupendous mountains, dividing it from ancient China, or rather from the countries now known by the names of Assam, Cassey, and Arracan; on the north, by a lofty and far-reaching chain of mountains, separating it from Thibet; and on the west, partly by ranges of mountains, forming the boundary between India and ancient Persia, and extending towards the Western Sea, above the mouths of the River Indus. This country lies between the 8th and 35th degrees of north latitude, and the 67th and 93d degrees of east longitude.

Historical records regarding this vast country, previous to the period of the Mahomedan conquests, are most of them obscure, scanty, and unsatisfactory; indeed, it may be said that we are in possession of very little in the shape of history, which is entitled to credit (with the exception of the account of the invasion of India by Alexander the Great), until the arrival of the Portuguese in India, in the year 1498.

The Hindoos themselves are singularly deficient in historical documents. Traditions and fables are abundantly numerous, but these sources of information are replete with all kinds of extravagances and improbabilities. Respecting events that are represented as having transpired millions of years ago, the Hindoos profess to have in their custody information worthy of the fullest belief; but as we approach those periods of the world respecting which we are justified in expecting authentic historical information, we find ourselves almost utterly without help, and are left to speculation and conjecture, without any safe guide, and almost without a ray of light. Even the invasion of the country by Alexander is an event concerning which there is scarcely an intelligible tradition to be found among the people at the present time. No date, therefore, of any importance can be fixed before the invasion, and no connected relation of the national transactions of India can be attempted, until after the conquests of the Mahomedans. Notwithstanding, however, this extraordinary and deplorable want of authentic early annals, there is no want of information respecting the laws, the manners, and the religion of the people of India. The Vedas, an ancient collection of sacred hymns and prayers, which it is supposed were reduced to their present form fourteen centuries before the Christian era, throw considerable light upon the attainments of the people in science and philosophy; but the first complete picture of ancient Hindoo Society is found in a code of laws, which bears the name of Menu, which there is every reason to believe was compiled eight hundred years before the Christian era.

These laws of Menu must not be supposed to sketch the precise manners of the people at the time they were drawn up, but to be rather a consolidation and codification of what, at the period, were extant and ancient institutes. It is within the bounds of possibility, that the industry and research of men of learning may yet throw additional light upon the centuries and millenniums that are at present covered with the mantle of mystery and oblivion. But, after all, it is more with those who live, than with those who have lived, that we have to do; and although inquiries into the past are interesting, and to some extent, valuable, the condition and destiny of the living generation are matters of still more importance. The knowledge of the past is only of worth, as it teaches the duties which belong to us in our present situation.

The Hindoos, if they are themselves to be believed,

have a high title to veneration on the score of their antiquity as a people. They claim to be 3,892,900 years old. This, it will be admitted, throws all our notions of chronology into confusion. Geology itself lends us no aid to solve the difficulty, by the discovery of a single relic; and it would be a thankless task to undertake to prove the negative of the proposition among those who would not acknowledge our standard of truth upon the subject. Without subscribing to the literal accuracy of the account given by the Hindoos of their antiquity, we are bound to place them first among the nations of the earth. The evidence which has been collected on the subject is sufficient to warrant the conclusion, that the Egyptians were preceded in civilization by the Hindoos; but under what circumstances the latter were located in the country they now inhabit,—whether they are in the strictest sense aborigines, or whether there are still in India degenerate remnants of an earlier race,—these are matters of conjecture, upon which I shall not enter. By ancient writers the Indian people are called aborigines—or a people whose origin cannot be traced; they may, therefore, be regarded as the most ancient possessors and cultivators of the soil.

The celebrated Egyptian king Sesostriis, said to have lived 1485 years before Christ, is represented by some historians to have fitted out a fleet of four hundred vessels, to have navigated the Red Sea, conquering the countries along its shores, and to have reached, finally, the Continent of India, and there to have subjected to his dominion the whole region as far westward as the Ganges.

Herodotus, however, who lived 450 years before Christ, is altogether silent respecting this exploit; which he was not likely to be, if the event had any foundation in truth. Strabo rejects the tradition as apocryphal; and Arrian, who has given so interesting and minute an account of the expedition of Alexander, pronounces the pretended conquests of Sesostriis a fable. Diodorus Siculus, who professes to give a particular detail of all the achievements of Sesostriis, obtained his information from the Egyptian priests, who it is very natural to suppose were far more intent upon promoting the honour of their country, than on advancing the interests of historical truth. But, admitting that the whole is an invention, the story proves, that at a very early period, India was regarded as a country of value and importance, and well worthy the attention of those who sought to make rich conquests.

Descending in the scale of chronology, we come to the account given by Herodotus of the expedition of Darius, the Persian, the son of Hystaspes, whose conquests in India are described as extending to the whole of the region watered by the Indus. This part of the country is represented at the period to which the history refers as fertile, opulent, and densely populated, and to have been laid under tribute by the Conqueror, to an amount equal to one third the whole revenue of the Persian Empire.

At length, another and still greater man appears upon the scene. The shores of the Indus are trodden by the hero of Macedon. About 160 years before Christ (under the reign of Darius), the youthful Alexander, after having effected the entire conquest of Egypt, and after founding a city at the mouth of the Nile, which afterwards became the emporium of commerce for the western world, cast his eyes on the vast countries still further to the east, and resolved to push his conquests to the banks of the far-famed, holy river of the Ganges. We follow him into Persia, of which he makes himself the master, from the shores of the Caspian sea to the river Oxus, which washes the base of the Hindoo Koosh mountains; thence to Maracunda, the modern Samarcand; and thence,

through various countries, hitherto utterly unknown to the Greeks, to the northern base of the mountains which encircle Asia, and which constitute the natural boundary of India. He does not allow what Oriental geographers call the "stony girdle," to stay his march; but penetrating and emerging from those defiles, which in recent times have been the scenes at once of the triumphs and disasters of the British troops, he stands upon the banks of the Indus. Already the hero of a hundred fields—the vanquisher of empires, and the founder of cities—he casts his eyes towards the shrines of Benares and the rich plains of Bengal; and resolves that the magnificent empire, upon the frontier of which he has arrived, shall be subjugated to his sway. He saw not, however, the difficulties which were before him. The modern city of Lahore, the present capital of the Punjaub, as it is called, the country of the Sikhs, was the extreme limit of his progress eastward.

Having reached the banks of the Beyah, one of the five rivers which water the Punjaub, and from which the country takes its name, the soldiers of Alexander refused to advance. Their great leader did all in his power to animate and inspire them. He assembled them together, and delivered eloquent addresses, in which he glowingly expatiated upon the trophies and rich spoils they would acquire by accompanying him to the shores of that mysterious and mighty stream, which was the object of veneration and worship among the Hindoos, and upon whose banks were cities, the wealth and magnificence of which were unrivalled. He described the Ganges as transcending in splendour and riches the Nile, the Euphrates, the Tigris, and the Indus; and dwelt upon the immortality his soldiers would win by sharing with him in the conquest of so great and glorious a country. His eloquence was thrown away—his followers were exhausted in patience and in strength—They sighed to retrace their steps;—and nothing was left to the Macedonian, but to relinquish, for the present, his cherished purpose of reaching the sacred river of the Hindoos, and making himself master of Gangetic India. Foiled in his intention to advance, he mustered his army on the banks of the Hydaspes; and we next behold him in the midst of a fleet of 2000 vessels, of various forms and sizes, and at the head of 120,000 men and 200 elephants. With these he descended the Indus to the sea. One third of this vast army was transported in the vessels which had been equipped for the purpose; the rest, divided into two parts, were marched on the right and left banks of the stream.

Thus clothed with imperial power, and decked with the laurels of some of the proudest victories ever achieved, did Alexander the Great, not yet thirty years of age, glide down the waters of the Indus, a distance of one thousand miles, to the sea. On his progress he conciliated, or conquered, all the nations on either side. His descent of the river occupied nine months. At the end of that time, he and his army reached the Persian Gulf. All that for ten centuries was known in Europe, respecting the vast continent of India, was owing to this expedition; and had its great leader lived, there is little doubt but he would have returned to that country, and given a totally different character to its history, if not have changed altogether its destinies; but the fire and faculties of the mighty mind that had conceived the idea of making the world subject to its sway, were suddenly extinguished for ever, amidst the excesses and debaucheries of Babylon; and, until the close of the fifteenth century, India was free from the incursions of any European conquerors.

By a reference to the map, it will be immediately seen how very small a portion of what is now called British India was explored by Alexander. It will be seen, too, that the countries visited by Alexander

were those parts of India, respecting which, until very recently, least was known. Our early triumphs were in the south; Alexander saw only the north. The surveys made by those who accompanied the Grecian hero have been discovered to be surprisingly accurate. The descriptions of Arrian regarding the manners and customs of the inhabitants would, with scarcely any alteration, equally apply to those who are found in the same countries, after a lapse of 2000 years; a fact which proves how very little change has taken place during the revolutions of centuries.

India at the time of Alexander, was an assemblage of nations. Many of these nations possessed amazing power and wealth. The progress of the conqueror was disputed on the banks of the Hydaspes, by a monarch at the head of an immense army; and had he carried into effect his purpose of marching into the heart of Bengal, another monarch was prepared to meet him on the banks of the Ganges, with an army of 20,000 cavalry, 200,000 infantry, 2,000 armed chariots, and a great number of war elephants. At least, so say contemporary historians.

One of the principal objects which Alexander had in view, was to establish a communication by water, for commercial purposes, between Alexandria and the more eastern and interior portions of his Asiatic dominions; the situation of Alexandria commanding access to the rest of the civilized world. This intercourse he intended should be carried on from India westward, by way of the Persian Gulf, and the Arabian and Red Seas. It was reserved for others, in far later times, to carry out the gigantic and enlightened plans of this great man.

The possessions acquired by the Greeks in India appear to have remained in their hands, unimpaired, for only about forty-two years. During this period, an embassy was sent to the court of the Prince reigning at the city, now known by the name of Allahabad, then called Paleobothra, situated at the confluence of the Ganges and the Jumna, a point very far eastward of that at which the journey of Alexander terminated. The European Ambassador (Megasthenes), took advantage of the ignorance of his countrymen, and of Europeans generally, of the manners of the people in that part of India, and disfigured his narrative (which would otherwise have been a very valuable portion of history), by the most wild and incredible stories.

After this period we find the acquisitions of Alexander passing rapidly away from the Greeks; so that in less than a century from the invasion not a trace of European conquest remained. Till the close of the 15th century, no other European power acquired any territory, or established any dominion in India. An extensive trading intercourse, however, was carried on, through the openings made by Alexander, and continued and increased by others.

Under Ptolemy Philadelphus, the city of Berenice was founded, on the west coast of the Red sea, and became the great emporium of the trade with India. From Berenice the goods were transported to Coptos, a city only three miles distant from the Nile. In this channel the intercourse between the east and the west continued to be carried on during 250 years; that is to say, as long as Egypt remained an independent kingdom. The ships destined for India took their departure from Berenice; and sailed, according to the ancient mode of navigation, first along the Arabian shore, and then along the coast of Persia, until they reached, at last, the mart for which they were intended, on the west coast of India. It was from this monopoly of commerce, so long enjoyed, that Egypt derived its opulence, its importance, and its power.

The Persians, owing to a strong aversion to the sea, partly superstitious and religious and partly political,

carried on no intercourse with India, by way of the sea. The products of India were conveyed to them on the backs of camels, from the banks of the Indus to those of the Oxus; from thence, down the stream to the Caspian sea; and from thence, distributed, partly by land carriage, and partly by navigable rivers, through the different countries lying between the Caspian and the Euxine.

At length the Romans stretched their conquering arms over Egypt; and, thirty years before the commencement of the Christian era, became the masters of the country, and reduced it to the condition of a Roman province. Henceforth Egypt was made tributary to the wealth, the greatness, and the luxury of its masters, who regarded it not only as the granary from which they were to be fed, but the seat of commerce with India, by which they might obtain whatever was necessary to administer to their pampered appetites. The imperial city soon realized the effects of this intercourse to such an extent, that the value of property and the state of manners were both materially changed by the influence which the products of the east exerted over the ambitious, and now voluptuous, conquerors of Egypt.

We are told, that so great was the desire of the Indian ladies for ornaments, that Julius Cæsar presented Servilia with a pearl from Ceylon valued at £48,457 English money; and that Cleopatra's earrings were estimated at £161,458.

The chief articles of import from India were spices, aromatics, precious stones and pearls, fabricated silks, (which in Rome were estimated at their weight in gold), cotton cloths, silk-thread, ivory, and tortoise-shell. The exports were woollen cloths, linen, glass vessels, brass, tin, wrought silver, black lead, money, and wine. About eighty years after the conquest of Egypt by the Romans, the monsoons, or the winds that periodically blow from west to east, or from east to west, were discovered; and the long and circuitous route along the shores of the Red Sea and the Persian Gulf, was exchanged for a direct course to India.

LYDIA ROBINETTE.

DURING the American war, some British officers were quartered at or near her father's house, and she being very young, one of the officers induced her to leave her parents under the false pretence of marrying her. Drawn by this means from her home and friends, and entirely in the officer's power, she had scarcely a will of her own. Whether he died or deserted her is not known; but she was taken to by another officer, one of considerable rank in the army, and travelled with him, first by sea, into Canada, and afterwards by land, many hundred miles, in the winter season, over that inhospitable country and its frozen lakes, back into the United Provinces.

At the termination of the war, she came over to England, and was with an uncle in London, and in great distress of mind. One night she dreamed a man appeared to her, told her to go to the Quakers, and it should be told her what she should do, though she had then no knowledge of such a people; however, the impression was so strong on her mind, that she inquired after them, and desired to be directed to one of their meetings. She happened to be directed to Westminster Meeting, where J. Bevington chanced to be, for it was impressed on his mind to be there that morning, before he left Worcester, and his mouth was opened in testimony with these words: "The Lord opened the heart of Lydia in the place where prayer was wont to be made." Hearing herself as it were addressed by name, and her state further spoken to by the Friend, she was exceedingly broken and tendered, and at the close of the meeting she was very desirous of

speaking to him, which she attempted; but being so overwhelmed, and he so hard of hearing, could make out but little of what she said, and seeing her distress, he recommended her to the care of some Friends, as he was engaged to attend a meeting at some distance in the afternoon.

She has ever since looked upon him as a father, and he upon her as his child; and by the assistance of some kind Friends she was put in a way of business which answered well; but lately she found it her place to give it up for more important business—the work and service of her great Master.*—*Communicated in a Letter from Richard Burlingham to James Haworth, dated at Worcester, 21st 2d Month, 1797.*

Review.

ON THE HISTORY AND MYSTERY OF THOSE CALLED SACRAMENTS, SHEWING THEM TO BE JEWISH INSTITUTIONS, AND NOT ORDINANCES APPOINTED BY CHRIST TO BE OBSERVED IN HIS CHURCH. BY JACOB POST. London, CHARLES GILPIN; AYLOTT & JONES.

DID we not already know that the author of this little work, is one of us, we should have been at no loss on reading it, to decide, in what Christian community to have classed him. Although one of the Society of Friends, he has carefully avoided committing it to any of his sentiments. He makes no mention of Friends or of Quakers, but has put forth his own reasons, which he calls his apology for declining the use of those called Sacraments, and holds himself alone responsible for these views. It appears to us, that our friend has sustained the principles of the Society on these controverted points throughout, and has clearly made it manifest that our scruples against those ceremonies are strictly in accordance with Scripture doctrine, and the New Covenant dispensation. Although there are several authorised expositions of our views on these subjects already before the public, yet we believe that this little work will have its use, and perhaps obtain the patient consideration of some, who have not an inclination to study or to read doctrinal writings of a more decidedly grave complexion. Our friend has introduced into his work considerable anecdote and historic narrative in support of his views, which render it a pleasing medium for communicating the Scriptural doctrine which he so successfully supports. On this account it may be termed, "A popular view of those called the Sacraments, as held by the Society of Friends." We can cordially recommend the work as a suitable present to those who have seceded from the Society on these grounds, and also to such—if such there be—amongst us, as are halting between two opinions. Amongst people of other societies, it may be circulated with great advantage, and in particular, among those that dare to think and search the Scriptures for themselves, and who have the Christian courage to know no man after the flesh as their souls' leader, but Christ Jesus only, by his witness for the truth in their own hearts.

Births.

SECOND MONTH, 1846.

- 1st. At Strood, Rochester, JANE BEVANS, wife of Alfred Horsnail, a son; who was named Alfred Bevans.
- 12th. At Lota, Booterstown, ANNA E., wife of Henry Bewley, a daughter; who was named Sophia.

THIRD MONTH, 1846.

- 19th. At Rheban, near Athy, County Kildare, SARAH, wife of Benjamin Dickinson, a son; who was named Thomas Doyle.

* Lydia Robinette visited Wales the latter end of 1796 as a minister. Could any of our readers supply information of L. R.'s subsequent life?

- 31st. At Bishopwearmouth, SARAH, wife of James Hills, a son; who was named Thomas Smith.

FOURTH MONTH, 1846.

- 15th. At Ledyard, Cayuga County, New York, JULIA, wife of Edward Simkin, a daughter; who was named Ellen.
- 20th. At Fleetwood, REBECCA, wife of Henry Albright, chemist, a son; who was named Henry.
- 23d. At Rockville, Newtown Park, REBECCA, wife of Thomas Bewley, a daughter; named Elizabeth.

FIFTH MONTH, 1846.

- 4th. At Carlisle, MARY DICKENSON, wife of David Blain, painter, a daughter; who was named Dinah.
- ... At Sheffield, MARGARET, wife of John Moes, chemist, a daughter; who was named Lucy.
- 14th. At Elswick Villas, Newcastle-upon-Tyne, SARAH, wife of Joseph Watson, a son.
- 26th. At Market Street, Newcastle-upon-Tyne, HANNAH, wife of Charles Brightwen; a son.
- 27th. At West Villa, Yealand Congers, ELEANOR, wife of William Waithman; a son.
- ... At Bellville, Donnybrook, MARGARET H., wife of Joshua Bewley; a daughter.
- 28th. At Dublin, ELIZA, wife of George Mark, tea dealer; a daughter.

Marriages.

FOURTH MONTH, 1846.

- 8th. At Witney, WILLOUGHBY P. STEVENS, Banbury, to ANN SMITH, of the former place.

FIFTH MONTH, 1846.

- 13th. At York, WILLIAM MURRAY, son of Samuel Tuke, to EMMA, eldest daughter of Caleb Williams, surgeon, all of that city.
- ... At Doncaster, JAMES CROSLAND, of Old Field Nook, near Leeds, to HANNAH MARIA, daughter of the late Samuel Woodhead, of Brighouse.
- 15th. At Woodhouse, near Sheffield, SETH GILL, Master of the Ulster Provincial School, Ireland, to SARAH, youngest daughter of the late Richard Mason, of Hackenthorne, near Sheffield. The above marriage was conducted in strict accordance with the principles of Total Abstinence.
- 19th. At Dewsbury, BENJAMIN GILL, grocer, to HANNAH, daughter of David Fox, both of Dewsbury.
- 21st. At Manchester, RICHARD BISHOP, of Plymouth, to ABIGAIL BIRKETT, of Manchester.

Deaths.

THIRD MONTH, 1846.

- 15th. At Derby, JOHN CHAMBERS, in his 66th year. In noting the death of this dear Friend, we trust a few remarks will be encouraging to some in a like humble sphere; exemplifying, as he did, the power of true religion to support through a life of trial and poverty. John Chambers was apprenticed to a consistent Friend, who took great interest in those placed under his care; he was in early life convinced of Friends' principles, and being willing to abide the refiner's fire, he was enabled to take up the cross, and despite the shame which the world is ever ready to pour upon those who forsake it, and follow a crucified Lord in the way which he requires. After a few years, his beloved partner was taken from him, leaving him with four children, which was a great trial to him; he meekly bowed to this stroke, and in his humble walk of life, encouraged his little ones to follow him, as he followed Christ. In middle life, he was attacked with inflammatory rheumatism, which made it very difficult for him to continue his employment at the stocking frame, his hands and feet were very much affected, and he continued his work longer than many would have thought it possible. Subsequently, the disorder increased to such an extent, that he was entirely deprived of the use of his joints, excepting one finger, by which means he could with difficulty turn over the leaves of a book; and during the last ten years of his life, he was almost entirely confined to his bed. In this state, his unshaken confidence in the love and mercy of his God, and his cheerful resignation to the divine will, were truly instructive to witness. He frequently said, he thought none could be happier than himself, as he enjoyed that peace which the world could neither give nor take away; and his uniformly cheerful countenance bore a living testimony to the truth of this. He received the assistance of his friends with great thankfulness, but his care not to take too much was very striking; being unwilling to receive what they thought needful, in his heavy affliction. During a recent attack of influenza, which terminated his earthly existence, he was much tried with the feeling of a desertion of heavenly grace; and during this time of deep trial, he earnestly enquired of a friend who visited him, why he was kept here so long? and upon her saying that even in this helpless state, she hoped he was living in his Master's service, and

that, if for no other purpose, he might be permitted to remain here, to show to others how a Christian can suffer; he quickly answered, "I am content, if my faith and patience do but hold out to the end." He was afterwards favoured with a consoling belief that all would be well, and a few hours before his death, he was distinctly heard to say "rather rejoice that your names are written in heaven." He had a great fear of dying from suffocation, and supplicated that this might not be the case; his prayer was signally answered, for his end was remarkably easy, he appearing to pass quietly away when asleep, we doubt not, to never ending bliss.

29th. At Bishopwearmouth, JOHN SMITH HILLS, aged about 9 years, eldest son of James and Sarah Hills.

FOURTH MONTH, 1846.

10th. At Truro, SARAH, wife of Henry Edmonds, aged 78.

12th. At Houghton, near Huntingdon, after a long illness, aged 77, WILLIAM BROWN, formerly an extensive miller and corn dealer.

... RACHEL, wife of Joseph Russell Chantler, London, in her 36th year.

18th. At Strood, Kent, EUNICE TILNEY, aged 68, formerly of Chelmsford.

15th. At Bishopwearmouth, FRANCIS WYNN, widow of John Wynn, late of Leeds, aged about 82.

19th. At Westbury, near Bristol, aged 41, MARY, wife of Robert F. Sansom, and second daughter of Lydia Lawrence, of Bristol.

24th. At Wighton, HANNAH, wife of Peter Sadler, of that place, aged about 36. Also, on the day previous, JOHN, son of the above, aged 1½.

FIFTH MONTH, 1846.

1st. At Bolton, Lancashire, aged 70, SUSANNAH, wife of Thomas Mulliner, of that place.

2nd. At Kent Terrace, Kendal, MARY WILSON, a minister, aged 60, widow of the late Isaac Wilson, of that place.

3rd. At Clifton, aged 50, ELIZABETH, daughter of the late Thomas Were, of Bristol.

4th. At Church Brampton, near Northampton, WM. BARRINCKS, farmer, aged 80.

... At Wellington, Somerset, EDWARD MULLETT, aged 73.

5th. At Worcester, in her 40th year, MARY, wife of Stanley Pumphrey.

7th. At Banbury, FANNY, wife of William Watts, in her 80th year.

9th. At Wexford, JOHN HEATON, aged 33.

13th. At Bishopwearmouth, ALICE STEAD, an elder, aged about 67. The removal of this dear Friend, was awfully sudden. She was out in the morning of the day on which she died, with a view of attending the Monthly Meeting at Newcastle; but feeling unwell, she returned home. Although her summons was short, it is believed she was fully prepared, and only waited the coming of her Lord.

17th. At Penrith, JONATHAN STORDY, aged 75.

20th. At Ballitore, ANN ALLEN, aged 18.

... At Settle, RACHEL BIRKBECK, widow of the late William Birkbeck, aged about 78.

22d. Very suddenly, THOMAS BENSON PEASE, of Leeds.

24th. At Calne, Wiltshire, MARTHA, daughter of the late Joseph Fry Gundry.

26th. In London, where she was attending the Yearly Meeting, HANNAH HARRISON, of Leighton Buzzard, formerly of Ackworth: an elder.

29th. In the 24th year of her age, ANN, daughter of William Ecroyd, of Lomeshaye, near Burnley.

Poetry.

ON THE DEATH OF TWO FRIENDS.

MOURNFUL daughter of Zion, oh, why art thou weeping?
Thy princes and prophets to glory are gone;
The redeemed and the ransomed in Jesus are sleeping,
The conflict is past and the victory won!

Dost thou weep for the Church? lo! in freshness anointed,
Other sons rise around her for priests of the Lord;
Other judges to Zion's chief seats are appointed,
And Jehovah's high name is proclaimed and adored!

Dost thou weep for the world and its dark desolations,
Where like beacons they shone and illumined the night?
Lo! the bright morn of Salem spreads far o'er the nations,
And their nobles bow down at the blaze of its light.

Does thy love in its flow prompt thy heart to deplore them,
As thy fathers in Christ and the friends of thy way?
Behold! greater love than was thine is spread o'er them,
And a love beyond theirs is thy guardian and stay!

Weep not for the just! for their lamps were kept burning;
They were pilgrims with meekness and mercy endowed;
They were called from a pathway of dimness and mourning,
To a land without sorrow, a day without cloud.

Weep not for the faithful, their warfare is ended;
Their sabbath eternal—unsullied their rest;
And their purified spirits in brightness ascended,
Communion to hold with the sainted and blest.

Arise then, and cast off thy sackcloth and sadness,
Anoint, and thy beautiful garments put on!
Tune thy harp to the sweet songs of praises and gladness;
For the grave is subdued and the victory won!

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MARY WELSH, } Secretaries.
ELIZA ANDERSON, }

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No. VI.

GLASGOW, 6TH MONTH, 30TH, 1816.

VOL. IV.

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"Thou hast given a banner to them that feared Thee, that it may be displayed because of the truth."—*Psalms* lx. 4.

In boundless mercy, the Redeemer left,
The bosom of his Father, and assumed
A servant's form, though he had reigned a king.
In realms of glory, ere the worlds were made,
Or the creating words, "Let there be light"
In heaven were uttered. But though veiled in flesh,
His Deity and his Omnipotence,
Were manifest in miracles. Disease
Fled at his bidding, and the buried dead
Rose from the sepulchre, reanimate,
At his command, or, on the passing bier
Sat upright, when he touched it. But he came,
Not for this only, but to introduce
A glorious dispensation, in the place
Of types and shadows of the Jewish code.
Upon the mount, and round Jerusalem,
He taught a purer, and a holier law,—
His everlasting Gospel, which is yet
To fill the earth with gladness; for all climes
Shall feel its influence, and shall own its power.
He came to suffer, as a sacrifice
Acceptable to God. The sins of all
Were laid upon Him, when in agony
He bowed upon the cross. The temple's veil
Was rent asunder, and the mighty rocks,
Trembled, as the incarnate Deity,
By his atoning blood, opened that door,
Through which the soul, can have communion with
Its great Creator; and when purified,
From all defilements, find acceptance too,
Where it can finally partake of all
The joys of His salvation.

But the pure Church he planted,—the pure Church
Which his apostles watered,—and for which
The blood of countless martyrs freely flowed,
In Roman Amphitheatres,—on racks,—
And in the dungeon's gloom,—this blessed Church,
Which grew in suffering, when it overspread
Surrounding nations, lost its purity.
Its truth was hidden, and its light obscured
By gross corruption, and idolatry.
As things of worship, it had images,
And even painted canvasses was adored.
It had a head and bishop, but this head
Was not the Saviour, but the Pope of Rome.
Religion was a traffic. Men defiled,
Professed to pardon sin, and even sell,
The joys of heaven for money,—and to raise
Souls out of darkness to eternal light,
For paltry silver lavished upon them.
And thus thick darkness, overspread the Church
As with a mantle.

At length the midnight of apostasy
Passed by, and in the horizon appeared,
Day dawning upon Christendom. The light,
Grew stronger, as the Reformation spread.
For Luther, and Melancthon, could not be
Silenced by papal bulls, nor by decrees
Of excommunication thundered forth
Out of the Vatican. And yet the light,

Of Luther's reformation, never reached
Beyond the morning's dawn. The noontide blaze
Of Truth's unclouded day, he never saw.
Yet after him, its rising sun displayed
More and more light upon the horizon.

Though thus enlightened, the professing Church,
Was far from many of the precious truths
Of the Redeemer's gospel; and as yet,
Owned not his Spirit's government therein.
But now the time approached, when he would pour
A larger measure of his light below;
And as he chose unlearned fishermen
To spread his gospel when first introduced,
So now he passed mere human learning by,
And chose an instrument, comparable
To the small stone the youthful David used,
To smite the champion who defied the Lord.

Apart from human dwellings, in a green
Rich pasturage of England, sat a youth,
Who seemed a shepherd, for around him there
A flock was feeding, and the sportive lambs
Gambolled amid the herbage. But his face
Bore evidence of sadness. On his knee
The sacred book lay open, upon which
The youth looked long and earnestly, and then,
Closing the book, gazed upward, in deep thought.
This was the instrument by whom the Lord
Designed to spread a clearer light below
And fuller reformation. He appeared,
Like ancient Samuel, to be set apart
For the Lord's service from his very birth.
Even in early childhood, he refrained
From youthful follies, and his mind was turned
To things of highest moment. He was filled
With awful feelings, by the wickedness
He saw around him. As he grew in years,
Horror of sin grew stronger; and his mind
Became so clothed with sadness, and so full
Of soul-felt longings, for the healing streams
Of heavenly consolation, that he left
His earthly kindred, seeking quietude
In solitary places, where he read
The book of inspiration, and in prayer,
Sought heavenly counsel.

In this deep-proving season he was told,
Of priests, whose reputation had spread wide
For sanctity and wisdom; and from these
He sought for consolation,—but in vain.
One of these ministers became enraged,
Because the youth had inadvertently
Misstepped within his garden; and a priest
Of greater reputation, counselled him
To use tobacco, and sing holy psalms!
And the inquirer found a third to be
But as an empty, hollow cask at best.

Finding no help in man, the youthful Fox,
Turned to a higher and a holier source,
For light and knowledge. In his Saviour's school,
He sat a scholar, and was clearly shown
The deep corruption, that had overspread
Professing Christendom. And one by one,
The doctrines of the Gospel, were unveiled,
To the attentive student,—doctrines, which,
Though clearly written on the sacred page,
Had long been hidden, by the rubbish man's
Perversions and inventions heaped thereon.

He saw that colleges, could not confer,
A saving knowledge of the way of Truth,
Nor qualify a minister to preach
The everlasting Gospel; but that Christ,
Is the true Teacher, and that he alone
Has power to call, anoint, and qualify,
And send a Gospel minister to preach;
Glad tidings of salvation. He was shown,
No outward building, made of wood and stone
Could be a holy place,—and that the Church—
The only true and living Church—must be
A holy people gathered to the Lord,
And to his teaching. He was clearly taught,
The nature of baptism, by which souls
Are purified and fitted for this Church;
That this was not, by being dipped into,
Or sprinkled with clear water, but it was
The one baptism of the Holy Ghost.
He saw the Supper was no outward food,
Made and administered by human hands,—
But the Lord's Table was within the heart;
Where in communion with him, holy bread
Was blessed and broken, and the heavenly wine,
Which cheers the fainting spirit, handed forth.
The Saviour showed him that all outward wars,
Are now forbidden,—that the warfare here,
Is to be waged within. Its weapons too,
Though mighty, even to the pulling down,
Of the strong holds of Satan, are yet all
The Spirit's weapons. He was shown, that oaths
Judicial or profane, are banished from
The Christian dispensation, which commands,
"Swear not at all." He saw the compliments,—
Hat honour, and lip service of the world,
Sprang from pride's evil root, and were opposed
To the pure spirit of Christ's holy law.
And by His inward Light, was clearly seen
The perfect purity of heart and life
For which that Saviour calls, who never asked,
Things unattainable.

These truths and others, being thus revealed,
Fox was prepared and qualified to preach,
The unveiled Gospel, to the sons of men.
Clothed with divine authority, he went
Abroad through Britain, and proclaimed that Light,
Which Christ's illuminating Spirit sheds,
In the dark heart of man. Some heard of this,
Who seemed prepared and waiting, to receive
His Gospel message, and were turned to Him,
Whose Holy Spirit sealed it on their hearts.
And not a few of these, were called upon,
To take the message, and themselves declare
The way of Truth to others. But the Priests,
Carnal professors, and some magistrates,
Heard of the inward light, and purity,
With indignation, and they seized upon,
And thrust the Preacher within prison walls.
Not once alone, but often was he found,
Amid the very dregs of wickedness—
With robbers, and with blood-stained criminals,
Locked up in loathsome jails. And when abroad
Upon his Master's service, he was still
Reviled and buffeted, and spit upon.
But none of these things moved him, for within
He felt that soul-sustaining evidence,
Which bore his spirit high above the waves,
Of bitter persecution.

But now the time approached for his release,
From suffering and from labour. He had spent
Long years in travel for the cause of Truth,—
Not all in Britain,—for he preached its light,
And power in Holland,—the West Indian isles,
And North America. Far through the wild
And trackless wilderness, this faithful man,
Carried his Master's message; and he lived,
To see Truth's banner fearlessly displayed
Upon both continents. He lived to see,
Pure hearted men and women gathered to
The inward teaching of the Saviour's will,—
Banded together in the covenant,

Of light and life. But his allotted work,
Was now accomplished, and his soul prepared,
For an inheritance with saints in light,
And with his loins all girded, he put off
His earthly shackles, triumphing in death,
That the Seed reigned, and Truth was over all!

Where the dark waters of the Delaware,
Roll onward to the ocean, sweeping by,
Primeval forests, where the red man still,
Built his rude wigwam, and the timid deer
Fled for concealment from the Indian's eye,
And the unerring arrow of his bow;
There, in the shadow of these ancient woods,
A sea-worn ship has anchored. On her deck,
Men of grave mien are gathered. One of whom,
Of noble figure, and quick searching eyes,
Surveys the scene, wrapt in the deepest thought,
And this is William Penn. He stands among,
Fellow believers, who have sought a home,
And place of refuge, in this wilderness.

Born of an ancient family, his sire
An English Admiral, the youthful Penn,
Might, with his talents, have soon ranked among
The proudest subjects of the British throne.
He chose the better part—to serve that King
Who is immortal and invisible.
While yet a student within college halls,
He heard Truth's message, and his heart was reached,
And fully owned, though it came through one
Of that despised and persecuted class,
Called in derision Quakers. Thus convinced,
He left the college worship, to commune
In spirit with his Maker. And for this,
He was expelled from Oxford; and was soon
Maltreated by his father, who, enraged,
Because his only son, had turned away
From brilliant prospects, to pursue the path
Of self-denial, drove him harshly forth
From the paternal roof. But William Penn,
Had still a Father, who supported him,
With strength and courage to perform his will;
And he was called and qualified to preach,
And to bear witness of that blessed Light
Which shines within. He suffered in the cause,
His share of trial. He was dragged before
Judges and juries, and was shut within
The walls of prisons.

Looking abroad through England, he was filled
With deep commiseration, for the jails—
The loathsome, filthy jails—were crowded with
His brethren in the Truth. For their relief,
He sought the ear of royalty, and pled
Their cruel sufferings, and their innocence;
And thus became the instrument through which
Some prison doors were opened. But he sought
A place of refuge from oppression's power,
That Friends might worship the Creator there,
Free from imprisonment and penalties,
And such a place soon opened to his view,
Far in the Western Wilderness, beyond
The Atlantic's wave.

And here is William Penn, and here a band
Of weary emigrants, who now behold
The promised land before them; but it is
The Indian's country, and the Indian's home,
Penn had indeed, received a royal grant,
To occupy it; but a grant from one
Who had no rightful ownership therein;
He therefore buys it honestly from those
Whose claims are aboriginal, and just.
With these inhabitants, behold, he stands
Beneath an ancient elm, whose spreading limbs
O'erhang the Delaware. The forest chiefs
Sit in grave silence; while the pipe of peace
Goes round the circle. They have made a league
With faithful Onas—a perpetual league,
And treaty of true friendship, to endure
While the sun shines, and while the waters run.

And here was founded in the wilderness,
A refuge from oppression, where all creeds

Found toleration, and where truth and right
Were the foundation of its government,
And its protection. In that early day,
The infant colony sought no defence
But that of justice and of righteousness;
The only guarantees of peace on earth,
Because they ever breathe good will to men.

His colony thus planted, William Penn
Sought his old field of labour, and again,
Both through the press and vocally, he pled
The right of conscience, and the rights of man;
And frequently, and forcibly he preached
Christ's universal and inshining Light.
His labour was incessant; and the cares,
And the perplexities connected with
His distant province, which he visited
A second time, bore heavily upon
His burdened spirit, which demanded rest:—
That rest was granted. In the midst of all
His labour and his trials, there was drawn
A veil, in mercy, round his active mind,
Which dimmed all outward things; but he still saw
The beauty and the loveliness of Truth,
And found sweet access to the Source of good.
And thus, shut out from the perplexities
And sorrows of the world, he was prepared
To hear the final summons, to put off
His tattered garments, and be clothed upon
With heavenly raiment.

Scotland, thou hadst a noble citizen,
In him of Ury! Born amid thy hills,
Though educated where enticing scenes,
Crowd giddy Paris, he rejected all
The world's allurements, and unlike the youth
Who talked with Jesus, Barclay turned away
From great possessions, and embraced the Truth.
He early dedicated all the powers
Of a well cultivated intellect
To the Redeemer and His holy cause.
He was a herald, to proclaim aloud,
Glad tidings of salvation; and his life
Preached a loud sermon by its purity.
Not only were his lips made eloquent,
By the live coal that touched them, but his pen,
Moved by a force from the same altar, poured
Light, truth, and wisdom. From it issued forth
The great Apology, which yet remains
One of the best expositors of Truth
That man has published, since that sacred book
Anciently written. Seekers are still led
By its direction, to that blessed Light,
And inward Teacher, who is Jesus Christ.
But now, this noble servant of the Lord,
Rests from his faithful labour, while his works
Yet follow him.

Early believers in the light of Truth,
Dwelt not at ease in Zion. They endured
Conflicts and trials, and imprisonments.
Even the humble Penington, whose mind
Seemed purged and purified from all the dross
Of human nature—who appeared as meek
And harmless as an infant—was compelled
To dwell in loathsome prisons. But he had,
Though in the midst of wickedness, sublime
And holy visions of the purity,
And the true nature of Christ's living Church.
While Edmundson, the faithful pioneer
Of Truth in Ireland, was compelled to drink
Deeply of suffering for the blessed cause.
Dragged from his home, half naked, by a mob
Who laid that home in ashes, he endured
Heart-rending cruelties. But all of these,
Stars of the morning, felt oppression's hand,
And some endured it to the closing scene.
Burroughs, a noble servant of the Lord,
Whose lips and pen were eloquent for Truth,
Drew his last breath in prison. Parnel, too,
A young and valiant soldier of the Lamb,
Died, a true martyr in a dungeon's gloom.
Howgill and Hubberthorn, both ministers

Of Christ's ordaining, were released from all
Their earthly trials within prison walls.
And beside these, there was a multitude
Of faithful men, and noble women too,
Who past from scenes of conflict, to the joys
Of the Redeemer's kingdom, within jails,
And some in dungeons. But amid it all,
Light spread in Britain, and a living Church
Was greatly multiplied. The tender minds,
Even of children, felt the power of Truth,
And showed the fruit and firmness it affords.
When persecution, rioted within
The town of Bristol, and all older Friends
Were locked in prison, little children met,
Within their place of worship, by themselves,
To offer praises, in the very place
From which their parents had been dragged to jail.

But let us turn from Britain, and look down,
Upon an inland sea whose swelling waves
Encircle Malta. There a cloudless sun,
In Eastern beauty, pours its light upon
The Inquisition. All without its walls
Seems calm and peaceful, let us look within.
There, stretched upon the floor, within a close,
Dark, narrow cell, inhaling from a crack
A breath of purer air, two women lie.
But who are these, and wherefore are they here?
These are two ministers of Christ, who left
Their homes in England, faithfully to bear,
The Saviour's message into eastern lands.
And here at Malta they were seized upon
By bigotted intolerance, and shut
Within this fearful engine of the Pope.
Priests and Inquisitor assail them here,
And urge the claims of popery. The rack,
And cruel deaths are threatened; and again
Sweet liberty is offered, as the price
Of their apostacy. All, all in vain!
For years these tender women have been thus,
Victims of cruelty. At times apart,
Confined in gloomy, solitary cells.
But all these efforts to convert them failed:
The Inquisition had not power enough
To shake their faith and confidence in Him,
Whose holy presence was seen anciently
To save his children from devouring flames;
He, from this furnace of affliction, brought
These persecuted women, who came forth
Out of the burning, with no smell of fire
Upon their garments, and again they trod,
Their native land rejoicing.

In Hungary, two ministers of Christ,
Were stretched upon the rack. Their tortured limbs
Were almost torn asunder, but no force
Could tear them from their Master, and they came
Out of the furnace, well refined gold.
Nor were these all who suffered for the cause
Of truth and righteousness in foreign lands.
For at Mequinez and Algiers, some toiled
And died in slavery. But nothing could
Discourage faithful messengers of Christ
From his required service. They were found
Preaching repentance where the Israelites
Once toiled in Egypt, and the ancient Nile
Still rolls its waters. And the holy light
Of the eternal Gospel was proclaimed,
Where its great Author had first published it—
Where the rich temple of King Solomon,
Stood in its ancient glory. Even there,
The haughty Musselmén, were told of Him,
The one great Prophet, who now speaks within.

For their refusing to participate
In carnal warfare, many early Friends,
Were made to suffer. On a ship of war
Equipped for battle, Richard Sellers bore,
With a meek, Christian spirit, cruelties
The most atrocious, for obeying Him
Who was his heavenly Captain, and by whom
War is forbidden. Sellers would not touch,
The instruments of carnage, nor could all

The cruelties inflicted, move his soul
From a reliance on that holy Arm,
Which had sustained him in the midst of all
His complicated trials; and he gained
A peaceful, but a greater victory
Than that of battle, for he wearied out
Oppression, by his constancy, and left
A holy savour, with that vessel's crew.

But let us turn from persecuting scenes,
That stain the annals of the older world,
To young America, whose virgin shores
Offer a refuge from oppression's power.
Here lies a harbour in the noble bay
Of Massachusetts. Many little isles
Dot its expanding waters, and Nahant
Spreads its long beach and eminence beyond,
A barrier to the ocean. The whole scene,
Looks beautiful, in the clear northern air,
And loveliness of morning. On the heights
That overlook the harbour, there is seen
An infant settlement. Let us approach,
And anchor where the Puritans have sought,
For liberty of conscience. But there seems,
Disquietude in Boston. Men appear
Urged on by stormy passions, and some wear
A look of unrelenting bitterness.
But what is that now rising into view,
Where crowds are gathered on an eminence?
These are the Puritans. They now surround
A common gallows. On its platform, stands
A lovely woman in the simple garb
Worn by the early Quakers. Of the throng,
She only seems unmoved, although her blood
They madly thirst for.

The first professors of Christ's inward Light,
Who brought this message into Boston bay,
Were inoffensive women. They were searched
For signs of witchcraft, and their books were burned.
The captain who had brought them, was compelled
To carry them away. But others came,
Both men and women, zealous for the Truth.
These were received with varied cruelties—
By frequent whippings and imprisonments.
Law after law was made excluding them;
But all in vain, for still these faithful ones
Carried their master's message undismayed
Among the Puritans, and still they found
Those who received it, and embraced the Truth,
And steadily maintained it, in the midst
Of whipping posts, and pillories, and jails!
A law was then enacted, by which all
The banished Quakers, who were found again
Within the province, were to suffer death.
But these, though ever ready to obey
All just enactments, when laws trespassed on
The rights of conscience, and on God's command,
Could never for a moment hesitate,
Which to obey.—And soon there stood upon
A scaffold of New England, faithful friends,
Who, in obeying Christ, offended men!
Of these was Mary Dyer, who exclaimed,
While passing to this instrument of death,
"No eye can witness, and no ear can hear,
"No tongue can utter, nor heart understand
"The incomes and refreshings from the Lord
"Which now I feel." And in the spirit which
These words a little pictured, Robinson,
Past to the presence of that Holy One
For whom he laboured, and in whom he died.
Then Stevenson, another faithful steward
And servant of the Lamb, was ushered from
Deep scenes of suffering into scenes of joy.
But Mary Dyer, who was all prepared,
To join these martyrs in their heavenward flight,
Was left a little longer upon earth.
But a few fleeting months had rolled away,
Ere this devoted woman felt constrained,
Again to go among the Puritans,
In Massachusetts, and in Boston too.
And here she stands! the second time, upon

A gallows of New England. No reprieve
Arrests her sentence now. But still she feels
The same sweet incomes, and refreshing streams
From the Lord's Holy Spirit. In the midst
Of that excited multitude, she seems
The most resigned and peaceful.—But the deed
Is now accomplished, and the scene is closed!
Among the faithful martyrs of the Lamb,
Gathered forever round His Holy Throne,
She doubtless wears a pure and spotless robe,
And bears the palm of victory.

The blood of Leddra was soon after shed,
Which closed the scene of martyrdom among
The early Quakers in this colony,
But not the scene of suffering. Women were
Dragged through its towns half-naked, tied to carts,
While the lash fell upon their unclothed backs,
And bloody streets, showed where they past along.
And such inhuman treatment was bestowed
On the first female minister of Christ,
Who preached the doctrine of his inward Light.

But in New England there was really found
A refuge from oppression, justice reigned
Upon Rhode Island. In that early day,
The rights of conscience were held sacred there,
And persecution was a thing unknown.
A bright example, as a governor,
Was William Coddington. He loved the law—
The perfect law of righteousness—and strove
To govern by it; and all faithful Friends
Felt him a brother in the blessed Truth.

In North America, the Puritans
Stood not alone in efforts to prevent
The introduction and the spread of Light.
The Dutch plantation of New Amsterdam,
Sustained a measure of the evil work.
The savage cruelties inflicted on
The faithful Hodgson, have few parallels
In any age or country; but the Lord
Was with His servant in the midst of all,
And healed his tortured and his mangled frame.

The early Friends were bright and shining stars,
For they reflected the clear holy light
The Sun of Righteousness bestowed on them.
They followed no deceiving, transient glare—
No ignis fatuus of bewildered minds;
They followed Jesus in the holiness
Of His unchanging Gospel. They endured
Stripes and imprisonment and pillories,
Torture and slavery and banishment,
And even death; but they would not forsake
Their Holy Leader, or His blessed cause.
Their patient suffering, and firm steadfastness,
Secured a rich inheritance for those
Who have succeeded them. Do these now feel
That firm devotion to the cause of Truth—
That singleheartedness their fathers felt?
Do they appreciate the price and worth
Of the great legacy and precious trust
Held for their children? The great cruelties
Borne by the fathers, have not been entailed
On their descendants, who now dwell at ease.
The world does not revile them. Do not some
Love it the more for this? and do they not
Make more alliance with it, and partake
More and more freely of its tempting baits,
Its fashions and its spirit? but are these
More pure and holy than they were of old,
When in the light of Truth, their fathers saw
That deep corruption overspread the world?

Other professors latterly have learned
To speak of Quakers with less bitterness
Than when the name reproachfully was cast
In ridicule upon them. Has not this
Drawn watchmen from the citadel of Truth?
Has it not opened doors that had been closed,
And should have been forever? And by these,
Has not an enemy been stealing in,
To spoil the goods of many; to assail,
And strive in secrecy to gather strength,

To overcome the citadel at last!
Is it not thought illiberal to refuse
Alliances with those who now profess
Respect and friendship? Must the Quaker then
Bow in the house of Rimmon, saying, Lord
Pardon is this thy servant? Do not some
Fail to resist encroachments, when they come
Clothed in enticing words, and wear the guise
Of charity and kindness, and are veiled,
Or sweetened to the taste, by courtesy?
But is a snare less certain, when concealed
By some enticing bait? or is a ball
Less sure and fatal, when it flies unheard,
Or, when the hand that sends it is unseen,
Or offers friendship? Did not Joab say,
"Art thou in health my brother?" and appeared
To kiss Amasa, while he thrust his sword
Into his life-blood? And when Jonas fled,
From the Lord's service, and the stormy waves
Threatened the ship that bore him, was the cause
Not found within it? Was there not a calm
When he, whose disobedience to the Lord
Had raised the tempest, was no longer there?
Truth has a standard openly displayed,
Untorn—unsullied. Man indeed may change,
And may forsake it; but the Standard still
Remains immutable. May all who love
This Holy Banner, rally to it now!
May all whose dwellings are upon the sand,
Seek for a building on that living Rock,
Which stands forever;—for a storm has come—
A storm that tries foundations! Even now,
The flooding rains are falling, and the winds
Rapidly rising to a tempest, beat
Upon all dwellings. They alone can stand
Which have the Rock beneath them, and above
The Omnipresent and Omnipotent
Creator and Defender of His Church!

The above article we have given entire, in this place, instead of under our usual head, *POETRY*; at once to mark our sense of its excellence, and that it may, if possible, receive more attention. It forms a small Tract, of 18 pages, printed at Philadelphia, by Joseph Kite, & Co., 1846.

THE LOST MEETING HOUSE.

FOR THE BRITISH FRIEND.

SEVERAL autumns ago, it was the lot of the writer, accompanied by a congenial friend, to visit the lakes and mountains of Westmoreland and Cumberland. The greater part of the journey was performed on foot, a mode which, in fine or tolerable weather, is by far to be preferred. The district was surveyed at leisure. We lingered amid the placid beauties of Windermere, the charms of Rydal and Grasmere, and the varying prospects of Ulswater. We inhaled enjoyment from the enchanting scenery of Derwent Lake, and contemplated the sublime desolations of Wastwater. What a varied banquet does nature offer to man! How many sources of pure enjoyment does she place at his disposal! Nor were the outward features of the country the only objects of attention. We turned our thoughts to the consideration of the rise of the particular religious society to which we were attached, and endeavoured to clothe its history with the vividness of reality. As we passed over the country, we tried to call to mind local associations; and to obtain information on the various matters connected with our religious history, particularly in early times, which each district afforded.

With what interest did we visit the Hall and Meeting House at Swarthmore! How curious were the discoveries we made respecting the Meeting House perched on "The Height" of Cartmel Fell, founded by the piety of Laurence Newton! What a feeling of solitude and awe came over us at the Meeting House of Rookhow, placed in the bosom of dense forests, and

far removed from the haunts of men! Whilst at Hawkshead Meeting (held at Colthouse) our thoughts took a deeper turn, in reflecting on the persecutions endured by many of its members, no less than six of whom were found worthy to suffer and die in prison, for the testimony of truth, and the witness of a good conscience. Filled, indeed, is this portion of England with associations deeply interesting to the members of the Society of Friends. But what part of the island, it may be asked, does not bear a similar record to the zeal, the sufferings, and the faithfulness of our predecessors? If its history were investigated, we believe that almost every one of the ten thousand parishes of England would give testimony to their labours. Of the particular places of which we have spoken, especially of Swarthmore and Hawkshead, most persons are aware of the distinguished position they occupy in this respect. And with regard to "The Height" and Rookhow, interesting details have been handed down, which, though not so generally known, are quite worthy of preservation; but this is not the place to narrate them.

Besides the Meetings we have named as existing in this district, we must not pass others which will speedily be forgotten; and they are mentioned here simply to record the fact, that bodies of Friends, at periods more or less distant, existed and possessed places of gathering at Crook, at Windermere, and at Langdale.

Delighted with the aspect of nature, and interested by the recollections alluded to, time passed swiftly onward. We climbed the tremendous heights of Scawfell, took the ancient but neglected track over the mountains of Hardknot and Wryrwise, once the great commercial road of the district, and left behind us the wood-besprinkled vale of Langdale, and the peaceful valley of Eskdale. But now a change of scenery took place. Leaving the last named valley to our right hand, we ascended the monotonous district of Birker Moor, an elevated but uninteresting track of table land. Our object was to visit the small lake called Devock Water, of which we had heard some particulars that excited our curiosity. We pursued our course across the brown and trackless common, guided by the declining sun: the deceptive quagmires occasioning many a long detour. Having at length attained a small eminence, we beheld Devock Lake at our feet, whilst beyond the moorland expanse stretched the wide ocean, with the distant Isle of Man perceptible. This inland sheet of water differs from all the other English lakes. Beauty is not its attribute; it cannot lay claim to sublimity; nor do its banks possess fertility. Solitude, barrenness, and complete desolation are the characteristics of its scenery. It is surrounded by swarthy morasses, whose discoloured streams drain into the lake. The barren fells by which it is enveloped, produce coarse brown grass, rushes, and heath. No forest trees diversify the scene, nor make music with the passing zephyr. No singing of birds charms the ear; no noise, save the scream of the waterfowl, disturbs the intense silence of the place. The sullen waters reflect no fringe of trees, nor mirror forth pleasant landscapes of mountain wood or rock. The surrounding sterility makes the lake more gloomy. The gloomy lake makes the pervading barrenness more significant. A feeling of awe occupies the mind, mingled with something of dislike and dread. Has some edict gone forth against this spot, condemning it to perpetual desolation? Is it under a ban of nature, by way of punishment for great and unknown crimes? Near neighbour to so many beautiful lakes, and such magnificent scenery, why is this alone so blasted and forsaken. Its shores were once peopled and cultivated: its wastes were once clothed with wood, and enlivened with human habitations. Ruins of what is asserted

to have been a city are still pointed out, streets are faintly traceable, and conjecture can even distinguish the market place. These ruins, if such they are, are now levelled with the earth, and are only discoverable by inequalities in the surface. The few inhabitants of the surrounding district speak of coins and treasure as being occasionally found. The far distant voice of the past has become almost inaudible. The deadened notes of tradition sound so faintly as scarcely to convey a meaning. In our endeavours to penetrate the dim vista of untold centuries, and to give a visible shape to transactions so distant, we are rewarded with nothing but doubt: what we behold is so misty and evanescent as to create disappointment. The general version of the story, as detailed by the inhabitants, is varied by a hundred incongruities and contradictory assertions. In short, it becomes impossible to distinguish truth from falsehood, and fact from fertile invention.

When the fair realm of England, destitute of government and torn by internal faction, became a ready prey to foreign marauders, a pagan band of Danish freebooters are said to have landed on this coast, and to have plundered the country. The standard of the black and ill-omened bird was raised at their camp, and gave its name to the still existing seaport of Ravensglass. Tired of their roving life, and of the dangers of the sea, they prolonged their stay; the unresisting inhabitants contributing to the support of their unwelcome visitors from their flocks and herds. The fertility of the country at that period attracted the invaders, and their own early occupations forcibly recurred to their minds; they resolved to abide in the land, and to resume their former pastoral life. They accordingly proceeded with cattle into the interior of the country, and founded a city near the banks of the then pleasant and fertile Devock. But other adjuncts were needed for their comfort, and something after the manner of those noted robbers, the early Romans, they forcibly supplied themselves with wives from the neighbourhood. Christianity is said ultimately to have triumphed, and the place where the cross was erected in the market place is pointed out. This is one version of the varying aspects of tradition, looming through the mists of ages. True or false, it adds to the interest of the place, and to the reflections which its melancholy state produces. Other stories assert, that the town or city existed in the time of King John, and that its name has been found mentioned in certain documents in the tower of London. Any one who wishes to convince himself of the fleeting and ever changing forms which tradition assumes, of its strange and mythic character, and its curious anachronisms, may satisfy himself in this neighbourhood, provided he can make his informants sufficiently at ease, and inclined to unbosom their knowledge. He will find amongst other things, that Queen Elizabeth was contemporary with the ancient Romans, and that Julius Cæsar came over into Britain in the Spanish Armada!

Having searched for the ruins until the setting sun warned us to desist, we reluctantly proceeded on our journey with our curiosity unsatisfied. Every thing about the place had indeed served to increase it. The strange air of desolation and desertion; the unbroken solitude: the blackness of the treeless lake: its doomed and blasted aspect: and the mysterious traditions we had gathered, whilst they raised a chill feeling approaching to aversion, served to excite our desire for further investigation. About a mile from the lake we came upon a small pastoral village, called Woodend, where we halted for rest and refreshment. The cottages were of the humblest description, and apparently had remained unaltered for generations. The inhabitants received us with hospitality, and in the course of the evening their habitual reserve towards strangers

cleared away, and they contributed such information as they possessed. When about to leave the village, our attention was struck by a building which was superior to the lowly habitations of the peasantry. It rose two stories in height, was built of stone, and exhibited traces of the mason's skill. It was ancient and dilapidated, windowless and falling to decay. Yet old as it evidently was, it stood with startling modernness amid the still more antique cottages of the village. These indicated a time when the builder's art was scarcely known; when timber and wattle work were the materials for constructing habitations: they bespoke an age when a mere defence against the piercing wind, and the pelting rain, was all that was sought after; when wants were few, and luxury unknown. This other building told a tale of immense progress: it belonged to an advanced period, and to an entirely altered condition. We enquired its purpose, and were answered that it was an old Quakers' Meeting House! Surprised at the circumstance, we pressed for further particulars. Were there any Friends resident in the neighbourhood? None. How long had the building been discontinued as a place of worship? No one knew. When was it built, and by whom? None could tell. Could they give us any information about it? No; all they knew was, that it was formerly a Quakers' Meeting House. We gave up our enquiries in despair. We could obtain more information relative to the obscure ruins of a thousand years, than respecting a building not two centuries old. The subsequent prosecution of our enquiries in the neighbourhood led to no better result; nor have we since met with any Friend able to give an account of the meeting house, or even so much as aware of its existence. The obscurity thus hanging over an edifice which came so near to ourselves, and so home to our feelings, increased the unusual sensations which the other events and ideas of the day had raised; and contributed to render our associations of the place connected with something strange and unaccountable. The records of the Society, complete as they are admitted to be, no doubt contain full and precise information as to this meeting house, if any one had the opportunity and the patience to search into them. But in the meantime we must be content to know no more than the surrounding villagers, that the building was formerly used as a place where pious persons assembled for worship. Its early story must remain untold. The fervent zeal of its original occupants must be left to the imagination. What an amount of constancy may here have existed; nay did in reality exist. What sufferings were undergone. What bitter trials endured, and temptations overcome. What musings upon heavenly things have these deserted walls beheld; what sighings on account of human frailty; what pantings after a better state. But let us not deem it strange that the remembrance of these things has passed away. They of whom we are speaking, sought not renown nor worldly distinction. Their future was not here but above. They desired not that their names should continue on earth, but that their spirits should live in heaven. Theirs is the common lot of virtue and piety in every age; seeking not its own, it passes away, and is forgotten below.

The district in which Devock Lake is situated, forms the southern portion of the county of Cumberland. The history of the Society records that this county was one in which the principles of Friends were early received, and meetings rapidly settled. Perhaps in no part of England, did so large a portion of the inhabitants embrace the doctrines of the Society, as in this county. In a large district of central Cumberland, it may be said that almost the entire population was converted to Quakerism. Pardshaw Cragg

was the principal place of gathering; and many a memorable meeting has there taken place. The congregations of the established places of worship melted away. An instance has been handed down of the straits to which their ministers were reduced for want of auditors, which almost reaches the ridiculous. John Wilkinson, of Brigham, near Cockermouth, had three churches under his care. The people had however so forsaken him and the other priests, that their edifices stood nearly empty. John Wilkinson had so few hearers left, that he discontinued preaching in the regular buildings, and set up a meeting in his own house, where he preached to those that still adhered to him. He afterwards changed it into a silent meeting, after the manner of Friends, to which a few persons came. This he continued until he had not more than half a dozen left, the rest forsaking him and joining Friends. At last, when he had so few remaining, he used to come to the meetings at Pardshaw Cragg, where Friends had congregations of several hundreds of people, and would walk about the meeting on First-days like a man searching the commons for strayed sheep. In the year 1657 George Fox held a meeting at this place, which was attended by John Wilkinson and his three or four followers, all of whom were thoroughly convinced of the truth. John Wilkinson put a few questions to George Fox, which were answered to his satisfaction, and from that time he joined Friends and became an able minister, preaching the gospel freely. It is recorded of him that he turned many to Christ's free teaching, and that after he had continued many years in the ministry, he died in the year 1675.

Now, it is possibly to this instrument in the hand of the Lord, that, in the absence of more direct information, we may ascribe the gathering of the small society at Devoek Water. Small it must always have been from the paucity of population. John Banks, who was a fellow traveller of John Wilkinson, Thomas Story, William Edmundson, Thomas Wilson, and Christopher Story, all Cumberland ministers, probably visited this part and contributed towards the edification of the infant church, but none of them, it is believed, make mention of the place.

The discovery of this solitary Meeting house, and the consideration of the various other places at which meetings of Friends formerly existed, naturally raises the question as to whether the Society is not retrograding instead of increasing in numbers: this is an important and searching enquiry. Reflections are also created, upon the singular change which has taken place in many districts, with regard to the occupations and pursuits in business of our members, who, it would appear have, in the course of two centuries, exchanged the engagements of agriculture for those of trade and commerce. Upon these two interesting subjects, not merely space, but a feeling of incompetency to enter into their full consideration, with a view of arriving at sound and impartial conclusions, and such as would lead to instruction and practical benefit, for the present forbid enlargement. W. B.

LINDLEY MURRAY,

THE GRAMMARIAN.

Born 1745—Died 1826.

Still turned to virtue were his books, his speech
And gladly would he learn, and meekly teach.

"THAT one author should have supplied so many works on education, each of which is so extensively circulated, and so highly approved, is, I believe, unprecedented in the annals of literature."—"It is a striking recommendation of these works, that they

have had a considerable influence in promoting the correct and chaste education of young persons. The strain of piety and virtue, and the elegant taste, which pervade them, have had happy effects in forming the minds of young persons who have studied them; and in producing, or expanding a similar spirit, in the publications since introduced into seminaries."—"There is in them no expression or sentiment of an indelicate nature; nothing which tends to vitiate taste, or undermine principle; nothing that is vulgar or frivolous, eccentric or dubious; nor is there, on the other hand, any thing too nice, critical, or refined, for general use and acceptance."

Such is the character given, by his intimate friend and biographer,* of the publications of Lindley Murray—works that have been issued by millions in this country and in his native land; and the moral and religious influence of which, we trust, will extend to thousands yet unborn.

Lindley Murray, the oldest of twelve children, was a native of North America, having been born at Swetara in the State of Pennsylvania in the year 1745. He had a birth right in the Society of Friends, to whose doctrine and discipline he continued warmly attached to the time of his decease. Yet his works are perfectly unsectarian in character; and the reader would by no means discover from them either his religion or his native land. This imparts to them a peculiar value; and their extensive circulation here and in America, may tend in no small degree "to preserve the Anglo-American language from corruption, and to stop the progress of useless innovation."

At the repeated and urgent solicitations of the individual before alluded to, who, "from motives of friendship to himself and his wife," resided under his roof upwards of twenty years, he was induced to become his own biographer. From this autobiography, which, with additions by the same person, was published after his death, we select the materials for this notice; having also access to a number of letters addressed to an intimate correspondent, for whose remarks and criticisms on several of his publications he expresses himself greatly indebted, as having contributed very much to that degree of correctness which his works are allowed to possess.

To some disconsolate mother, fondly pleased with the precocious intellect of her first born, but now sorrowing over the barren or undeveloped capacity of her younger child, blissfully ignorant of what some mothers have seen and felt, it may be consolatory to know that "the first months of the author's life afforded no promise of bodily or mental vigour. Till about half a year old he was almost perpetually crying; and his countenance gave no indication of intelligence." He considers himself as having been a "mischievous" child; but like many others of the same genus, he was "protected from proper chastisement" by a fond grandmother. His biographer, however, concludes, "that his childhood and youth were lovely; and formed a natural and beautiful prelude to the wisdom, piety, and benevolence, which his advanced years exhibited."

When about ten years of age a very happy impression was made on his mind, by a piece which he had to write, on one of those ornamental sheets that are so pleasingly associated with our school-boy memories, referring to the visit of the angels to the Shepherds near Bethlehem; and he very pertinently remarks, "If parents and others who have the care of young persons, would be studious to seize occasions of presenting the Holy Scriptures to them, under favourable

* Elizabeth Frank.

† Fond; foolish, silly, indiscreet.—Johnson's Dictionary.

and inviting points of view, it would probably be attended with the happiest effects."

In 1771, when on a visit to England, he very narrowly escaped the resentment of an elephant to which he had given some provocation, and which again recognised him after an absence of several weeks.

Speaking of a debating society into which he had entered, he says, "This institution enlarged my stock of knowledge, promoted the business of arranging my ideas, and probably produced a small degree of correctness and fluency of expression. These are some of the benefits which result from societies of this nature; but they frequently produce in young persons a spirit of disputation and loquacity; and, at least, an inclination to scepticism, even on subjects of great importance. By discovering how much may be plausibly advanced against established truths, and by exerting its ingenuity in support of error, the youthful mind, attracted by the gloss of novelty, and unaccustomed to distinguish between the solid and the superficial, may lose, or abate, its veneration for truth, virtue, and religion."

When about twenty years of age, and before entering into business, he "had the satisfaction of being united in the tender bonds of marriage;" and this near and dear union with his tenderly beloved wife he was permitted to enjoy for about sixty years. How few have such a privilege! "They had no children: but neither this circumstance, nor any other, diminished their mutual affection, or their happiness."—"He used to say pleasantly that his books were his children; that he hoped they were well settled, and doing good, in the world; and that they had occasioned him less trouble and anxiety than most children give to their parents." His first-born was his most beloved.

Though not at all referring to himself, we here introduce, from his autobiography, some account of the mode of proceeding in relation to marriage, which he obtained on visiting with his wife one of the establishments of the United Brethren, at Bethlehem, about fifty miles from Philadelphia. It will amuse, perhaps instruct, some of our fair readers. "Among other observations, we took occasion to inquire, whether the practice of the elders and elderesses in selecting a partner for a young man who wished to marry, was not sometimes attended with serious inconveniences. But they seemed to have no doubt, that this regulation produced more happy marriages than would be effected by leaving the parties to choose for themselves. A lively and sensible person, with whose conversation we were particularly pleased, took occasion to give us his own experience on the subject. He expressed himself to the following effect:—'When I wished to change my situation in life, I applied to one of our elders, and communicated the matter to him. He asked me whether I had any particular young woman in view. I replied in the negative; and that I wished my superiors to choose for me. Pleased with my answer, and the confidence reposed in them, he assured me that the greatest care should be taken, to select for me a partner, who would be, in every respect, proper for me. The elders and elderesses consulted together; and, after a suitable time, fixed on a young woman, whose disposition and qualifications were correspondent to my own, and which they thought were adapted to make me happy. We were introduced to each other in the presence of our superiors. The interview was favourable; we became mutually attached; and, in a short time, we were married. The event has perfectly answered our most sanguine hopes. I probably should not have chosen so happily, if I had been left to decide for myself; but I am certain I could not have made a better choice.' He concluded

his observations with a degree of animation and satisfaction, which precluded all doubt of the truth of his assertions."

Having qualified himself for the legal profession, he commenced business in New York. He observes, that in the practice of the law pecuniary interest was not his only rule of action. He frequently recommended clients to make satisfaction or to submit to arbitration. "I do not recollect," says he, "that I ever encouraged a client to proceed at law, when I thought his cause was unjust or indefensible." *Tempora mutantur!* The practice, or the profession, is indeed changed.

He continued his legal practice till the troubles in America commenced, when he retired for some years into the country, partly on account of his health; but not finding the anticipated benefit, he was advised by his medical attendant to try the climate of Yorkshire in England; and in 1784, he left America, with an expectation, never realized, of speedily returning to his native land: but his health suffered him not, and he took up his permanent abode at Holdgate near York. He was attached to England: he admired her laws and constitution. He says, (and being an American the sentiment should have the more weight,) "I was ever partial to its political constitution, and the mildness and wisdom of its general system of laws. I knew that, under this excellent government, life, property, reputation, civil and religious liberty, are happily protected; and that the general character and virtue of its inhabitants, take their complexion from the nature of their constitution and laws. On leaving my native country, there was not, therefore, any land on which I could cast my eyes with so much pleasure; nor is there any, which could have afforded me so much real satisfaction, as I have found in Great Britain. May its political fabric, which has stood the test of ages, and long attracted the admiration of the world, be supported and perpetuated by Divine Providence! And may the hearts of Britons be grateful for this blessing, and for many others by which they are eminently distinguished."

His peculiar complaint, relaxation of the muscles, continued, and he was obliged to give up all bodily exertion. But his mental faculties were actively and cheerfully employed for the benefit of his fellow-creatures, in compiling the works alluded to at the head of this article. He thought it better "to wear away than to rust away;" and he put his thoughts into execution.

For many of the latter years of his life he was entirely confined to the house, and quite disabled from walking. Yet his general health continued tolerably good; and this blessing he attributed in no small degree to his abstinence from medicine. He lived on a plain diet, but was not very particular. He regulated the temperature of his room by a thermometer, which he kept at about 65 degrees. He did not entirely refrain from the use of fermented liquors; but he was temperate in all things. He was grateful for the good things of this life, and thankful that he was grateful; quoting, as he used to do, the beautiful sentiment of the "devout Addison"—

"Ten thousand thousand precious gifts,
My daily thanks employ;
And not the least a cheerful heart,
That tastes those gifts with joy."

He carefully avoided all habits of indolence, both as to body and mind. And by these means he continued to enjoy a state of health which many would suppose, under the circumstances, to be scarcely retainable.

Thus continued the even tenor of his life till he attained his eighty-first year; when he died in a good old age, and was gathered to his fathers. He was

truly a good man. In the words of his biographer, we may say that he exhibited to the world a beautiful specimen of a Christian character. His endowments, both moral and intellectual, were of a superior order. Few men have left behind them a higher character for wisdom, piety, and benevolence.

He was eminently a man of peace. And, as characteristic of his peaceful life and peaceful death, we cannot refrain from quoting the happy language of "Knox's Christian Philosophy":—"Thus he lives; at peace with himself, at peace with his neighbour, at peace with his God. Thus he lives: and, when he quits this earthly scene, (like a river, whose banks are flowery, and whose waters limpid and smooth,) he glides, unruffled, into the ocean of eternity."

We now give a list of his works, in the order of their publication, with the amount that he received for the copyright of each. They were all sold to Longman and Co., and as he had a competency of this world's goods, and was not desirous to accumulate riches, he appropriated no portion of the money to his own use.

Power of Religion on the Mind.....	£ —
Grammar.....	700
Exercises and Key.....	100
Abridgment of Grammar.....	350
English Reader.....	290
Sequel to ditto.....	200
Introduction to ditto.....	700
Lecteur Franois.....	500
Introduction au Lecteur Franois.....	100
Spelling Book.....	—
First Book.....	—
Selections from Herne's Commentary on the Psalms.....	—
On the daily Perusal of the Holy Scriptures...	—

Of the first and the last he presented the copyright to his publishers. Besides the above, he issued two small works relative to his own religious Society, and the Grammar, &c. in two volumes octavo."

The sale of his various publications has been immense. From a letter addressed to the correspondent before-mentioned, and which now lies before us, dated "3d of 2d month, 1826," we find that the fortieth English edition of the Grammar, then in the press, made the whole number of copies more than 310,000; of the Abridgment had been printed more than 950,000; Spelling Book, 300,000; First Book, 150,000; Exercises, 260,000; Key, 70,000; Introduction, 160,000; Reader, 125,000. And a bookseller in America informed him that more than 100,000 of the different books were printed annually in that country. These particulars were furnished at the special request of his correspondent; and we believe were not communicated to any other individual.

It is probable that not less than five or six millions of these various works have been issued, here and in the New World. And when we consider that in one and all the "end and aim" of their pious author was to make education subserve the cause of religion and virtue, we think it would not be very easy to over-estimate the value of his labours.

His biographer informs us that the demand for his grammatical works, and also for his spelling book, has been so great and regular, that, excepting the octavo edition of the Grammar, the types which compose them have long been kept standing; and that the editions, though numerous, have not been limited to a small number of copies. For many years each edition of the Grammar has consisted of ten thousand copies; Exercises, ten thousand; Key, six thousand; Abridgment, twelve thousand; Spelling Book and First Book, ten thousand; English Reader, and Introduction, each ten thousand; Sequel, six thousand; Lecteur Franois and Introduction, each three thousand.

His works are not perfect. This he knew; and with care and assiduity he devoted himself to their

correction and improvement.* The labour thus devoted occupied no small portion of his time; and by the constant reprinting of his books, he had opportunities for revision, which seldom fall to the lot of any author.

To conclude, Murray's works have been our delight from boyhood. Memory still clings to the feeling of youthful awe with which we contemplated Mirza's Bridge of Life, with its remnant of threescore and ten arches, as we imaged to ourselves one traveller after another stumbling on the trap-doors, and floating down the stream of time into the ocean of eternity—we still gaze with mental pleasure on the graphic picture of Antiparos—we remember the mingled feelings with which we learned, as a holiday task, the thrilling story of Parnell's Hermit; and the events of life have forced on us the conviction that such angel visits are not few nor far between—we feel afresh tempted, in our "wildly devious" "search after happiness," to discover, if it were but the precincts even of the deserted Theopols—

"Sweet Auburn,† loveliest village of the plain."

We wish never to forget the little Shrewsbury work-house boy who took his "very little money, all that he had," to his sick and widowed mother—the sad and mournful exit of Altamont—the liquid fire of Vesuvius—the fearful Calabrian Rock, and the frightful Sicilian Whirlpool; rise before our view—and we again see the great Apostle of the Gentiles, as, standing with mangled limbs before the "expert" Agrippa, and the "noble" Festus; claiming the rights of a Roman citizen, and exercising the privilege of a *Christian Orator*, he utters, to the astonished, the almost persuaded king, these memorable words: "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am—except these [chains]!"

It was through Murray that we first met with Aken-side, caught the spirit of the author, soared with him into the regions of fancy, felt the unspeakable "pleasures of the imagination," as we have often witnessed with the eye and the mind what he so sweetly describes—

"Not a breeze
Flies o'er the meadow; not a cloud imbibes
The setting sun's effulgence; not a strain
From all the tenants of the warbling shade
Ascends; but whence his bosom can partake
Fresh pleasures, unreprieved."

But we must check our imaginings. Murray's works have been our friend and our father's friend; and though the condensations of Lennie—the gradations of Butter—the new collections or the new collocations of the Dublin or the Sessional School, may be in some respects more suited to the wants, or at least to the taste, of the present age; yet we hope and trust that ourselves and our children, aye and our children's children, may ever value the works, and venerate the character, of Lindley Murray. J. C.

THE WRITING AND PRINTING REFORMATION.

THE English language, like that of every civilized nation, (except China, and perhaps some unexplored regions,) is professedly an ALPHABETIC language, that is, we represent our spoken sounds by marks, called

* The writer of this note has in his possession a copy of the first edition of the Grammar, published in 1795. How different from the last!

† It is said that the site of the Deserted Village has eluded the search of each and every antiquary! Is it this rumour, or is it thyself, that is unfounded,

Thou sweet, Utopian Auburn of the plain,
That art not, wast not,—save in Goldsmith's brain?
‡ Scylla and Charybdis.

letters; and words are professedly spelled by those letters, which, when taken consecutively, give the sound of the word. To represent it therefore effectually, we should have a character or letter for every sound in the language, and one letter ought invariably to be the representative of one and the same sound,—just as the ordinary figures in arithmetic denote each but one number. In short, to represent language effectually, two things are necessary,—first, a full and consistent alphabet, and secondly the right application of such an alphabet. So far from possessing a perfect alphabet, we have little more than half as many letters as there are sounds in the language; and as to its application, there is not a single letter in the whole alphabet that represents the same sound every time it occurs; neither is there one sound we utter, which is, on all occasions, represented by the same letter or combination of letters. In proof of this, and to illustrate the exceedingly strange confusion of our present system of orthography, we give the following table, showing the number of sounds each of the vowels is allowed to represent:—

a represents 7 distinct sounds.

<i>e</i>	"	7	"
<i>i</i>	"	5	"
<i>o</i>	"	9	"
<i>u</i>	"	8	"

And not only does one letter represent many distinct sounds, but every vowel sound is represented by the following variety of letters or combinations of letters:

The sound *a*, as in *mate*, 18

" *e*, " *be*, 20

" *i*, " *mile*, 16

" *o*, " *note*, 17

" *u*, " *tune*, 17

Example:—the letter *a* instead of always being the representative of the sound heard in the word *mate*, has seven different powers in the following words—*fate*, *fall*, *fat*, *father*, *want*, *many*, *pillar*.

And instead of allowing one sound to be uniformly represented by one and the same sign, the sound *e*, as in *be*, will be found, under different guises, in the following twenty words:—*be*, *each*, *feet*, *people*, *grief*, *conceit*, *leave*, *Cæsar*, *complete*, *impregn*, *Beauchamp*, (pron. Beecham,) *conceive*, *key*, *keyed*, *chagrin*, *magnaine*, *grieve*, *antique*, *fætus*, *mosquito*. This want of order is not confined to the vowels. In the words *us*, *his*, *sure*, *measure*, and *isle*, the letter *s* is, in the first, used as the representative of *s*; in the second as *z*; in the third as *sh*; in the fourth as *zh*; and in the word *isle* it has no sound at all. *Ch* has one sound in *chair*, and another, namely the power of *sh*, in *chaise*; in *chasm* it has the power of *k*; in *Greenwich* it is what is usually called the soft *g*; and in *schism* it is not heard at all.

Such is the disparity existing between our orthography and orthoepy, that not more than the thousandth part of the words of our language is spelt as pronounced; for the English language contains about 50,000 words, and there are not 50 to be found that are spelled with the letters heard in pronouncing them! such words as *so*, *no*, *be*, *me*, *mild*, *post*, *bold*, &c., are correctly spelled, but in pronouncing such words as *of*, *thy*, *as*, *they*, *cause*, *cough*, *thou*, *shoe*, *physic*, &c., &c., there is not a single letter sounded by which they are spelled!

Sufficient examples, we think, have been given to show that the present representation of the English language is in a most lamentable state of confusion. It will be seen that the spelling is no guide to the pronunciation, that the pronunciation is no guide to the spelling, and that instead of the representation of our language being, as it were, a reflex of the spoken,

it is a perfect caricature of it. Such is the Babel-like confusion of the present orthography of our language, such the difficulty of mastering its eccentricities, that even after spending many years in endeavouring to acquire it, we are far from being perfectly acquainted with the simple arts of reading and spelling, (arts which are nearly as necessary to us as speaking and hearing,) for, governed as they are by no principles of rule or order, it is only by a gigantic effort of memory that they are to be even tolerably mastered. There are very few persons, however well educated they may be, who are at all times sure of the spelling of every word they may require to use; and most people, when writing letters, or composing for the press, are either compelled to have a dictionary at their side, or resort to the expedient of writing words on a slip of paper to see *how they look*, to be enabled to judge whether they are correctly spelled or not; else, they write in the most slovenly manner and thus conceal their ignorance of orthography. If we descend a step in the walks of life, what do we find to be the effects of our present perverse system of letters? That in consequence of so great a length of time being required for a person to become even tolerably acquainted with the reading and spelling of the English tongue, millions read and spell most wretchedly; and tens of thousands who speak the English language, neither read nor spell at all?

To effect a reformation in the representation of language has been the object of Isaac Pitman, of Bath; who has devoted many years of unremitting labour to the construction and perfecting of two arts, termed Phonography and Phonotypy. The former is a philosophic and brief system of *writing*,—being much more brief than any mere system of short hand in existence, and yet it is capable of being read with the same ease as common writing. The latter is an attempt to *print* our language in a consistent manner, so that the spelling and pronunciation shall exactly agree. To effect this, all the useful letters of the Roman alphabet, such as P, B, T, D, are retained. Such letters as C, G, with all the vowels, have a fixed sound, and new types have been invented and cast to represent those sounds which we are constantly using in speech, but which are unprovided for in the present alphabet; as, for example, the vowel sound heard in the words *taught*, *call*, *ball*, also in the words *father*, *laughter*, *calm*, &c., also that heard in such words as *do*, *move*, *tool*, &c. New letters have likewise been invented for the simple consonants usually represented by such combinations as *th*, *sh*. In short, every sound in our language has its own appropriate sign, and all are arranged in the most orderly and natural manner. Therefore, to read our language, when thus represented, an individual has only to learn the letters of the new phonetic alphabet, and he can read and pronounce correctly. Two or three hours a-day for a few weeks, would enable even the dullest to read with ease, and those who are acquainted with the common system of printing, may in a few minutes become thoroughly acquainted with the phonetic mode.

The Phonotypic Journal is printed entirely in the new phonotypic characters. To those interested in the extension of education at home, and missionary enterprise abroad, we recommend the perusal of this first effectual attempt to represent language in a consistent manner, wherein the spelling and pronunciation agree,—a scheme which, Sir John Herschell observes, would prove one of the greatest blessings to mankind, and be the first step towards the attainment of a universal language,—one of the great desiderata at which mankind ought to aim by common consent. By phonotypy, the arts of reading and spelling will be rendered the easiest, whereas now they are among the most difficult of human attainments. By its extensive

adoption, the deaf ears of ignorance will be opened to the voice of knowledge; the road to learning will be cleared of the thorns which at present beset it; the power of the printing press will be multiplied indefinitely by the indefinite multiplication of readers; and thus the valued treasures contained in our printed literature will be made accessible to the most unlettered of our nation, as well as the most ignorant savage.

The mode of writing which, with slight alteration, has been used by all the nations of Europe, for many centuries past, has at length attained a great degree of beauty. The forms of the written letters of our alphabet are exceedingly elegant, and, considering their length, may be very rapidly made. But most words are rendered much longer than is absolutely necessary, in consequence of the absurd method of spelling by which language is at present misrepresented.

The present system of writing, however, is unnecessarily lengthy. No reason can be given why the sounds of language should not be represented by the simplest signs in existence, instead of the somewhat complicated forms at present used, many of which require four, five, and six inflections of the pen to produce them. So great is the disparity existing between the two usual modes of conveying thought, namely, by spoken sounds, and by written signs, that from seven to ten hours (according to the speed with which we write) are occupied in communicating by writing what could be uttered in one. We convey our ideas to a friend in conversation with fluency and ease, for when spoken sounds are employed, thoughts are communicated with great rapidity; but when we attempt to "talk on paper," the process is tedious and wearisome. Hence exists a need for a system of expressing spoken sounds, whereby the writer would be enabled to impress thoughts on paper with nearly the same rapidity that they can be expressed by ordinary sounds. So generally, indeed, has this need been felt, that ever since the days of Timothy Bright, who, in the reign of Queen Elizabeth, published the first system of abbreviated writing, by which "*with a few characters short and easie, a swift hand may write orations, uttered as becometh the gravitie of such actions,*"*—ever since this first and most interesting attempt, system after system has been ushered into existence, till it may be questioned if there are not ten times as many stenographic works lying on the shelves of the libraries of this land, as there are practical every-day writers of the respective systems. Every system of short-hand, or stenography, hitherto invented, has been based upon our present inconsistent method of spelling. Such systems, therefore, necessarily possess all the defects of the present orthography, greatly increased by the constant omission of the vowel sounds. These systems profess to represent a language, containing 35 primary sounds, with about 20 marks or letters! As nearly one-half, therefore, of the sounds of our language are unrepresented, vast numbers of words cannot be correctly written; and so defective is every mere system of short hand, that whole classes of words, of different sound and different meaning, are indicated by the same marks! Hence arises the great difficulty of deciphering words and sentences when thus expressed; for the context, the memory, and the judgment, must be called in to assist the eye. This is the grand reason which has prevented short hand from becoming more general; and being incapable of answering the varied purposes for which writing is required, no such system could possibly supersede the common long hand as a general means of communication.

* From Dr. Bright's work on Short-hand, 1558, dedicated "To the Princess Elizabeth."

Previous to the year 1837, no successful attempt had been made to construct a *philosophic and brief* system of writing. It was in this year that Isaac Pitman, of Bath, issued the first edition of his Phonography, which, as its name implies, is a process of writing by, or according to, sound. The author of Phonography, instead of taking the Roman alphabet as the basis of his system, constructed a new alphabet, consisting of signs that represent the elementary sounds and articulations of language, which he arranged in accordance with their natural sequence. To these *sounds, signs* of the briefest description (right-lines, curves, and dots) were adapted. Thus was constructed a truly philosophic and brief representation of language, wherein every sound has its own appropriate sign, and no sign being allowed to represent more than one sound, every word could be perfectly expressed and afterwards read with ease and certainty. It was the object of Isaac Pitman to construct a system of writing so true, easy, and expeditious, that while it should answer every requirement of the man of letters and of business, it should be much briefer than any system of short hand ever invented. The fact that many thousands have abandoned their respective stenographies, to acquire a knowledge of Phonography, may be taken as some proof that he has succeeded in his laudable attempt.

So favourably has this new mode of representing thought been received, throughout this kingdom and America, that edition after edition has been called for, till the *seventh* has just been issued; making a total of 150,000 copies, in the course of a few years. In 1842, as the students of the new system increased, a monthly journal was commenced. Since that time, three other phonographic periodicals have been established, and each of the four magazines now enjoys a circulation of from one to two thousand per month.

Such is a brief account of this new and truly useful art. Its extraordinary spread is, perhaps, unparalleled in the history of any previous art or science; and it is only to be accounted for by the fact of its great use, its extreme beauty, and simplicity. Being practically acquainted with Phonography, it is with entire confidence that we recommend it to the attention of all—as we feel assured that no one will ever become acquainted with it, without finding, that its varied uses will yield him great and unexpected pleasures.—*Phonotypic Journal for 3d Month, 1846.*

SECOND ANNUAL REPORT OF FRIENDS' FIRST-DAY SCHOOL, LANCASTER, 4TH MONTH, 1846.

In preparing a Report of the state of the School during the twelve months now elapsed, the Teachers wish to express their continued sense of the importance of their undertaking, and the desire they feel that it may be made still more conducive to the best interests of those who are the objects of it.

It is satisfactory to be able to state that the attendance for the past year, both morning and afternoon, has been, on the whole, as good as could be anticipated,—the average numbers appearing to have been about 45 and 60 respectively; and that, whilst on the part of many a good degree of interest has been manifested in the acquirement of a knowledge of the Holy Scriptures, improved conduct in the School has, with a few exceptions, been generally observable. A favourable change has likewise taken place in the clothing of many of the children, owing in a great measure to the facilities afforded by means of the "Clothing Fund," which consists, chiefly, of their own weekly contributions.

The average attendance of Teachers has been 11 in the morning, and 13 in the afternoon.

The Library now contains 156 volumes, being an increase of 22 volumes in the year. The number of Books taken out weekly, in the twelve months, has averaged 18. The total number circulated being 934. From the interest apparently taken in their perusal by the friends of the scholars, as well as the scholars themselves, there is cause to believe the Library continues to be a useful auxiliary for promoting the general objects of the school.

About 44 copies of the "Olive Leaf" have, on an average, been each month given to the scholars for good attendance and conduct; and it is hoped that the circulation of this little work amongst them may, in some degree, be the means of leading them to appreciate the value of the peace principles which it especially advocates. The importance of impressing the minds of children with a sense of the value, also, of temperate habits, whilst they are least exposed to temptation, has not been overlooked: 18 additional names, with consent, it is believed, of their friends, have been recorded as members of the Temperance Society.

The opportunity recently afforded by the Bible Society of procuring Bibles and Testaments at a very low rate was taken advantage of, and many of the scholars were desirous of possessing a copy of either one or the other, by purchase: 9 Bibles and 31 Testaments were disposed of amongst them.

The Teachers have all along felt desirous that the scholars should attend some place of worship after leaving school, and they have used their influence to that end, at various times, with the scholars and also with the Parents or friends of most of them. A pretty general visit to the latter has recently been made, and the importance of attending to the right training of their children in this particular, both by example and otherwise, was endeavoured to be impressed upon them. The result of the enquiry proves that although many are in the practice of occasionally attending some place of worship, there are others with whom this has not, hitherto, been the case.

In concluding their Report, the Teachers would again express their belief that First-day Schools, when rightly conducted, are of important benefit to the class of children for whom they are more particularly designed; and they trust that by endeavouring faithfully to perform the part assigned them in the instruction of those who may be committed to their care, their engagement in this humble sphere of usefulness may, under the Divine blessing, be, in some measure, for good.—(On behalf of the Teachers.)

ISAAC BRADSHAW.

THE IRISH EPISTLE.

AN EPISTLE FROM THE YEARLY MEETING OF FRIENDS IN IRELAND, HELD IN DUBLIN, BY ADJOURNMENTS, FROM THE 27TH OF THE FOURTH MONTH, TO THE 2ND OF THE FIFTH MONTH, INCLUSIVE, 1846.

TO FRIENDS IN IRELAND.

DEAR FRIENDS,—Through the mercy and loving kindness of our Heavenly Father, we have again been permitted to experience the benefit of thus meeting together; we have partaken of the comfort and strength which are found in the union of brethren in one concern; and whilst we have been humbled in the view of our own unworthiness, and of the many things within our borders, which obscure the brightness of that testimony to the purity and simplicity of the ever-blessed Truth, which we believe it our duty to uphold, we have reverently to acknowledge, that we can in some measure rejoice in the assurance that the Lord hath not forgotten to be gracious to us, neither hath He in anger shut up His tender mercies.

Amidst the many discouragements of the present

day, it is our consoling belief that there are still preserved among us more than a few whose hearts are with the willing in Israel. To these, whether they be among the aged, the middle-aged, or the youth, we would impart a word of cordial encouragement, and bid them hold on their way. But remember, beloved friends, that if thus favoured to hold on your way, there must be no stopping short of that entire dedication of heart which is required of the faithful followers of Christ; "He that loveth father or mother more than me," said our blessed Lord, "is not worthy of me, and he that taketh not his cross and followeth after me, is not worthy of me." Whilst we earnestly desire that you may be found standing in your appointed places as firm and upright pillars, prepared to bear that portion of the burden which may devolve on you, we would impress on you the great importance to yourselves individually, and to that cause which you love, of unreserved obedience to the further unfoldings of our Heavenly Father's will. Your fitness rightly to occupy that place designed for you in the church depends on continued faithfulness; and if it shall please Him who has called you with a high and holy calling, to require acts of greater dedication at your hands; whether these acts be in the exercise of a larger measure of self-denial as regards the outward things at your command; or in leading to free yourselves more from the encumbrances which gather around you in connection with the cares of this life, moderate as your pursuit of these things may be in your own estimation or that of others; or whether your obedience be required in a further or more open confession of allegiance to your Divine Master than you have hitherto made, however little the occasion or humiliating the way in which this confession is required; let nothing, we entreat you, prevent your continuing to follow Him in the path of simple obedience. Look not out at the example of others to find an excuse for your own want of faithfulness. A disposition to measure themselves by some other standard than that of the unchangeable Truth, has been the means of obstructing the progress of many, and has brought much weakness on our Society: may you be preserved from this snare, as well as from the many others which the enemy of all good is laying in your path. You may often have to go mournfully on your way, and may find few among your brethren to sympathize with you, and bear a portion of your burdens; but you will not be without your consolations; for, under the many trials of faith and patience which you may have to endure, you will, as you endeavour closely to follow your Divine Master, be permitted at times to realize, in some measure, in your own experience, the declaration of the apostle, "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ," and under every discouragement you may rest in the assurance, that the Lamb and His followers will have the victory.

The continued neglect of our religious meetings, especially on the middle days of the week, by many of our members, cannot but be regarded as an evidence of their lukewarmness in the pursuit of those things which belong to their peace: this is a state highly offensive in the divine sight; and how affecting is the consideration, that it is also a state hard to be reached by counsel. Line upon line and precept upon precept have been addressed to them, and we are brought to the mournful conclusion that there is but little apparent fruit of the labour; we would nevertheless commend this subject to the unabated and diligent care of the rightly concerned in our several meetings. These can bear testimony from their own living experience, that it is not in vain to worship God; and can set their seal to the truth of the gracious declaration, that "they that wait upon the Lord shall renew their strength:"

they can appreciate the blessing conferred upon man in having immediate access to the mercy-seat opened to him through our holy Redeemer; and greatly do they prize the inestimable privilege they enjoy in the reception of those principles which lead them to assemble for the solemn purpose of worship independent of any human instrumentality; and although in many places it may be their lot to meet in very small companies, and under some outward difficulties, yet is their faith often confirmed in that invisible power which gathered our forefathers as a separate people, and led them out of all the systems of man's invention, to sit down together in reverent dependence on the teaching of the Holy Spirit: and to these few and feeble ones it is given at times to rejoice in the fulfilment of the gracious promise of their Lord, "Where two or three are gathered together in my name, there am I in the midst of them." Whilst our sympathy flows towards those whose lot is cast in solitary places, and who assemble in small companies, we are not insensible of the discouragements which are often the portion of the rightly exercised in our larger meetings. The unconcerned and lifeless state of too many of their fellow members is painfully felt by these, and the benumbing influence of a lukewarm spirit is manifest in many ways around them, and covers their hearts with mourning. May we not appeal to you, dear friends, whether under these trials, you have not at seasons to acknowledge that the secret exercise of your souls is blessed to your own individual benefit; and we believe, though the evidence of it may not always be afforded to you, that, as you strive to maintain a patient and fervent exercise of spirit, its fruits will be blessed to others also.

We have been afresh made sensible of the unspeakable loss sustained, through the deficiency of a godly care in parents, to train up their children in a life and conversation consistent with our Christian profession: how many tender minds are thus deprived of that nurture so greatly needed in early life, and which, in the order of Divine Providence, it is designed they should enjoy: and how much reason is there to believe, that for want of such godly care there have been many wanderers from the fold of safety. We would query of those parents whose hearts yearn over their children in tender desires for their preservation from the evils that are in the world—and is there one among you who may not be thus addressed?—how is it that your solicitude for the preservation of your beloved offspring does not display itself more conspicuously? Perhaps you esteem yourselves but little qualified to instruct them in the precious truths of the Gospel, and may fear to touch this sacred subject with unhallowed hands: we can understand and sympathize with the feeling which thus restrains a diffident mind: it is good for us to be made sensible of our own inability for any service in the cause of our blessed Lord—that without Him we can do nothing—but the duty you owe to your children consists of two parts, and includes example as well as precept; and our present duty appears to be, to press earnestly upon you to consider, whether you are sufficiently concerned that your conduct in your families, and on all occasions, be such as to hold out the inviting language, Follow us as we are endeavouring to follow Christ: and if, on an impartial self-examination, you are brought to the conclusion that your example is not thus shedding a salutary influence on those around you, bear with us, dear friends, if we remind you that herein you are without excuse; for we are all called to holiness of life and conversation, and and if we bring not forth such fruit the fault must be our own.

We turn with feelings of deep interest and solicitude to our beloved young friends. Many of you, we are persuaded, are no strangers to that holy influence which

would draw you from all that is of a polluting tendency, either in the evil dispositions of your own minds or in the world. Your hearts have at times been touched with a sense of the love of your Heavenly Father, and living desires have been raised within you, that you may become more acquainted with Him—even, that you may know Him, the only true God, and Jesus Christ whom he hath sent, for this is life eternal. Accept, we earnestly entreat you, these visitations of Heavenly love, and turn away from all that would deprive you of that tenderness of spirit into which you are thus brought. Your safety may very much consist in avoiding the company of light and thoughtless persons; their conversation cannot profit and may be hurtful to you: shun also the reading of frivolous and contaminating publications; these abound under various forms at the present day and are a snare to many: seek frequent occasions of retirement, and be often concerned to lift up your hearts in living aspirations to the Most High, that you may be preserved in His fear. You are surrounded by many temptations, but as you abide in watchfulness, and mind the secret checks and limitations of the Holy Spirit, you will experience preservation. Dear young friends—if such be the engagement of your early days, how consoling to those interested for your welfare will become the prospect of your future lives: trained in the school of Christ, and your hearts enlarged in his love, and the knowledge of his law, you will be prepared to serve Him in whatever way he may be pleased to appoint; and as you are faithful to Him, he will crown you with his favour in this life, and finally, through the power of his redeeming love, make you His for ever.—Signed in and on behalf of the meeting, by

WILLIAM JAMES BARCROFT,
Clerk to the Meeting this year.

EXTRACTS FROM A JOURNAL OF A RESIDENCE IN FRANCE, IN 1845-6.

10TH MONTH, 1845.—During our stay at Amiens, we sometimes visited the Cathedral, a fine, old, and really magnificent mass of buildings, astonishing to behold; where we were almost sure to meet some of the dark robed priests, performing acts of religious superstition; or closeted in those small dismal looking boxes with some poor woman, listening to her list of sins committed, which she confessed on bended knee, to him whom she looks to as her spiritual father. It is a rare thing to see a man confessing; one would judge by this, that they are more enlightened than the other sex; or that they are more careless in performing this duty, and less devoted. The latter is more likely to be the case. The women appear to be more zealous, more truly devoted; consequently more blind and deluded, and much more under the influence of their confessors than their brethren.

Among the mass of people assembled on the first day of the week, to perform their superstitious rites, few men are to be seen; by far the greater number, on all occasions, are women; chiefly aged women; just such, judging from their appearance, most likely to be easily blinded; poor, old, yet serious looking persons; completely awed by the splendour by which they are surrounded, and totally unable to understand, or divine one half of the foolish and absurd ceremonies which they perform; crossing themselves before the virgin; and during mass, repeating after the priest some Latin words, which to them are a mystery. They do these things because it is the custom; do them ignorantly yet devotedly; and such are the majority of the religious Catholics to be seen during mass. Alas! when will their eyes be opened, and their hearts

made ready to receive the truths of the Gospel, in all their simplicity and fulness?

One would imagine it to be an arduous and difficult undertaking, to rightly instruct a people such as this: but the work has already begun, and is advancing, particularly at Amiens; and perhaps this is the reason why so many priests are to be seen about, for the number is astonishing. They are to be met with at almost every turn, wending their way, repeating their evening prayers, and looking so sanctimonious in their long black robes.

The Catholics are very zealous at this place; and perhaps they begin to tremble for their Church's safety, for the Protestants are increasing, and their minister appears to be a true Christian, doing what is in his power for the good of his fellowmen. His little simple chapel is crowded every First-day, with attentive listeners: by far the greater part of them men, many in blouses. We sometimes heard them after separating, seemingly in deep conversation about what they had just heard—heard perhaps for the first time the gospel preached—preached with a clearness and persuasive earnestness, which could not fail to interest those who listened attentively to the words of this young minister. We were introduced to him and his wife, a Swiss woman of most agreeable manners, and became quite intimate with them. They took tea with us one evening. M. Guiral (the minister) and my brother were conversing about the various religious sects in England; when they became aware to which we belonged, they seemed quite delighted, as though they had met with some old friends.

During the visit of our dear friends, Wm. Foster, and J. J. Gurney, on the Continent, they stayed several days at Amiens; were introduced to M. Guiral; and the former had a religious opportunity with him before they parted. The words of this valued Friend seem to have made a deep impression on the mind of the young minister; he thought "Monsieur Forster was the simplest and sincerest Christian he ever knew,"—and added, that he much approved of some of our religious views.

There are many beautiful walks about Amiens. The Cemetery is worth visiting, it is nicely situated, at a short distance from the town. We were there several times and invariably met one of these black robed priests walking slowly among the graves of the departed; bare headed, and prayer book in hand. Certainly the show, the outward appearance of religious zeal is not wanting amongst this order; who verily love to be seen in the streets by men, making long prayers.

4th Month 28th, 1846. Went to Paris to attend the great annual "Réunions Protestantes," held in one of the Protestant Chapels, which was completely filled. The meeting was opened by a hymn and prayer, after which, a long interesting report of the progress of "evangelization" was read by M. Gasparin, a member of the Chamber of Deputies; whose father, one of the peers of France, presided. An unusual number of Bibles and Testaments have been distributed during the past year, and many were stated to have been converted to Christianity. In the evening, we attended again; many of the ministers sent as deputies from different parts of France, spoke and related how the Gospel was spreading and valued by the people committed to their care; many of them had some interesting fact to relate, which was quite cheering and encouraging to listen to. The minister from Geneva, said his congregation had desired him to ask of their distant brethren their aid and sympathy; and particularly to be remembered in their prayers; saying he was commissioned to ask of them their prayers during the meeting, and, kneeling down himself, whilst the

rest stood, he offered up a short and fervent supplication for his flock; when it was quite striking to observe the deep silence which pervaded the meeting.

The report which was read this evening, mentioned our late dear friend, ELIZABETH FRY: how her labours had been blessed, and how zealous she was in the spread of the truth; that her exertions were well estimated in France, and that it was with feelings of great sorrow, that the committee had to announce that this dear Friend was no more; her decease having occurred since their last annual meeting. It was quite interesting to us, thus to hear in a foreign land, and amid strangers, this kind and feeling allusion to one, who was so well known and loved, in her own country.

4th Month 29th. Again attended the Chapel. After the report of the evening had been read, the meeting was addressed by many of the ministers. Amongst the number, the minister from La Haute Vienne spoke for some time; we were astonished at his appearance, he seemed so young, almost a boy; and yet so earnest and eloquent in the cause he seemed to have at heart. One simple anecdote he related, of a poor woman who was led to attend his chapel out of curiosity; when there, she felt so struck with the words she heard, which were strange, yet comforting to her; that she left with the intention of returning; yet so accustomed had she become to make confession to the priest, that she could not feel comfortable without telling him the state of her mind, feeling no doubt that she had acted contrary to his advice. The priest told her to be careful; that it was the snare of the Evil One that led her to transgress, and warned her to keep away from the Protestants; that they were "the children of the Diable," &c. However, this poor woman went again to chapel, where she once more heard tidings which she gladly received. Of course, this passed without the minister being aware of it, till one night this poor woman approached him as he left the Chapel; she gave him a small parcel which he received with surprise; but what was his astonishment, when he discovered its contents, the beads, holy cross and image of the Saviour, with other Catholic idols, accompanied by a few words from her who presented them, telling her convictions, and stating, that now, feeling she had no more need of those things that once she worshipped, she presented them to him from whom she had heard for the first time the Gospel preached! This poor woman is now a real Christian, showing by her words and actions, her change of heart; and has been the instrument of leading others to the worship of the True God.

Another minister, J. Williams, an Englishman, then spoke; he began in English, apparently forgetting that he had to address a French meeting. He was from Bretagne, and related a few interesting particulars about his parish. . . . The meeting was over soon after ten, when we left much interested; and most favourably impressed with the serious and really fervent manner of those who have commenced this good work, and whose labours are already crowned with growing success. . . . We wished that some of these sanctimonious dark robed men—the Roman Catholic priests—could only have witnessed the proceedings; to know, that, notwithstanding their endeavours to the contrary, the people were beginning to become enlightened, and that their power was destined sooner or later to fall.

A FEW QUERIES SUBMITTED TO ALL CHRISTIANS.

1st, Are not all wars contrary to the letter and spirit of Christianity; and do not all who voluntarily support them act inconsistently with its requirements?

2nd, Do not all who participate in the National Debt contribute to the war system? For where would

have been the wars in times past, but for the loans advanced to carry them on?

3rd, Because we have acted unwisely in times past, are we always to go on in the same course, unjustly loading posterity with debts of their forefathers' contracting?

4th, Is not a time of peace the best opportunity for calmly considering such queries as the above, and for devising the best means for preventing an augmentation of the evil?

Replies are requested, post-paid, to

WM. ALBRIGHT,
Charlbury.

THE BRITISH FRIEND.

GLASGOW, 6TH MONTH, 30TH, 1846.

SARAH ORD, of Preston, has applied for and obtained from her Monthly Meeting, an addition to the Certificate granted her two months ago, viz., to hold Meetings with those not in profession with Friends, and also to hold Meetings in one or more Meeting-Houses which are now closed, owing to there being no Friends residing at those places; all within the compass of Lancashire Quarterly Meeting.

LINDLEY MURRAY HOAG, we understand, was to be at the Quarterly Meeting for Bucks and Northampton; to be held at Wellingboro', on Fifth-day, the 25th instant. He was to be accompanied by John Morland.

ROBERT LEWIS, of Brighouse, is prosecuting his religious engagement in Ireland. He was lately visiting Families in Cork Meeting.

NEW YORK YEARLY MEETING.—At the date of our latest advices, this Meeting, which convened on the 25th ult., had just concluded its sittings.

The proceedings, however, as our readers must all be aware, were so similar to those of other Yearly Meetings reported in our pages, that it seems unnecessary to detail them further than with reference to the course pursued with the Epistle from New England Yearly Meeting.

It appears that the question was strongly contested as to which of the Epistles from New England should be received. The case of the *smaller* body was taken up from its beginning, and gone into at great length; but the Clerk giving it as the sense of the Meeting, that the Epistle from the *larger* body should be received, it was decided accordingly. This decision was protested against by many Friends, partly because the Clerk had not mentioned the receipt of more than one Epistle, until he was closely questioned; when he at length acknowledged that he had received by Mail, a paper purporting to be an Epistle from

New England Yearly Meeting; but he did not then say whether he had brought the said Epistle with him from his home—30 miles distant—or left it there, which latter was by some supposed to have been the case. The Clerk of the *smaller* body, however, appears to have provided against such a contingency—intentional or unintentional—and forwarded a copy of their Epistle to another Friend, by whom it was laid on the table; but not till after it had been positively declared, as we understand, by some of those who supported the *larger* body, that there had been no separation in New England, and that there was but one Yearly Meeting held there.

The dissatisfaction caused by the course taken in this matter was, we learn, so great, that many Friends took no part in the subsequent proceedings.

One of our Correspondents, writing previous to the conclusion of the Meeting, states that another exciting subject was likely to claim attention. The New York Meeting for Sufferings had sent down to the subordinate Meetings, the "Narrative of facts and circumstances," issued by the larger body in New England; and one Quarterly Meeting by reason of so much dissension in relation to the receiving of this document, had referred the question to the Yearly Meeting, whether this act of the meeting for Sufferings was warrantable under existing circumstances?

We understand also, that in the Select Yearly Meeting, the appointment of a general Committee for purposes of the nature accomplished by a similar committee in New England was proposed; but after long discussion, it was so completely opposed, that it had to be given up. A like proposal was made, we understand, in the meeting at large, but there also abandoned.

On receipt of the printed Minutes, should they contain any thing likely to interest our readers, we shall feel pleasure in giving further particulars.

CAPITAL PUNISHMENTS.—It is with sincere satisfaction we observe, that William Ewart, M.P. for Dumfries, has given notice of a motion in the House of Commons, on the 7th of next Month, for the

TOTAL ABOLITION OF THE PUNISHMENT OF DEATH;

and that the Society in London, for the promotion of this humane and christian object, ever

alive to their duty, have issued the following Circular to their correspondents in the country. We most willingly give it a place here, and trust that Friends will use their endeavours, to have the proposed letter to their representatives as numerous signed as the limited time will permit.

(CIRCULAR.)

No. 5, BISHOPSGATE WITHOUT,
London, 20th of 6th Month (June), 1846.

The increasing interest taken by the public in the question of the Punishment of Death, has rendered the present a suitable time for again bringing it before the House of Commons: and six years have now elapsed since a motion for its entire abolition was there supported by a minority of no less than 93 members.

Under these circumstances, we solicit the attention of our valuable correspondents (and of all who are friendly to the object), to the printed Notice of a "Resolution" intended to be submitted to Parliament. The paper (W.)* contains a statistical return which accompanied this circular. In this Notice we strongly advise them to send, together with a few lines, to each of their Representatives, urgently requesting their attendance at the Division, which will occur *but once*. The purport may be as hereto annexed.

Such letters will be in time, if dispatched within a week, or even ten days, after this comes to hand. They should be signed by as many Constituents as practicable: though any letter may be expected to receive attention, if signed by only one individual known to be respectable. In this way the feeling existing out of doors will make its way into the House, better than at the period of an election.

Should the town residence of any particular Member be required, our friend Charles Gilpin (5, Bishopsgate Without, London,) will, on application, send it by return post:—also any further copies of the paper (W).

GEO. STACEY.

J. GURNEY.

JOSEPH STURGE.

JOSEPH FORSTER.

JOSEPH T. PRICE.

JOHN T. BARRY.

PETER BEDFORD.

THO. FOWLER.

JOHN HODGKIN.

ROBERT FORSTER.

CORNELIUS HANBURY.

SAM. STURGE.

SAM. GURNEY, JUNR.

J. G. BARCLAY.

THOS. NORTON, JUNR.

JOSEPH T. FOSTER.

JOHN MORLAND.

CHARLES GILPIN.

PROPOSED LETTER.

The Undersigned, being Electors resident at earnestly request of their Representatives to be in their places in Parliament, in order to support the Resolution regarding the Punishment of Death, of which the inclosed notice has been given in the House of Commons. They consider that this punishment does not answer its chief design: that its effects are exceedingly demoralizing, and tend to lower the estimate of human life: that it sometimes involves the destruction of the innocent by judicial process, and at others, favours the escape of guilt—thus promoting the crimes it was meant to, re-

press: and that it is opposed to the spirit of Christianity.

N.B.—A division is expected.

In connection with this subject, our readers will be glad to learn, that the Legislature of Michigan, U.S., has just abolished Death punishment. But they will grieve to be informed, that the able conductor of the "Magazine of Popular Information on Capital and Secondary Punishments" is no more. We lament his removal, not only on account of the cause he so zealously advocated, but because we feel that we have lost a personal friend. The following letter from our Printer, who was also the printer of the Magazine, will show we were not alone in our esteem for the deceased:—

To the EDITORS of the BRITISH FRIEND.

VILLAFIELD, Glasgow, June 25, 1846.

DEAR FRIENDS,—You will regret to learn that our amiable friend WILLIAM BROWN, Editor of the "Magazine of Popular Information on Capital and Secondary Punishments," departed this life on the 9th instant. His death will be the more regretted by the friends of the Abolition of Capital Punishments, as there seems at present little probability of the Magazine continuing to be published. Should this notice meet the eye of any members of your Society who are subscribers to that Magazine, they will thus be made aware of the reason of the Number for this Month not having appeared.

I am, Yours truly,

W. G. BLACKIE.

CAMBRIDGESHIRE AND HUNTINGDONSHIRE QUARTERLY MEETING.—Alteration in the holding of Meetings. Huntingdon Monthly Meeting to be held on the *first third day* in each month; Chatteris Monthly Meeting on the *second fourth day* in each month; and the Quarterly Meeting on the *third fourth day* in the third, sixth, ninth, and twelfth months. The alterations in the times of holding the Monthly Meetings to commence in the *eighth Month next*; and that of the Quarterly Meeting in the *ninth Month next*; at the usual hours and places.

WOMEN'S YEARLY MEETING.

First Sitting, 5th Month, 20th, 1846.—Friends met, it is believed, under feelings of weakness and discouragement; though through mercy still graciously vouchsafed, not without a sense of the owning wing of ancient goodness. Two epistles were read—one that should have been received before last Yearly Meeting, from North Carolina; but which proved very acceptable at this opportunity. The other was from Ireland. The Queries were read, and the answers proceeded with, as far as Cornwall. A Friend was engaged to make some observations on the danger of our not keeping in our right allotments; *very instructively* setting forth the parable of the trees of the wood, which left their places, and went to solicit a king to reign over them, from among those that were fruitful. Near the conclusion, another Friend impressively remarked

how much she had been affected by observing the vacant places of many who were removed from amongst us, and who had been as mothers in the church.

Afternoon Sitting.—The report respecting the clerks, who had been nominated, as usual, by the large committee, was read. They were, ESTHER SEBORN and MARY S. LLOYD. M. A. WATERHOUSE, and E. P. GURNEY, readers. An Epistle from New-York was read, conveying comfort and encouragement to the "mourners in Zion;" and to those "young people amongst us, who, it was believed, were preferring durable riches, to any thing this world can afford." Two other epistles were also read, from Indiana, and Baltimore. The former acknowledging the acceptable company of the deputation of men Friends, who went over to seek the restoration of those who had seceded from that Yearly Meeting, under the denomination of "Anti-Slavery Friends"—and expressed a hope that their labours would be blessed. A Testimony concerning JOSEPH LAMB, of Banbury, concluded the business of this evening.

Third Sitting, 5th Day, 5th Month, 21st.—After the reading of the opening minute, a Friend in the gallery expressed a desire that we might all endeavour to gather into that state of mind, in which alone we are enabled rightly to worship, and transact the affairs of the Society to the praise of Him, who remains to be head over all things to His church. Another, in supplication, appropriately adopted the language, "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth." "Turn us again, O Lord God of hosts; cause thy face to shine; and we shall be saved." And again, "Spare thy people, O Lord, and give not thine heritage to reproach." She supplicated thus under an evident conviction that we were a degenerated people, and that nothing short of Ancient Power and Goodness could effectually restore us to an healthy condition, or to a state of acceptance with God. The queries were, at this time, gone through; and an appointment was made to draw up a summary of them, to be brought in to a future sitting. The exceptions in the answers to the 1st, 3rd, and 6th queries, were cause of much deep exercise to the minds of many; and an aged Friend expressed much on the subject, but her voice was so feeble, that those at a distance from her could scarcely gather what she said, had not another kindly endeavoured to repeat the substance of the communication. It respected the indulgence in music, and the reading of improper books. The perusing of such publications had caused her much sorrow, and made work for repentance. She expressed much more of a very instructive tendency; and the subject thus broached by the venerable Friend, was followed up by many remarks to the same purport, by others, imparting counsel which, from the influence that attended, will not, it is hoped, be suffered to evaporate from the minds of the youthful part of the assembly especially, without the designed effect being produced, even abstinence from all such hurtful and pernicious practices—some of them the more dangerous, as their evil tendency is often almost imperceptible. We had read at this time, epistles from New England, North Carolina, and Philadelphia; all of which were thought very sweet and edifying.

Fourth Sitting.—A Testimony concerning JUNIA PRICE was read, a remarkable solemnity accompanied and followed the reading. This was thought by some to be a more solid and edifying opportunity than any previous one, during this Yearly Meeting. But it is not in the power of pen or tongue to convey, what may sometimes be felt in such seasons of favour, when the overshadowing wing of Divine Love is mercifully extended.

Fifth Sitting.—But little business was transacted at this time. The summary of the answers to the queries was twice read; and approved as being a faithful transcript of the answers sent from the different Quarterly Meetings. Whilst its reading seemed a fresh occasion for the right-minded to be again engaged in the expression of deep concern, on account of the sorrowful sense of declension prevalent amongst us—it was believed there was a little remnant that had been deeply baptised on this account—that it was indeed a time when the true ministers had to stand as between the porch and the altar, weeping and crying, "Spare thy people, O Lord, and give not thy heritage to reproach." With the state of Society as shown from the answers to the Queries, seemed connected a very solemn consideration of the propriety of addressing our sisters in the Counties. Several Friends spoke on the subject. Some to the effect, and perhaps by way of warning, that nothing but what came from God could gather to Him—which seemed calculated to introduce Friends into close searching—and fervent application for wisdom to direct in the important service proposed. It was concluded to appoint a committee to re-consider whether an epistle should be sent or not—and among others, the names of some ministering Friends who had spoken respecting the degeneracy prevalent among us, were placed on this appointment; even some whose eyes had been measurably anointed to see, and whose spirits were baptised into a feeling sense, that *departure of heart from the Lord* was the secret spring of all declension—and of our deficiencies in the various branches of our Christian testimony.

Sixth Sitting, 5th Month, 25th.—Previous to the representatives names being called over, a Friend supplicated; after which, a Testimony concerning ELIZABETH FRY was read; the effect of which, was solemn and impressive. Some touchingly alluded to B. F.'s last communication in the Yearly Meeting 12 months ago, and of which probably many present still retained a vivid remembrance. This Testimony was adverted to by several others; soon after which, LINDLEY MURRAY HOAG paid us a religious visit, accompanied by two elders. After a short pause, he addressed us at considerable length; but our limits prevent our giving any thing like an outline even of what he had to communicate.

The men Friends having retired, the report of the committee appointed to consider the propriety of sending an address to the Counties, was read; from which it appeared that the committee had not been able to see their way clear to prepare one. A good many observations were made on this report. A Friend thought this conclusion of the committee might be a disappointment to many, as it had been to herself, on first hearing it; but she believed it was a right one, and that it was an instructive circumstance to those who had been engaged in waiting for Divine direction, as well as to the Meeting at large, and she hoped that the concern which had been deeply felt in that meeting on behalf of the Body, might be conveyed through other channels; and that the burthen of it might devolve on Friends returning to their respective Meetings.

Seventh Sitting, 3rd day, 26th of 5th Month.—A sweet covering of silence overspread the Meeting, and before any business was entered upon, several were engaged in religious communication. One Friend, in a broken and tender frame of spirit, said she had taken a short retrospect of her feelings and views on first becoming acquainted with and looking upon the beautiful order of our Society and the rectitude of its principles; and in her warm attachment thereto, the language of her heart was, "Peace be within thy walls, and prosperity within thy palaces;" and to this day, for her brethren and her companions' sakes, could still

say, "Peace be within thee"—but reverting to the low state of things amongst us, the language of mourning flowed as it had often done in these meetings from her lips. Several other Friends spoke, and some precious seasons of silence intervened between their remarks. At this sitting a Minute was read which had been prepared to be sent to the Counties, embodying the view entertained by the meeting in reference to no address being sent this year. Several expressed the thankfulness they felt that the Friend at the table had been enabled to express it so suitably—it was to the effect, that the attention of Friends might be directed to, and more and more fixed upon the Great Teacher—the Shepherd and Bishop of Souls; by the influence of whose immediate teaching we might be individually profited, more than by any instrumental means. A Testimony concerning JOHN ROWATREE was read; whose removal, from works to rewards, was very sudden. Before which, we had the reports of the different schools.

Eighth Sitting, 3rd day Evening, 5th Month, 26th.—An Epistle addressed to the Yearly Meeting in Ireland, was read; and after being shortly remarked upon, was approved. Soon after which, we received the deputation of men Friends who went to America, and a deeply interesting and affecting opportunity followed the reading of their report, concerning the object of their late embassy, with some account of their journey. One of their number gave expression to his feelings in regard to their visit, in terms similar to those reported in the account of the Men's Yearly Meeting. The Deputation expressed their thankfulness for the merciful preservation vouchsafed to them, by sea and land; as well as for the tendering influence and assistance of that Spirit that would gather all; and which they had experienced to attend them in a remarkable manner, on almost every occasion during the prosecution of their mission. They remarked on the wisdom of the Yearly Meeting in sending the address by deputation; and stated their belief that no other plan of delivery would so well have promoted the object in view. Each one addressed the Meeting in consonance with the other. After which prayer and thanksgiving were offered by a female Friend, for the wisdom vouchsafed by the Helper and Preserver of men: and several expressed somewhat of their feelings and interest, in reference to what we had heard from the lips of these beloved Friends, who desired that all praise might be rendered where it was due; as also did several women Friends, one of them very impressively referring all to Him, "who only doeth wondrous things."

Three other Epistles, to be sent to America, were read.

Ninth Sitting.—A Minute was read respecting the visit of the deputation of men Friends, which was found too late to be brought forward the previous evening; it seemed to embody much of the concern that had its rise, after or at the time the Friends had made us acquainted with their report; and expressed their belief of the danger we were in of giving way to dispositions in which division and discord have their origin; and in accordance with this minute was some of the advice and warning given by SAMUEL TUKE, who having had a concern to visit our Meeting, came in during this sitting. He seemed to think some were given to judging one of another, and some even sitting in the seat of the scornful, &c. Perhaps the remark of a Friend at some former sitting may not be unsuitably introduced here—that if we were but keeping the two first commandments, it would be to the exclusion of every thing that tended to gender an uncharitable spirit. After S. T.'s departure, a Friend in the ministry was led very sweetly to address a class of the

younger Friends present—with the salutation, "Whose daughter art thou?"—who she believed were tenderly visited, and whose countenances testified of their faith. She exhorted them to stand till the pitcher of water was placed upon their shoulders, and they could say, "I will give thee to drink and draw water for thy flocks and the camels (the burden-bearing beasts) also;" with much more of an impressive kind. She next addressed those of another description, to whom she could also affectionately put the question—"Whose daughter art thou?" after which she repeated the same language—"Whose daughter art thou?" that thy garments do not "smell of myrrh, and aloes, and cassia out of the ivory palaces;" neither doth thy conversation bewray thee, as having "been with Jesus;" adding much suitable counsel, and remarking among other things, upon the rich, studied, and costly attire with which some were arrayed.

The Reports respecting the Aborigines of America, and several other countries, were read, and were particularly interesting; especially the accounts of the Indians, some of whom had sent a message, expressive of love and thankfulness to their friends, the Quakers, for the interest they had taken in their welfare, and for sending a kind Friend to reside amongst them; expressing their hope, if he should leave them, that another Friend would be sent and that the Good Spirit would watch over and bless us, or words to this import.

Tenth Sitting, 5th Month, 30th.—Several epistles were read, which had been prepared to be sent to distant Yearly Meetings; after which, being informed by the Men's Meeting, that ISAAC SHARP had a concern to visit ours—the business gave place thereto. The vocal exercise of this dear Friend, consisted in prolonged and impressive supplication; which seemed almost to embrace the wants of all states, in a greater or less degree. He touchingly alluded to the "value and efficacy of a mother's prayer," and asked a blessing upon the motherless, the fatherless, and the widow, and pleaded for the "baptism of the living elders." He and his companions having retired, another epistle was read—and a Friend adverted (as she said) *without any view to any alteration* in regard to the epistles, but she must allude to one subject of them, that of "Scriptural instruction," as recommended to, and adopted in many of our schools, and which, in our epistles, seemed approved of. She seemed to fear that the knowledge of the Scriptures thus taught, might be substituted for the real and experimental knowledge of Him, whom to know is life eternal—and she endeavoured to expose the danger of this. The clerk rose almost immediately, and spoke to the confirmation of what had been written in the epistles in reference to such instruction; and expressed her belief that it was in accordance with the doctrines of George Fox, to whose letters she referred the meeting, recommending them to the perusal of all—and immediately proceeded to read another epistle:—After which, another Friend rose and emphatically approved of what the clerk had said, and added her recommendation to the perusal of G. F.'s epistles. Another Friend said, she dared not withhold the expression of her *unity* with what had been *first* said, in allusion to the subject; and her subsequent remarks were *calculated to uphold the first principles* of Quakerism, as pre-eminently taught by George Fox, and seemed very opportunely so in this our day of deep, may it not be said unparalleled declension therefrom; and when, as a Society it may be asked, of us, Are we not *neglecting* the weightier matters of the law, whilst Scriptural knowledge is promoted to an extent before unknown?

In the last sitting, several interesting papers were read respecting Friends on the continent—L. M.

Hoag's services there—Friends in Australia; an epistle and answers to Queries from Van Dieman's Land—and an address from Norwegian Friends to King Oscar, thanking him for granting them some privileges tending to promote their religious growth. We had also some reports, epistles, &c. from the Meeting for Sufferings. After which, some excellent counsel was handed by ministers. Prayer was offered, and the meeting closed in solemn silence; after the acknowledgment of the condescending goodness of our Heavenly Father in that, unworthy as we are, He had been pleased at seasons to own us by His presence.

Correspondence.

ERROR CORRECTED.

To the EDITORS of THE BRITISH FRIEND.

I PERCEIVE in the last No. of the *British Friend*, that you have fallen into the same error as the learned counsel in E. Miall's trial, in ascribing William Fox's witty saying regarding parsons, lawyers, and soldiers, to George Fox, who though he said many clever, caustic things, never said this. This was said to my husband, and is given in a note to one of the chapters in his "Popular History of Priestcraft," where the gentleman who quoted it at Cambridge saw it.

I am, yours truly,

MARY HOWITT.

THE YEARLY MEETINGS—LONDON—INDIANA—NEW ENGLAND.

To the EDITORS of the BRITISH FRIEND.

ESTEEMED FRIENDS,—I think it will be evident to many, that our Yearly Meeting is placed in a very undesirable position, as regards the Meetings in America. This naturally leads to some thoughts on what has occasioned this difficulty. If I am not mistaken, it arises from our not hearing opposite parties. Now, we have high authority for the declaration, that it is a shame to decide a matter before hearing it—Proverbs xviii. 13.—I understand this to mean, hearing both sides of a question, and I apply this observation thus:—With regard to those in Indiana, called "Anti Slavery Friends,"—it appears to me they are judged unheard.—It is admitted that they received the deputation from England kindly; so far they gave evidence of a christian spirit.—What shall we say of their treatment in our Yearly Meeting?—their answer is denied a hearing—it is returned unread!—would any member of Society, in his individual capacity, feel at liberty thus to treat a party with whom he had made a christian remonstrance? I think not. If so, next comes the question, are associated bodies at liberty to adopt a course, contrary, as it seems to me, to the precepts laid down in the New Testament as the rule for individual conduct?

As regards "Anti Slavery Friends" in Indiana, the Report of the Deputation was very short; and some Friends regretted that more information was not given.—I think more information is due to all those who feel an interest in this question—for it is not unlikely that the repeated advice from England to increased Anti Slavery effort, has been one cause of this separation; and that those who have more fully united with and acted on this advice, are now those who, on a point of form, are denied the privilege of a hearing! The Deputation seem to decline to say more than they can avoid.—Under these circumstances, it is natural for your readers to seek other sources of information, and to rely on your affording them the best you have received from other quarters.*

* We have anticipated our correspondent in this; by having given in last Number, the "Address" from "Anti Slavery Friends."

Some of these remarks apply also to New England Yearly Meeting.—Are not the Friends there who have been termed "Separatists" or "Seceders" condemned unheard? I pretend not to give an opinion on the points in dispute.—I plead for full information, before the members of our Yearly Meeting are called upon to give a decision. To correspond with one Yearly Meeting, and to refuse to correspond with the other, is to approve the one and condemn the other—and this without a full and fair hearing. Is such a course to be defended on Scriptural Principles? In some of the discussions at the Yearly Meeting, it may have been noticed, that more was said about conformity to precedent, than how far a measure was in conformity with justice. Is not this much to be lamented? Can any of your readers recollect an account of George Fox recommending a reference to Precedent? I do not.—I think he would have been likely to have said, "endeavour to discover what is right."

Your friend,

G. S.

London, 29th of 5th Month, 1846.

TOTAL ABSTINENCE—MUSIC—STRONG DRINK.

To the EDITORS of THE BRITISH FRIEND.

DEAR FRIENDS,—While as a Total Abstainer, I rejoice to see the axe of reform laid to the root of every corrupt thing, whether it be Music or Intemperance; and while I desire not in any way to depreciate the honest zeal of my brethren, in directing attention at the present time to the dangers and fascinations which are inseparable from a love of Music; I cannot withhold the expression of my conviction—a conviction which deepens as years roll over my head—that we want, as a Society, an increase of zeal in regard to ABSTINENCE FROM STRONG DRINK.

In saying this, I am far from forgetting to how large an extent, members of the Society of Friends have lent, and are still lending, their aid in this great cause. But we are yet, in my apprehension, far short of the "mark for the prize" in this respect—even the full conformity to the principle of Total Abstinence. I do long that this may more and more be our concern, as a professing Christian people; and then I believe we should see such advices as these—accommodating the words of our Yearly Meeting's Epistle as applied this year to Music—issued with reference to the use of Strong Drink:—

"Our attention has also been turned to the exposure of our young Friends to the temptations of 'Strong Drink;' the use of which, we believe to be unfavourable to the health of the soul. Serious is the waste of time"—as well as of property—"to those who give themselves up to it; and what account can they render of those precious hours, which might otherwise have been devoted to the glory of God and the good of their neighbour? It does not, however, merely involve the absorption of time"—and waste of property—"it not unfrequently leads into unprofitable, and even pernicious association, and, in some instances, to a general indulgence in the vain amusements of the world."

Were we more alive to the danger which besets our young Friends in regard to Intemperance, the utter destruction of the moral character which the use of strong drink tends to produce; I believe there would be more solicitude on the part of our elder members, "by example and precept," to stem the torrent of evil in this respect. How can such continue to use, as a common beverage, those drinks which do yet cause amongst us, as well as in the world at large, such destruction to the best welfare of individuals. We should be solicitous also, that our members who manufacture and traffic in these debasing, soul-destroying liquors, should renounce such modes of obtaining

a livelihood. How can they pray for the blessing of the Almighty on a business, the prosperity of which is necessarily fraught with such evil to their neighbours?

I would appeal to Friends if the time is not come for our solemnly considering, whether if we were not too much influenced by the accustomed use of strong drinks, however moderately, and the fact of many of our members, as Maltsters, Brewers, Cider-growers, Wine-Merchants, &c., being interested in the traffic, we should not, in our Yearly Epistles, have the principle of Total Abstinence applied to the use of these Drinks, which it is undeniable are productive of such fearful evil; and the use of which tend, more than any other cause, to degrade and brutalize our labouring population.

With sincere desire that Friends may become increasingly consistent by carrying out this principle, I am,
Your assured friend, J. C.

6th Month, 22d, 1846.

P.S.—It appears by the Irish Epistle, read in our late Yearly Meeting, that Friends of Ireland deal rather more stringently with members who traffic in Strong Drink, than we on this side the Channel. Can any of your Irish readers inform us, what are the "Rules of Discipline" with them in this respect?

BROTHERLY HINT.

To the EDITORS of THE BRITISH FRIEND.

DEAR FRIENDS,—In your last number (page 112), the Bishop of Norwich is called a Dignitary of the *Established Church*, without any quotation marks to the word *Church*, or remark to show that the writer thought the usual phraseology incorrect. As it appears from the mode of dating, &c., that the article was written by a member of the Society of Friends, permit me, in brotherly freedom to hint, through your columns, how important it is that we maintain our Christian Testimony in the use of the word *Church*. The care manifested by Friends in wording the Query respecting "those CALLED Church-rates," has been often on my mind.

Notwithstanding the piety of individuals connected with that called the Church of England, I cannot shut my eyes to the fact that the system whereby my honest neighbour is robbed of his sow, is Anti-Christian. How can we call *her* the Church, or spouse of Christ, whose fingers were so often in our Friends' pockets last year, as to deprive them of above Nine Thousand Pounds, "for tithes and other ecclesiastical demands, including the charges of distraint," and who has pursued this iniquitous course for so many years?

The zeal of our ancient worthies would not permit them to call these parliamentary systems, Churches. Samuel Fisher says, "Presbytery and Prelacy are daughters of the Mother of Harlots, who are as smooth like her as a pair of smooth-faced sisters can be like their wrinkled withered old mother." Strong language, yet not stronger than that used by the inspired apostle, John, in reference to this unhallowed union of that called the Church, with the State.

The popish tendency of this system was not so evident in Samuel Fisher's day, yet his anointed eye saw where she was, and he knew what to call her. Now that Puseyism is so developed, we shall be doubly inexcusable, if we call her *Church*, who longs to go back to so impure a mother. She deserves not that honourable title.

When we consider what slaughters have been committed in Ireland, on account of tithes, may we not well say, "Thou art not the Spouse of Christ, thy fingers drip with blood! The Spouse of Christ cometh up out of the wilderness leaning on her Beloved, but thou art surrounded by a forest of bayonets."

The above is not written to detract from the Bishop's remark on silent prayer: let us rejoice in every approximation to the truth; but let us also remember, that the more fully we uphold the pure standard, in *all things*, the more will the honest-hearted flock to that standard. Your friend, B.

[The writer of the article to whom B. refers, did not, we feel assured, use the word "*Church*," as correctly applicable to the establishment. We know of none more solicitous, consistently to uphold our various testimonies; and we believe he will not take at all amiss, the hint here conveyed.—Eds. B. F.]

VACATION AT ACKWORTH.

To the EDITORS of THE BRITISH FRIEND.

RESPECTED FRIENDS,—Those Friends who attended the adjourned General Meeting of Ackworth School, held in London, on the 19th of 5th Month, are aware that on the minute of the General Meeting of 7th Month last being read, directing that "the Committee were to report thereon to the ensuing General Meeting at Ackworth," it appeared and was decided to be out of order, then to discuss that question. And it will also be remembered by those then present, that on one Friend (not the writer) making some remarks in favour of a vacation, in which he was interrupted by the clerk, as being out of order, another Friend commenced stating "his disapproval of a vacation,"—so far as was understood by what he said previous to being also interrupted by the clerk—"because of its being doubtful whether children educated by subscription," or by charity, "were so entitled," or words to that effect, the remark not being completed, in consequence of the clerk's interruption. But as the meaning which appeared to be implied by that Friend, is similar to what a few others have expressed, "that children so educated have no claim to such a privilege," may I be excused for again desiring the attention of Friends to *that branch* of the vacation question; because I quite believe, that were it to be the general feeling of the Society, to fetter the education which forms a part of its religious duty to promote, with a restriction so repugnant to natural affection, the effect would be to seriously injure the usefulness of that institution amongst the children of many Friends who now send them to Ackworth School; some of whom would consider the interference of denying a vacation to their children, and of the natural gratification of periodically meeting them at home, to be an infraction upon parental privilege, which is not practised by any other religious society; and imposing a penalty upon that education, which otherwise is bountifully afforded, and religiously enjoined by the Society of Friends.

Perhaps it may help to reconcile these Friends who object to the proposed change, if they will consider that the annual subscriptions for Ackworth School, amount, on an average, to but little if any more than the cost of salaries and wages to officers and servants; and for stationery; the remaining cost for provisions, clothing, &c. being supplied by admission money; profit of the Farm; and vested income; which latter the children are legally entitled to for the purpose, in their own right. And if to that cost for salaries and wages, be added the cost of provisions and other current expenses of the officers and servants, and the same deducted from those of the children, the real cost of Education only, at Ackworth, will considerably exceed the amount of the subscriptions from the various Quarterly Meetings; thereby reducing the use of such subscriptions to Education only, the purpose for which they are contributed. As the whole question

will, in due order, come before the ensuing General Meeting, when the report of the Committee to whom it was referred is read, until then it would be premature to anticipate the contents of that Report; but, as the discussion may ensue upon adopting a Vacation in this present year, the propriety of sending away every child from the School, and whether the Vacation shall be annual or once in two years; some extracts from an authentic account of the practice of the Blue Coat Hospital, in London, and its Branch at Hertford, relating to Vacations, may afford information to those who are interested in the subject.

"Boys at the Hospital in London,	920	
Do. at Hertford,	440	} 510
Girls at Do.	70	

1430

Officers and Servants in London,	86
Officers and Servants at Hertford,	46

132

"VACATIONS" AT BLUE COAT HOSPITAL, IN LONDON, AND AT HERTFORD.

"5 Weeks in the summer; 9 days at the end of the year; 8 do. at the time called "Easter;" 2 do. do. "Whitsuntide;" in all 7 weeks and 5 days; beside one whole day in the middle of every alternate week.

"In the summer Vacation, every child has leave to go home to his friends; but about one-sixth part usually remain, whose friends cannot conveniently have them home."

"At the other Vacations, none used to go home; but of late, those have been permitted to go, whose friends ask for the indulgence."

"They are going off, more or less, during a whole week; but the greater part go on the first day after the commencement of the Vacation."

"No additional servants are employed on such occasions, by the Hospital; as the Boys are taken away by their own friends; who come or send for them; but the nurses are, of course, unusually busy in putting up their clothes, and employ some of the older Boys to help them."

"The Vacations produce no difference in the behaviour of the children."

The above information was obligingly furnished, in reply to written enquiries made by

EDWARD WEST.

Warrington, 6th Month, 20th, 1846.

INDEPENDENCE OF YEARLY MEETINGS.

To the EDITORS OF THE BRITISH FRIEND.

ESTEEMED FRIENDS,—I have observed in your Journal for 3rd Month, 1846, an article over the signature of S. R. in which the writer calls loudly on you, as editors, to publish what he terms "a Document of the highest importance, issued by New England Yearly Meeting." It is not my object to assign reasons for the non-appearance of this document in your paper, as this has been done by yourselves; but the ground taken, and the manner in which it is attempted to be maintained, appear to me to require some notice.

S. R. says "There are two important questions which must necessarily be considered in examining this painful subject, and upon a correct decision of these, mainly depends as it seems to me, the course which should be adopted by the several Yearly Meetings which have not already expressed their judgment." As regards the first question, it will be readily admitted that the Yearly Meetings are "independent of each other so far as regards their disciplinary enactments and proceedings." But that "it follows that no Yearly Meeting has a right to sit in judgment on

the disciplinary proceedings of another" I cannot admit, but rather maintain, that it follows that they *have* such right; otherwise, they would not be independent. It is true, they cannot reverse any judgment come to by another Yearly Meeting, nor in any way control its proceedings; but that they *can*, in the exercise of their independent rights, for the benefit of their own members, and of society at large, sit in judgment upon, and, if found to be wrong, condemn the proceedings of another Yearly Meeting, seems to me to be too plain to require illustration. This they not only may do, but in some cases may be bound to do, for the information and preservation of their own members; and where there has been a schism in the other Yearly Meeting, such investigation and judgment would be indispensable; in order to decide which body, claiming to be the legitimate Yearly Meeting, was entitled to be recognized as such by the judging body—a question which, in the case before us, S. R. has taken from the Yearly Meetings, and *decided himself*; and having disposed of the smaller body in New England by calling them *seceders*, and thus deciding the very question at issue, he goes on to argue from premises thus taken, and seems to think he finds little difficulty in making out his case.

Further on, he says, "If the principle I have endeavoured to elucidate be correct, it is obvious that the seceding body in New England cannot be recognized as a Yearly Meeting on the assumption that the disownment of John Wilbur was a violation of the discipline of New England Yearly Meeting, or contrary to the order of any other Yearly Meeting." Here the smaller body are again termed the *seceders*; an assumption not yet proved; but the reverse *has been* proved (see Address of Rhode Island Quarterly Meeting). If the reasoning of S. R. be correct, then in case a Yearly Meeting should so far deteriorate as to entirely disregard the plainest provisions of its own discipline, and as a cloak for its corruption, should subsequently put forth a sound confession of faith, the other Yearly Meetings would have no alternative but to receive its epistles and thus acknowledge religious fellowship with it! Alas, for such independence as this!!

Again, it is said "The seceders have charged New England Yearly Meeting with a departure from the original doctrines and acknowledged testimonies of Quakerism: but to disprove the imputation of unsoundness, it has put forth a Declaration of its belief in those doctrines and testimonies, and we have no right to call in question its sincerity." This I deem to have been sufficiently answered in my last paragraph, as the body styled by S. R. New England Yearly Meeting, has come by far too near answering to the case there supposed. But if further reasons were necessary to show that *we have a right* to call in question the sincerity of that "Declaration," we have them in the fact, that a deaf ear was turned to all intreaties for investigation of certain doctrinal writings which were widely spread in the society; and which were believed by not a few concerned Friends to be unsound and of dangerous tendency. Many Friends of this class, and in one instance, a Monthly Meeting, entreated the Meeting for Sufferings to investigate the said writings, and decide on their soundness; which entreaty was disregarded; and it was not until a schism was actually produced, and the "Body" became alarmed for the result, that they put forth the "Declaration" referred to: touching on certain points of doctrine, which, in their previous confessions, they had carefully avoided; and which were brought to view in the Address of Rhode Island Quarterly Meeting of the smaller body. But even in this "Declaration," some important points in controversy were passed over. Another striking

evidence of insincerity is apparent in the fact, that they have carefully refrained from condemning the unsound writings complained of; a thing which they well knew was imperiously called for: and if they had been sincere, would they not have done it for the satisfaction of those whom they knew desired it, if for no other purpose? From their omitting to do this, and the repeated committal of many of the influential among them to those doctrines, together with their treatment of such as dared to withstand them, we have a right to infer, and we do infer, that they intend to sustain those unsound doctrinal writings, and the author of them; their own professions of soundness to the contrary notwithstanding. This conviction is confirmed by the fact, that in less than a year from the time this "Declaration" was put forth, individuals are found writing in defence of their cause, and publicly advocating doctrines directly in the face of those promulgated in the aforesaid "Declaration;" and that without rebuke, or any manifestation of disapprobation on the part of those by whom it was put forth. Hence, I submit to the candid reader, whether we are not justified in calling in question their sincerity. If this be answered in the affirmative, as I conceive it must be, by all who take an impartial view of the case, it follows upon S. R.'s own premises, that those he so confidently designates as New England Yearly Meeting, are, in reality, the *seceders*: because they have, in my apprehension, "departed from the original doctrines and acknowledged testimonies of Quakerism." At all events, it behooves every other Yearly Meeting, and no less every individual in the Society, as they value the precious principles bequeathed to us by our worthy predecessors, to decide this momentous question for themselves; not hastily, or prematurely, but deliberately, and in all honesty, in the light of Truth.

Hesterly R. J. 4th Month, 20th, 1846.

PEACE PRINCIPLES.

To the EDITORS of THE BRITISH FRIEND.

DEAR FRIENDS,—I have to thank you for the Paper containing a report of the Anti-War Meeting, lately held at Glasgow, which I read with much interest. I believe that the principles of Peace are extending rapidly among all classes of the community; and think it might be useful, if the members of our Society would make a point of calling attention to the subject, on all suitable occasions, and lend the Publications of the Peace Society to such as have not an opportunity of seeing them otherwise.

I had some conversation lately with a very intelligent tradesman, respecting Slavery, War, &c., and found him quite desirous of further information. I lent him a few numbers of the Herald of Peace, which he returned a few days ago, with a polite note, saying he trusted he had made their spirit his own—expressed his wish to become a subscriber for the Herald—and being, as he said, somewhat addicted to rhyming, he enclosed two small pieces having reference to the consummation of Peace Principles, and other kindred subjects. These I forward to you, hoping you will deem one, or both of them, worthy of a place in your columns.—I am yours, &c.

5th Month, 28th, 1846.

MAN WAS NOT MADE TO MOURN.

THERE is a voice which haunts me still,
Where e'er on earth I be;
In lonely vale, on lofty hill,
And on the distant sea—
I hear it in the silent night,
And at the break of morn:
And aye it crieth, dark or light,
Man was not made to mourn!

In ev'ry stream that sea-ward flows,
That voice salutes mine ear:
In ev'ry wind that round me blows,
Its thrilling notes I hear;
In ev'ry sound of nature's heart,
The cheerful or forlorn,
This ever bears the better part—
Man was not made to mourn!

The sun that glads the summer noon,
The light that blesseth all,
The myriad stars, the quiet moon,
The showers from heaven that fall,
The flowers which in our meadows grow,
Our mountain paths adorn,—
All, all! in their own fashion, show
Man was not made to mourn!

All nature cries aloud—but man
Regards not nature's voice:
Perverteth her benignant plan,
Her workmanship destroys—
From her fair book the brightest page
With impious hand has torn;
Yet still she cries, from zone to zone,
Man was not made to mourn!

O, gentlest mother! may thy child
Ere long thy lesson read;
Embrace thy precepts, loving, mild,
Thy fraternizing creed:—
Then shall the blessed end be known
For which he has been born;
And all shall feel, from zone to zone,
Man was not made to mourn!

PEACE—INFLUENCE OF WOMAN.

For THE BRITISH FRIEND.

"She openeth her lips with wisdom, and on her tongue is the law of kindness."

MR. EDITOR.—The visits of angels to this warring world, have been "few and far between." But if they have ceased to manifest themselves to the children of men, perhaps it is because we have angels with us always, if we had but ears to hear the music, and eyes to see the spirit of their deeds of love. The celestial hosts that filled the heavens of Judea with the melody of "*Peace on earth, and good will to men!*" set that love-breathing anthem to the symphonies of WOMAN'S nature, and left her to take up its notes and make the whole continent of humanity vocal with the song. The warring legions of the Pagan world were resting on their arms when the heavenly angels opened that song over the cradle of the Prince of Peace. Let the war-trumpets of Christian nations now cease their hoarse clangor, while they listen to Woman's voice, stealing over the ocean, and over the waters of human sympathy, singing in every heart that has a heaven in it, "*PEACE ON EARTH, AND GOOD WILL TO MEN!*" Let not the noisy rumours of war drown that voice. The era of Woman's influence is emerging, like a Bethlehem star, from the long night and reign of brute force; and this her voice comes to us, through the departing clouds, in words of peace and good will to men. Will you not, Mr. Editor, give that voice an utterance that shall reach the hearts of your readers? It is the voice of *Sixteen Hundred and Twenty-Three* of the mothers, wives, daughters and sisters of Old England, to their sisters in America, praying them, as Woman alone can pray, to "*whisper Peace wherever the sounds of discord are heard;*" infusing into the minds of their husbands, fathers, sons, and bro-

thers, and all around them, a spirit of amity and concord.

ELIHU BURRITT.

Worcester, Mass., May 29, 1846.

The friendly address of the undersigned Women, inhabitants of the City of Exeter, in England, to the Women of the city of Philadelphia, and of the United States generally.

BELOVED FRIENDS AND SISTERS,

The suggestion of friendly international addresses, in order to deprecate war and create a pacific spirit, having been extensively approved and its adoption pressed upon all classes, we trust it will not be deemed unseemly in Women to seek, by the same means, to influence their American Sisters in the Cause of Religion and Peace.

It may not be within our province to judge of the merits of the question now at issue between our respective Governments, but we must all feel how greatly to be dreaded would be a resort to arms on any subject. Let us then, beloved Sisters, unite together, though separated by the mighty deep, in using the influence we possess, which is not powerless, though exerted chiefly around the domestic hearth: let us seek to infuse into the minds of our husbands, our fathers, our sons, and our brothers, and of all around us, a spirit of amity and concord, whispering peace wherever the sounds of discord are heard; and let us, as mothers, watch over the opening minds of our tender offspring, and point out to them that the way to true honour is not through fields of battle, but through the enlightened straight-forward course of justice and equity prescribed by the Gospel of "Peace on earth, and good will towards men."

You and we have a common ancestry, and are bound together by innumerable ties of consanguinity and mutual interest, surely then we ought to be united in the bonds of Christian love. How shall those whose interests require the maintenance of closest friendship, who ought to love as brethren, meet on the field of battle to destroy each other!

Above all, let us unite in prayers to the Great Lord of the Universe, who turneth the hearts of the children of men, that He will dispose the Rulers of both Countries to a pacific adjustment of their national differences, that so the reciprocal benefits of friendly intercourse may still be maintained, and that, under the benign influence of peace, the cause of Religion and Virtue may prosper, and these two great Nations perform their part in promoting the advance of that blissful period, foretold by the Prophet, when nation shall not lift up the sword against nation, and the people shall learn war no more.

With sentiments of sincere goodwill,

We remain,

Your Friends and Sisters,

Rachel Sparks, Elizabeth Knott,
Maria Sheppard, and 1620 others.

HYDROPATHY FOR THE PEOPLE.

THE Hydropathic treatment of disease has been attended with such signal success, when administered by competent and judicious parties, that it bids fair ere long, to become universal; there being few of the ailments to which "flesh is heir," to which it may not with propriety, safety, and benefit, be applied. This being our conviction, it affords us pleasure to observe the increase of Institutions for the administering of this powerful and efficacious remedy. In our advertising columns will be found the terms of one of these Institutions, proposed to be established at Ramsgate, on a scale calculated to bring the Water Cure within the reach

of small tradesmen, mechanics and labourers. We consider the scheme worthy the attention of our readers, not merely those who desire the extension of Hydropathy, but of those also, whose benevolence or philanthropy may induce them to assist in the establishment of an Institution of this particular description; the terms of most, if not all heretofore erected, being such as to preclude those of limited means from sharing in the benefits of the Water Treatment. From the Prospectus which has been sent us, we make the following extracts:—

The restoration and maintenance of the public health are questions which, of late, have occupied a large amount of general attention, not excepting Royalty itself. In the Queen's speech, at the opening of the last session, she observes, "The health of the inhabitants of large towns and populous districts has been made the subject of recent inquiry before a commission. It will be highly gratifying to me if the information and suggestions contained in the report of that commission should enable you to devise the means of promoting the health and comfort of the poorer classes of my subjects." We make this quotation with the greater pleasure, because the object of the Institution whose claims are advocated in this Prospectus, is to supply the wants of the class to which the Queen has so pointedly and humanely referred.

That the present amount of disease is not the result of a dispensation of Providence, but that it arises from an infringement of the organic laws established by a merciful and wise Creator, is the opinion of all our leading physiologists, and is established by innumerable and appalling facts. Half the children that are born in Great Britain die before they are five years of age. In England and Wales only, 120,000 persons are always slowly dying of consumption. The enormous amount of disease is manifest from the fact, that in the year 1840 parochial relief was given to no less a number than 112,000 destitute orphan children. Of the 125 deaths occurring in London daily, only nine die of old age. There are no less than 150 Hospitals, Infirmarys, and Dispensaries in the Metropolis, one of which alone (St. Bartholomew's) admitted 40,000 in 1844. We shall not stay, however, to complain of the present artificial state of society, and the evils connected therewith, but, conceding full force to the axiom that "prevention is better than cure," direct our attention to the respective merits of the various remedial systems.

The treatment of diseases by drug medication is allowed by many of the first physiologists of the day to be both uncertain in its results and dangerous in its tendency. An eminent Physician gives it as his opinion, in a work recently published, that "drugs are immediately and ultimately injurious, even when wielded by the most skilful hands; and that the best of them are uncertain in their benefit, either from being spurious in their nature or spotted in their qualities. They are, moreover, administered by the partizans of one School of Medicine, in doses which those of another declare to be *poisonous*." "The water-cure measures," he adds, "in competent hands, are always innocuous, cannot be sophisticated, and cannot prove inert." The water-cure is producing wonders, and indeed has been found to be one of the most powerful therapeutic agents yet discovered; possessing capabilities of curing disease that are truly surprising. This language will not be deemed extravagant by those who will refer to the numerous and daily multiplying cases reported by the various writers upon the subject; among whom are numbered many of the most eminent members of the faculty. H. Mayo, late Senior Surgeon of the Middlesex Hospital, says, "I believe that the therapeutic inventions of Priessnitz will prove of great benefit to humanity." Dr. Chas. Scudamore speaks of it as "a most efficacious agent in curing disease in various forms; and in proper hands, as safe as effectual; and," he continues, "I should be no friend to humanity, nor to medical science, if I did not give my testimony in its recommendation." Dr. Wilson observes, "there is no agent applied to the human body externally or internally that has such influence in awakening all the vital powers to their greatest restorative capabilities, in arresting the progress of disease, or preventing, when possible, a fatal termination. Administered at various tempera-

ture, it is the most powerful remedy we possess; the most manageable in its scientific principles; the most easily obtained, and the most certain in its results." Professor Liebig asserts that, "by means of the water-cure treatment, a change of matter" (or in other words, a substitution of healthy for unhealthy materials, and the removal of the latter from the system) "is effected in a greater degree in six weeks than would happen in the ordinary course of nature in three years."

It is almost unnecessary to enumerate the reasons for selecting Ramsgate for a Hydropathic Institution; its peculiar local attractions and advantages for invalids being so well known and generally appreciated. The Building selected is open to fine breezes from the Downs, and sheltered from the north winds. The soil is a dry chalk; the quality of the water good; the surrounding scenery of the most attractive character, and the public walks are kept in excellent condition. The means of access to this town both by sea and land, from the Metropolis, and various parts of Kent, are numerous, and readily available to all classes.

The Infirmary is of sufficient size to accommodate 10 In-door and 10 Out-door Patients. The treatment and Regimen of the Patients will be under the superintendence of A. Courtney, Surgeon to the Hydropathic Establishment, Ramsgate; and the domestic arrangement under the direction of W. and E. Horsell, as governor and matron; the whole being subject to the supervision of a resident Committee, chosen from among the subscribers.

Among the advantages of this Scheme, may be enumerated these:—

1. *It will meet some of the very many pressing necessities.* The diseased state of the community, is fully shown in the Prospectus.—The drug treatment cannot meet the evil. The treatment at the usual Hydropathic Establishments is necessarily too expensive for the small tradesman, mechanic, and labourer. This plan will lessen these difficulties.

2. *It is extensive, though not sufficiently so.* Provision will be made for twenty patients constantly. Supposing that each patient receives its benefits for one month on an average, 240 will participate of the same in one year.

3. *It is not expensive.* What is £300 (!) to enable 240 persons to place themselves under the treatment for one month each, on an average. Who that feels for suffering humanity, and has the means of alleviating it, can refuse to contribute to one or other of the proposed rates!

PRECEDENTS AND CONSEQUENCES.

(For THE BRITISH FRIEND.)

In all our Meetings, those for Discipline not less than those for Divine Worship, our profession being to wait upon the Lord to learn His will, it would seem to be somewhat of a mockery of that profession to revert to former PRECEDENT in our own practice, or that of others, as a guide in present darkness and doubt; while it is equally nullifying our profession, to be regulated in such an emergency by apprehended CONSEQUENCES.

Not only so, but the pursuit of such a course is virtually to declare our disbelief in the divine promises: "The meek He will teach his way; the meek He will guide in judgment. The Lord will be for a spirit of judgment to him that sitteth in judgment.—Thou shalt hear a voice behind thee, saying, This is the way, walk in it, when thou turnest to the right hand, or when thou turnest to the left." This regulating by precedents and consequences, may be not inaptly compared to the Israelites attempting to feed upon the manna of yesterday, instead of upon that of the day's gathering; former experience being now, as well as then, no safe object of trust.

The cause of our proneness to resort to this spurious depen-

dency it might not be difficult with accuracy to define; it will perhaps be more salutary, however, to leave this as matter for individual reflection; and without further enlarging at present it may simply be asked whether the course which has now been deprecated may not justly be liable to this rebuke, which was administered by one of old time, in high station:—"Is it because there is not a God in Israel, that thou sendest to enquire of Baalzebub, the god of Ekron?"

W. R.

JUAN VALDEZ.

HIS WRITINGS AND COTEMPORARIES.

III.

For THE BRITISH FRIEND.

FERDINAND, of Arragon, was perhaps the most politic, crafty, and successful monarch of his time. By a combination of sagacity, fraud, and force, he had brought the whole Peninsula, with the exception of Portugal, under his sway, and had even extended his dominion into Italy. He had obviated the effects of his father's misgovernment in his hereditary kingdom of Arragon; by marriage with Isabella, he acquired that of Castile and its dependencies. He had seized upon Navarre, in the north; by a religious crusade, he had conquered Andalusia from the Moors, in the south. From the summit of the Pyrenees, to the foot of the rock of Gibraltar, and from the Guadiana, on the west, to the coast of the Mediterranean, on the east, his government was now acknowledged without opposition. His latest acquisition was the kingdom of Naples; and the transaction was illustrative of his character. He entered into a treaty with the French king to assist him in the conquest of that territory. For this service, Ferdinand was to be put into possession of Roussillon, a small territory on the French side of the eastern Pyrenees, to which he maintained a disputed claim, derived from the former rights of the counts of Barcelona, to whom it had belonged. The wily king accepted the proposal; he sent a body of veteran soldiers, under the command of Gonsalvo de Cordova, surnamed the great captain, who, as generalissimo of the united forces, entered Naples in the year 1498, dispossessing the royal family of the throne. No sooner was this accomplished, than Ferdinand determined to retain Naples for himself; and after a protracted contest with the French, in 1504, the possession was confirmed to Spain. It continued connected with that monarchy two hundred years. In 1701, when, in failure of the direct line, Spain passed to a grandson of Louis the 14th, of France, Naples came under the control of the house of Austria; but it finally settled under an independent branch of the Spanish Bourbons. Spain, by the possession of Naples, became arbiter of Italian affairs. In the early part of the sixteenth century, its contests with France were chiefly carried on in Italy. These fomented the ambitious violence of the native dukes; the popes, changing in quick succession, and varying in their policy, threw their political influence by turns into the scale of each of the contending parties; all aggravated, for more than half a century, the wounds and sorrows of that distracted yet beautiful country. These were further increased, on its southern coasts, by frequent descents of the Moors of Barbary, whose desolating ravages were stimulated as well by revenge for their expulsion from Spain, their native land, as by the desire of plunder.

After its conquest, Naples was the residence of a Spanish viceroy, who administered all its affairs in the name and by the authority of his sovereign. At the period of our narration, this high service was executed by Don Pedro de Toledo, one of the highest grandees of Spain. Juan Valdez, after his return from attend-

ing the emperor to Germany, was appointed government secretary under him, and he proceeded to Naples to occupy his official post; and he continued to reside in that city and its neighbourhood during the remainder of his life. It was to the viceroy Don Pedro de Toledo, that Garcilasso de la Vega, surnamed the prince of Castilian poets, addressed the first and sweetest of his eclogues.* Garcilasso, young as he then was, had formed his taste from the study of the Italian writers, particularly from Petrarch. He successfully, and for the first time, united the harmonious flow of that liquid language to the round and swelling periods of his native Castilian, or, as it was then called, the Romance language—the romanized Gothic. He thus reduced its former harshness and inequality; and to graceful ease, gave the effect of precision and force. The poem dedicated to the viceroy of Naples, remains to this time one of the most perfect compositions in the Spanish language. His writings, and those of his friend Boscan, were admired by the best Italian judges, as well as by their own countrymen. In this age—the early part of the sixteenth century—when the ancient tongues were so much studied for the sake of the stores of learning locked up in them, the attention of scholars was every where directed to the improvement of their own vernacular languages; a simultaneous, if not equal amelioration, was gradually made in those of Italy, Spain, France, and England.

The Psalms of David, and the sublime strains of the Hebrew prophets, continue to be the most elevating and perfect compositions of their kind; and as these became at that period more and more read, they had, without doubt, no little effect towards advancing the progress of the language, as well as of the morals and manners of the people.

Juan Valdez was a scholar, and he had some part in this service. He wrote a treatise, entitled "*Dialogo sobre la lengua Espanola*,"—Dialogue upon the Spanish Language. But it is not to exemplify the refinement of speech, that we have now to treat of Juan Valdez; but with the truth and reception of his religious views. Both from circumstances, and from the internal evidence of some of his poems, it would appear that Valdez and Garcilasso were known to one another; and that the latter received, in some measure, the religious sentiments of the former. But we proceed with our extracts from Juan Valdez:—

"OF REASON.—Having often said, that to stand and persevere in the kingdom of God, it is needful for a man to mortify, in all things and altogether, his reason and his

human prudence, it is doubted, this being true, to what purpose God put reason in man, since he will not have him to serve himself thereof, whilst he abides in his kingdom. To this it seems to me that I may answer resolutely, that God put reason in the inner man to that end for which he put the eyes in the outward man. Forasmuch as the outward eyes are able to see the sun, not of themselves, but with the self-same sun, and likewise all those things which the sun discovereth,—so the reason which is in the inward man is able to know God, not of itself, but with the self-same God, and likewise all those things which God manifesteth.

"The first man, priding himself of his reason, would know God without God, as if one would see the sun without the sun,—and he deprived himself of the knowledge of God, and was left to the government of his own reason. And he, and all they that have imitated him, procuring to know God with their own reason, only by means of the scriptures and the creatures, are more rash than they who, being unwilling to see the sun by the sun, should endeavour to see it by the light of candles.

"Now this being true, we may understand that God hath put reason in man to the end that with it he might know God, but with God and not by his own discourses. It is meet that God should requite of man that he mortify his own reason, inasmuch as it presumes to know God, and the things of God, by itself alone without the Spirit of God, if so be that he desire to know God and to abide in the kingdom of God in such manner as he ought. Of this mortification, or self-denial, we have already spoken, and said, that it is that which Jesus Christ our Lord discovereth unto us.

"A certain great king's vassals rebelled against him; for their rebellion he condemned them to death, and drove them out of his kingdom; they then set themselves to serve other kings, enemies to their natural king. The king, benign towards his vassals, desiring to reduce unto his kingdom those that went wandering and banished, first of all executed the rigour of his justice upon one son of his, and afterward sent to make public proclamation throughout the whole world, that his justice was already satisfied, and that he pardoned, in general, all those that had rebelled against him, exhorting them to return into his kingdom, promising them entire restitution of that which they had lost. The rebellious heard the proclamation, of whom, some pretending that they had not run into revolt, would not accept the pardon, it seeming unto them that by accepting it they should confess themselves to have been rebels. Others, though they knew themselves to be rebels, would not give credit to the proclamation, it seeming to them too strange a thing that the king should pardon them because his son had been obedient to him. Likewise, others, although they took copies of the proclamation, and themselves published it, notwithstanding all this, by all ways and means possible to them, they bestirred themselves to obtain pardon of the king with services, gifts, and presents, being by no means willing to enjoy the king's liberality, or the obedience of the king's son. There were some others, who, knowing themselves rebels, having confidence in the king's word, accepted the pardon general, and came unto the kingdom, submitting themselves in all things, and altogether, unto the government of their own king. And although at the beginning, they doubted somewhat of the pardon, and so much the more as they saw that their estates were not immediately restored to them; notwithstanding, seeing that by little and little the king went on restoring unto them that which they had lost by their rebellion, they went on certifying themselves to have obtained the pardon, and found themselves most contented to have come to serve their own king and to abide under his rule.

"And this is the comparison: that the first man being in the kingdom of God, being created to the image and likeness of God, rebelled against him, for which rebellion he was deprived of this image and likeness, he was driven out of the kingdom of God, and he was condemned unto death, and in this banishment, all mankind as it were, abode. God, willing of his infinite mercy, to remedy this evil, executed the rigour of his justice upon his own Son, Jesus Christ our Lord; and afterward sent to preach throughout all the world, how that his justice was satisfied. . . . This proclamation hath been heard throughout the world, and of mankind some holding themselves to be (already) saints, and just, have imagined that the pardon belongs not to them, it seeming to them where there is no error there needs no par-

* The following lines are part of the dedication:—

To Don Pedro de Toledo, Viceroy of Naples.

Pride of Spanish peers!

Who by thy splendid deeds hast gained a name,
And rank on earth unrivalled,—whether crowned
With cares, Alvaro,
Or whether, from the cumbrous burden freed
Of state affairs, thou seekest the echoing plain,—
though deeply now engrossed

By cares, I hope, so soon as I regain
The leisure I have lost,
To celebrate with my recording quill
Thy virtues and brave deeds, a starry sum,
But till that day, predestined by the muse,
Appears to cancel the memorial dues
Owed to thy glory and renown,—a claim
Not only upon me, but which belongs
To all fine spirits that transmit to fame
Ennobling deeds in monumental songs,—
Let the green laurel whose victorious boughs
Clasp in endearment thine illustrious brows,
To the weak ivy give permissive place,
Which rooted in thy shade, Thou first of trees,
May hope, by slow degrees,
To tower aloft, supported by thy praise;
Since Time to thee sublimer strains shall bring,
Hark to my shepherds, as they sit and sing.

don, and so they have let it pass. Others, although they know themselves for rebels, yet trust not to the pardon, it seeming to them too strange a thing, that God should restore unto them that which they had lost by rebellion, for another's justice and obedience. There are others, who albeit they know themselves rebels, and hold the pardon for certain, and embrace the gospel, and read it, and preach it, yet for all this they cannot bring themselves to enter into the kingdom of God, because they have more confidence in themselves than in God. These think they ought to gain the pardon of their rebellion by their industry and diligence, and by their merits. There are others who know themselves rebels unto God, and do give entire credit unto the pardon general, and so instantly accepting the pardon, they come into the kingdom of God, renouncing the kingdom of the world and the government of human prudence.

And these men live in the height of cheerfulness, attending only to mortify their wisdom and their human reason, and all those other things that led to their fore-past rebellion, and which might lead them on to the like (again). In this they abide, in this they persevere, and so they go, getting so much favour of God, that he doth not only cause them to feel the pardon, and that happiness which is to be in his kingdom, and to possess the image of God in it; but he doth many other graces and favours unto them, accepting them for his sons. *The kingdom begins in this present life, and is continued in that which is to come.*

"Having gone thus far with my consideration, and willing to persuade my mind that it should bring itself to depend on God, as well in corporal as in spiritual things, I bring to remembrance, how Christ doth promise them, to those who seek the kingdom of God. And, finding all that which Christ promiseth, in things pertaining to the soul, to be true, I have no cause to doubt, that I should not find him true likewise in those things which appertain to the body.

Hence I gather, that it becomes me to attend (wait) with my mind to depend on God, as well in the sustentation of the body as in that of the mind,—and so much more, now I have accepted and believed the proclamation of the pardon general, and am entered into the kingdom of God, as I know that it is true that with greater difficulty a man brings himself to trust in this matter, than in that other.

"All the Christian business consists in trusting, believing, and loving; for all this is piety, justice, and holiness; forasmuch as a man having confidence, gets piety; believing, justice; and loving, holiness. The wise man said: That wisdom entereth not into a mind that is evil inclined, nor abideth in a body subject unto sin. Whereupon, I understand that a man who desireth to trust, believe, and love, that he may obtain piety, justice, and holiness, to such a one it appertaineth to be wise to know and understand; despoiling his mind of all evil inclinations, and estranging his body from all evil exercises, and from every evil custom.

"To the intent a man may despoil his mind of every evil inclination, it is meet, that a man should courageously and generously resolve himself, touching the world, turning his back to all the honours thereof, and to all the estimation thereof, not pretending unto it, nor procuring it, nor willing (desiring) it in any thing, nor in any manner, putting an end to all kinds of ambition and self-esteem. Unto this resolution, I understand that Jesus Christ, our Lord, inviteth every one of us, saying, "He that will come after me," &c. The martyrdom of the body, the true Christians of the primitive church did suffer, when the open enemies of God took away their lives, because they believed in Christ. *That of the mind* has been suffered, and is daily to be suffered by true Christians, who follow the steps of the ancients, when they who are secret enemies of God, and of Christ, do despise them, esteem them for vile, and for nobody; deprive them of honour and fame. And as I understand it, this is the most cruel and most terrible and most unsupportable martyrdom of all. And a man that stands constant in this kind of martyrdom, may well hold himself for a true martyr of Christ. I conceive a man doth not obtain piety, justice, and holiness, through the resolution, nor through the martyrdom, but through the imitation of Christ, inasmuch as imitating Christ he goes recovering in his mind the similitude of God, with which the first man was created, pretending (expecting) to recover it also in his body in the resurrection of the just."

Juan Valdez is represented to have been, in person, spare and of delicate health, his manners lively, tempered by a modest suavity, and a gentleness highly prepossessing. In the emperor's court, he had mixed in society with the most accomplished foreigners, who came and went on errands of state affairs. In a mind naturally vigorous, inquisitive, analytical, and somewhat inclined to subtle disquisitions, were mingled great powers of reflection upon itself, acute perception, discrimination, and judgment; at the same time it was unfettered from the habit of thought attendant on the priestly profession, for he was a layman. These qualities of his mind may be said to have been fed by divine learning, and the practice of study directed to the most important subject that can engage the human faculties—the relation of man to his Maker, and of man's restoration to his image. "Valdez," says a recent and critical historian, "was gentle and of pleasing manners; and not without a vigorous reach of mind. His friends used to say of him, 'A part of his soul seemed to animate his slender and feeble body; with the greater part, the clear and unclouded intellect, he was ever uplifted to the contemplation of truth.'" His station of secretary to the viceroy, made him known to the Italians, not less than to such of his own countrymen, who, drawn or driven by the rapid changes of those eventful times, passed in quick succession between his native and his adopted country. His company was earnestly sought by persons of rank and station, inquirers after divine truth, and men of learning. His friends thought with rapture of the sweet days they had enjoyed in conversation with him, at Chiaja and Pausilippo, on the shore of the beautiful bay of Naples,

"Where still at eve the setting sunbeam shines
On marble terraces and trellised vines.
Around the beautiful bay the mountains bend,
And glorious lights and balmy dews descend."

From the balcony, or from the flat roof of his residence, where the Neapolitans are accustomed to meet together to enjoy the cool and refreshing sea air that moderates the heat of a southern atmosphere, they would cast their view round a bay, perhaps unequalled in the charms of nature, and in classical recollections. Above the slopes of Pausilippo itself, would be seen a ruin, said to be the tomb of Virgil; to the right, the promontory of Misenum; to the left, Naples rising tier above tier in long lines of streets and palaces, and overlooked by the royal residence and fortress. Across the bay, they would look upon the smoke or fires of Vesuvius; and over the fields of the yet undiscovered cities of Herculaneum and Pompeii,

"O'er which compassionate years had gradual sown
The trailing vine, and bade the myrtle moan."

They would see, beyond the rocky island of Capri, looking in the bay from the sea, where Tiberius built his villa, the little town of Sorrento, then the residence of Bernardo Tasso, at that time secretary to the prince of Salerno, where his son, Torquato Tasso, was shortly to be born, whose sorrows and harmonious numbers were to add an affecting interest to each other through after times.

"Thou who walkest in Pindus," he writes,
"Where hangs my lyre on a cypress,
Salute it in my name, and tell it
That I am oppressed by years and misfortune."

Retired, at times, to such a spot, from the crowd and interruptions of the city, the friends of Juan Valdez resorted to him. Though he himself gathered no sect, his conversation is reported to have exercised an extraordinary influence on religious opinion amongst the nobility and the learned. Even women, an uncommon circumstance in that age, took a lively inter-

est in his acquaintance, and religious intercourse. Of these were two, alike distinguished for their rank and their virtue,—Victoria Colonna, and the celebrated Julia Gonzaga.

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W—

Reviews.

A DRINKING EDUCATION ILLUSTRATED, OR, THE PROGRESS OF INTEMPERANCE. London, W. BRITAIN; WHEELER & SON, Rochester.

THIS Pamphlet presents a truly horrific picture. It is well worthy of the attention and wide diffusion of the friends of Total Abstinence. Its brevity will ensure its perusal by many who would turn away from works of larger dimensions; and we have no doubt it may be made extensively useful, as a dissuasive from partaking of the intoxicating cup; among the working class, more especially.

SMALL BOOKS ON PEACE AND WAR; a NEW ISSUE, 8 pages, Coloured Covers and Engravings. C. GILPIN, London; WHEELER & SON, Rochester; and JOHN FAULDER, Bristol.

We can commend these cheap and attractive little books to the notice of Friends. We think good may be done, especially at the present juncture, by distributing them largely in British and other boys' schools.

FIRST DAY SABBATH NOT OF DIVINE APPOINTMENT, WITH THE OPINIONS OF CALVIN, LUTHER, BELSHAM, MELANCTHON, BARCLAY, PALEY, AND OTHERS. A Letter to the Committee of the Edinburgh Emancipation Society. By H. C. WRIGHT. Glasgow: Printed by W. S. BROWN, and sold by all Booksellers. 1846. Pp. 48.

We consider the above tract most seasonable in its appearance at this time, containing as it does, a brief, but comprehensive and lucid exposition of the author's own views, as well as of those of his opposers. We have great satisfaction in introducing the work to the notice of our readers, because of its embodiment and defence of the sentiments of Friends on this important question, at greater length, also, than by any of our own authors. We cannot but trust that the perusal may happily be instrumental in checking a tendency in the present day to deviate from first principles, in reference to this point. In a future number, we mean to sustain the opinion here given of this tract, by a quotation from its pages. In the meantime, we may mention that we shall be happy to forward a copy to any address, per post, on receipt of four penny stamps.

THE NON-SLAVEHOLDER, No. IV. PHILADELPHIA, 4TH MONTH, 1846.

HAVING noticed this periodical in favourable terms on its first appearance, we are gratified in witnessing, that it makes satisfactory progress. The 4th Number contains important testimony from correspondents in different States of the Union, in favour of the work; and the remarks of the Editors, in reply to objections, are spirited and appropriate. We select the following, believing the re-publication will not be without service in our own land; the arguments being capable of a very general application.

"It is asserted that it is neither 'safe' nor 'pru-

* For this purpose perforated zinc, &c., might be used.

dent,' and even indicative of 'insubordination' for individuals, members of the religious Society of Friends, or for associations of such individuals, 'to go a-head of the Society,' in endeavouring to promote a testimony against the use of slave produce, 'which the body of Friends has not thought it best to establish.' We have yet to learn that the theory here inculcated has any foundation in the principles or constitution of our religious society. It savours to us as belonging more to a hierarchy, which claims to be the infallible expositor of individual duty, than to the religious community whose early history was marked by its bold advocacy of an unfettered conscience. We at once concede to the Body its full right to determine its principles and plans of united operation; but we claim for the individual members, also, their right to determine the principles and rules of action which shall guide them in their several individual duties, when such action does not contravene the acknowledged doctrines and discipline of the Body.

"The objection adverted to may be fairly tested by applying it to reforms already accomplished within the Society. Admitting its truth, these conclusions would follow—that so long as the Society of Friends permitted its members to hold slaves, it was unsafe, imprudent, and destructive of good order for individual members to pronounce the act of holding slaves an immorality—that so long as the Society permitted its members to use alcoholic drinks it was wholly improper for a few members to denounce that drinking as wrongful, and of bad tendency! When would reform begin, if no one could suggest and urge it, until the body had adopted it? When did the body simultaneously enact a previously unproposed reform? To both these questions the answer is obviously, NEVER!

"We highly appreciate the benefits of religious society, and regard with deference its proper restrictions; but we desire never to lose sight of the solemn fact that, at the GREAT AUDIT, we are not to answer collectively, but SEVERALLY, for the talents committed to us for improvement. The humble pound, delivered to our individual care, is not to be kept laid up in a napkin, though this may be of the most specious whiteness, but is to be improved. Our candle is to be set upon a candlestick, our city upon a hill, and whether our associates, religious or civil, say aye, or nay, to our course of action, we are to follow the light in our own conscience as conducting us into the only sure path of ultimate safety.

"It is a mere assumption, however, to say that we go in advance of the principles of the Society, in seeking to promote a testimony against the use of slave produce. This subject was well discussed in the circular addressed to Friends in the ninth Month last, by a committee of the Free Produce Association of Friends of Philadelphia Yearly Meeting, and published in our first number. We present some additional views. Our discipline enunciates principles rather than defines particular offences. Thus it holds up to censure any in membership with us, who shall 'IN ANY WISE be concerned in purchasing, disposing of, or holding mankind as slaves, or shall by ANY MEANS encourage or countenance a traffic in slaves,' or be in any way 'accessory to this enormous national evil.' Now if a Friend shall make manacles for the slave, shall let his vessel for the slave trade, shall provision such vessel, shall even write a Will for another, bequeathing slaves into further bondage, although such acts are not specified as offences, can any one doubt that he would be amenable to our discipline, and make himself the subject of religious care? But, as much as is the altar above the gift which it sanctifieth, so is the commerce in the productions of slavery above the

mere incidents which that commerce produces. Without it there would be no manacles for the slave, no ships hired for the foreign and internal slave trade, no provisioning those ships, no bequests of slaves, no slavery! To be the cause of slavery and the slave trade, which the users of slave produce are, is, at least, to be in some wise concerned in holding mankind as slaves, and is by some means to encourage and countenance a traffic in slaves, and to be 'accessory to this enormous national evil.'

"We are sorry to find that one or two esteemed Friends have objected to our advocacy of abstinence from the products of slave labour, because it happens that those who have set up a new Yearly Meeting in Indiana, are concerned to maintain this testimony. Should they not rather have considered, first, whether the principle is in accordance with Christianity? And this point once settled in their minds in the affirmative, should they not as Christian friends rejoice to find any of whatever name endeavouring to uphold it?"

"We understand our friends as connecting with their objection the apprehension that the discussion of this question may lead into separation. We entertain no fears of this kind. We can perceive no motive which should induce us to separate from our religious society, though we should have to grieve, our life-long, at the greater number of our fellow members continuing to uphold slavery by giving to the slaveholders their principal inducement for clinging to the system.

"We are pleased to be able to put in contrast with those objections the letter from a Friend in the western quarter of Indiana, and which indicates a favourable opinion of our objects in that portion of the Society; and we may state, as an encouraging and gratifying fact, that up to the present time, a large proportion of our subscribers are members of Indiana Yearly Meeting.

"We take the liberty of making a quotation from the letter of a much respected correspondent. We hope he will yet perceive more clearly than he now appears to do, that a testimony, to be adopted by the many, must have its commencement with the few; that, in all reforms, there is, 'first the blade, then the ear, after that the full corn in the ear,' and that even the consistent life of the few may convince many slaveholders of the sin of slavery, which the brilliant declamation of thousands, themselves revelling in the spoils of slavery, would fail to effect. He writes:

"I have thought, in time past, that if we, as a religious society, acting under purely conscientious feelings, could have practically borne a united testimony, to some considerable extent, against the use of slave-grown produce, it would have had its weight and been received as coming from principle, and have carried conviction with it. But otherwise I cannot see how abstinence can be of any use towards removing the sin of slavery, or convincing the slaveholders of the inconsistency of it."

The "*Free Labour Advocate*," a weekly periodical issued by the "Anti-slavery Friends of Indiana," thus comments on the foregoing extract:

"The Editors seem to have no apprehension, that the discussion of the question of abstinence, and their anti-slavery labours in general, will lead to a separation there, in the Society of Friends. I am strongly inclined to think they are correct—that there will be no separation there, because the Abolitionists will not meet with the same determined hostility and proscription from the ruling influences of Society there, that we did here. But let them be driven to the extremity that we were, in which they must cease their labours as conscientious Abolitionists, or break their present

connection, or suffer themselves to be cast out. I think they have too much honest independence to hesitate long.—But I do not believe they will be reduced to such an alternative. The experience of Indiana Yearly Meeting, if nothing else, will prevent Friends in other places from pushing their hostility to Abolitionism to such extremes."

Births.

FIFTH MONTH, 1846.

28th. At Sharpham Park, near Glastonbury, ELIZABETH, wife of Arthur Gregory, a daughter; who was named Isabella.
29th. At West Brook Place, Little Horton, Bradford, Yorkshire, MARY, wife of Henry W. Crossley, a son; who was named Charles Henry.

SIXTH MONTH, 1846.

6th. At Street, ELEANOR, wife of James Clark, a daughter; who was named Eleanor.
11th. At Manchester, MARTHA, wife of Edward Robinson, public accountant, a daughter; who was named Sarah Maria.

Marriages.

FIFTH MONTH, 1846.

6th. At Kettering, HENRY COVE, of Tottenham, to MARY WELLS, of Irthlingborough, Northamptonshire. The above marriage was conducted on the principle of Total Abstinence from alcoholic beverages.

SIXTH MONTH, 1846.

4th. At Waterford, THOMAS JAMES GOOSBODY, of Tullamore, to EMMA, daughter of the late George Ridgway, of Waterford.
11th. At Liskeard, WILLIAM NEALE, of Austell, woolstapler, to ANN, daughter of the late Stanley Pumphrey, of Worcester.
18th. At Ackworth, JOHN PRIEST, Grocer, of Wakefield, to HANNAH, 2nd daughter of George and Elizabeth Peacock, of Woodall House, near Whitby.
24th. At Penketh, WILLIAM ODDIE, of Liverpool, to LUCY, daughter of the late Edward Bolton, formerly of Warrington.

Deaths.

FIFTH MONTH, 1846.

5th. At Cirencester, JANE, eldest daughter of Henry Zachary, in her 12th year.
6th. JAMES, son of Thomas and Mary Carter, of Preston, in his 8d year.
7th. At Thornbury, Gloucestershire, JAMES PARMITER, aged 78.
9th. At Cincinnati, of Consumption, aged 21, HANNAH C., daughter of William and Hannah C. Bell, of that city, formerly of Belfast, Ireland.
10th. At Cork, ROBERT HATTON, aged 57.
11th. At Youghall, after a protracted illness, CHRISTOPHER MOOR, aged 45.
18th. At Bishop Wearmouth, ALICE STRAD.
30th. At Stretford, New Road, Manchester, DAVID HOLT, aged 82.
At her residence, Cottingham, near Hull, FRANCES TRAVIS, aged about 69.

SIXTH MONTH, 1846.

1st. Suddenly, SARAH, wife of Richard Barrett, of Waddon, near Croydon, in her 65th year.
This dear Friend had been for some time in a declining state of health, during which she was a bright example of Christian cheerfulness and resignation under great and protracted sufferings, endeavouring, in some measure, to conceal them from her beloved husband and family; whose anxiety about her, she observed to a near relation, was the greatest trouble she felt. Her kind and cheerful disposition endeared her much to young persons; and her character strikingly exemplified that absence of selfishness, in which others are preferred to ourselves.
5th. At Street, aged 70, ANN, widow of the late John Sturge, of Olveston.
10th. At Lothersdale, aged 25, THOMAS, son of Slater Stansfield, of that place.
... At Myrtle Hill Terrace, near Cork, ELIZABETH ROBINSON, widow of Anthony T. Robinson.
11th. ANN FARRER, of Fountain Street, Bradford, Yorkshire, aged about 46.
... CHARLES ROWNTREE, of Manchester road, Horton, aged about 20, who was drowned whilst bathing in the new Mill-dam, in Manningham, near Bradford.
12th. At Carlisle, suddenly, SARAH, wife of Benjamin Scott, aged 66.
... At Settle, ABIGAIL TENNANT, of Giggleswick, aged 77.
... MARGARET MARSHAM, wife of William Stickney, of Ridgemount, in Holderness.
15th. At his residence, Broomfield, Essex, THOMAS CHRISTY, formerly of London, aged 70; an Elder.
At the house of her Father, Jacob Green, near Ballinderry, Ireland, ANIGAIL BURNH, wife of Joseph Burne.

THE BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

No. VII.

GLASGOW, 7TH MONTH, 31st, 1846.

VOL. IV.

FRIENDS: THEIR ORIGIN, DISTINGUISHING PRINCIPLES, AND PRACTICES.

No. XIV.—CONCERNING BAPTISM.

(Continued from Page 87.)

IX. That it was the constant practice of the apostles (to baptize with water) is denied; for we have shown, in the example of Paul, that it was not so; since it were most absurd to judge that he converted only those few, even of the church of Corinth, whom he saith he baptized; nor were it less absurd to think that that was a constant apostolic practice, which he who was not inferior to the chiefest of the apostles, and who declares he laboured as much as they all, rejoiceth he was so little in. But further; the conclusion inferred from the apostles' practice of baptizing with water, to evince that they understood Matt. xxviii. of water baptism, doth not hold; for though they baptized with water, it will not follow that either they did it by virtue of that commission, or that they mistook that place; nor can there be any medium brought, that will infer such a conclusion. As to the other insinuated absurdity, That they did it without a commission; it is none at all; for they might have done it by a permission, as being in use before Christ's death; and because the people, nursed up with outward ceremonies, could not be weaned wholly from them. And thus they used other things, as circumcision and legal purifications, which yet they had no commission from Christ to do.

But if from the sameness of the word, because Christ bids them baptize, and they afterwards in the use of water are said to baptize, it be judged probable that they did understand that commission Matt. xxviii. to authorize them to baptize with water, and accordingly practised it;

Although it should be granted, that for a season they did so far mistake it, as to judge that water belonged to that baptism (which however I find no necessity of granting), yet I see not any great absurdity would thence follow. For it is plain they did mistake that commission, as to a main part of it, for a season; as where he bids them, "Go, teach all nations;" since some time after they judged it unlawful to teach the Gentiles; yea, Peter himself scrupled it, until by a vision constrained thereunto; for which, after he had done it, he was for a season (until they were better informed), judged by the rest of his brethren. Now, if the education of the apostles as Jews, and their propensity to adhere to the Jewish religion, did so far influence them, that even after Christ's resurrection, and the pouring forth of the Spirit, they could not receive nor admit of the teaching of the Gentiles, though Christ, in his commission to them, commanded them to preach to them; what further absurdity were it to suppose, that, through the like mistake, the chiefest of them having been the disciples of John, and his baptism being so much prized there among the Jews, they also took Christ's baptism, intended by him of the Spirit, to be that of water, which was John's, and

accordingly practised it for a season? It suffices us, that if they were so mistaken (though I say not that they were so), they did not always remain under that mistake: else Peter would not have said of the baptism which now saves, "That it is not a putting away of the filth of the flesh," which certainly water baptism is.

But further, they urge much Peter's baptizing Cornelius; in which they press two things, First, That water baptism is used, even to those that had received the Spirit. Secondly, That it is said positively he commanded them to be baptized, Acts x. 47, 48.

But neither of these doth necessarily infer water baptism to belong to the new covenant dispensation, nor yet to be a perpetual standing ordinance in the church. For first, all that this will amount to was, that Peter at that time baptized these men; but that he did it by virtue of that commission, Matt. xxviii. remains yet to be proved. And how doth the baptizing with water, after the receiving of the Holy Ghost, prove the case, more than the use of circumcision, and other legal rites, acknowledged to have been performed by him afterwards? Also, it is no wonder if Peter, who thought it so strange (notwithstanding all that had been professed before, and spoken by Christ) that the Gentiles should be made partakers of the gospel, and with great difficulty, not without an extraordinary impulse thereunto, was brought to come to them, and eat with them, was apt to put this ceremony upon them; which being, as it were, the particular dispensation of John, the forerunner of Christ, seemed to have greater affinity with the gospel, than the other Jewish ceremonies then used by the church; but that will no ways infer our adversaries' conclusion. Secondly, As to these words, "And he commanded them to be baptized;" it declareth matter of fact, not of right, and amounteth to no more than that Peter did at that time, command those persons to be baptized with water, which is not denied: but it saith nothing that Peter commanded water baptism to be a standing and perpetual ordinance to the church; neither can any man of sound reason say, if he heed what he says, that a command in matter of fact to particular persons, doth infer the thing commanded to be of general obligation to all, if it be not otherwise bottomed upon some positive precept. Why doth Peter's commanding Cornelius and his household to be baptized at that time infer water baptism to continue, more than his constraining (which is more than commanding) the Gentiles in general to be circumcised, and observe the law? We find at that time, when Peter baptized Cornelius, it was not yet determined whether the Gentiles should not be circumcised; but on the contrary, it was the most general sense of the church that they should: and therefore no wonder if they thought it needful at that time that they should be baptized; which had more affinity with the gospel, and was a burthen less grievous.

X. Fourthly, They object from the signification of the word [baptize] which is as much as to dip and

wash with water; alleging thence that the very word imports a being baptized with water.

This objection is very weak. For since baptizing with water was a rite among the Jews, as Paulus Riccius sheweth, even before the coming of John; and that the ceremony received that name from the nature of the practice, as used both by the Jews and by John; yet we find that Christ and his apostles frequently make use of these terms to a more spiritual signification. Circumcision was only used and understood among the Jews to be that of the flesh; but the apostle tells us of the "circumcision of the heart and spirit made without hands." So that though baptism was used among the Jews only to signify a "washing with water," yet both John, Christ, and his apostles, speak of a being "baptized with the Spirit, and with fire;" which they make the peculiar baptism of Christ, as contradistinguished from that of water, which was John's, as is above shown. So that though baptism among the Jews was only understood of water, yet among Christians it is very well understood of the Spirit without water: as we see Christ and his apostles spiritually to understand things, under the terms of what had been shadows before. Thus Christ, speaking of his body (though the Jews mistook him), said, "Destroy this temple, and in three days I will raise it up;" and many more that might be instanced. But if the etymology of the word should be tenaciously adhered to, it would militate against most of our adversaries, as well as against us; for the Greek signifies *immerso*, that is, to plunge, and dip in; and that was the proper use of water baptism among the Jews, and also by John, and the primitive Christians, who used it; whereas our adversaries, for the most part, only sprinkle a little water upon the forehead, which doth not at all answer to the word [baptism]. Yea, those of old among Christians that used water baptism, thought this dipping or plunging so needful, that they thus dipped children: and forasmuch as it was judged that it might prove hurtful to some weak constitutions, sprinkling, to prevent that hurt, was introduced; yet then it was likewise appointed, that such as were only sprinkled, and not dipped, should not be admitted to have any office in the church, as not being sufficiently baptized. So that if our adversaries will stick to the word, they must alter their method of sprinkling.

Fifthly, They object, John iii. 5, "Except a man be born of water, and of the Spirit," &c. hence inferring the necessity of water baptism, as well as of the Spirit.

But if this prove any thing it will prove water baptism to be of absolute necessity; and therefore Protestants rightly affirm, when this is urged upon them by Papists, to evince the absolute necessity of water baptism, that [water] is not here understood of outward water; but mystically of an inward cleansing and washing. Even as where Christ speaks of being "baptized with fire," it is not to be understood of outward material fire, but only of purifying, by a metonymy; because to purify is a proper effect of fire, as to wash and make clean is of water; where it can as little be so understood, as where we are said to be "saved by the washing of regeneration," Tit. iii. 5. Yea Peter saith expressly, in the place often cited, as Calvin well observes, That the baptism which saves, is not the putting away of the filth of the flesh. So that since [water] cannot be understood of outward water, this can serve nothing to prove water baptism.

Next, water and the Spirit are placed here together [Except a man be born of water and the Spirit] where the necessity of the one is urged as much as of the other. Now if the Spirit be absolutely necessary, so will also water; and then we must either say, that "to be born of the Spirit" is not absolutely neces-

sary, which all acknowledge to be false; or else, that water is absolutely necessary; which, as Protestants, we affirm, and have proved, is false: else we must confess, that water is not here understood of outward water.

Sixthly, and lastly, They object, That the baptism of water is a visible sign or badge to distinguish Christians from Infidels, even as circumcision did the Jews.

I answer; this saith nothing at all, unless it be proved to be a necessary precept, or part of the new covenant dispensation; it not being lawful for us to impose outward ceremonies and rites, and say, they will distinguish us from infidels. Circumcision was positively commanded, and said to be a "seal of the first covenant;" but as we have already proved that there is no such command for baptism, so there is not any word in all the New Testament, calling it a badge of Christianity; or "seal of the new covenant": and therefore to conclude it is so, because circumcision was so (unless some better proof be alleged for it), is miserably to beg the question. The professing of faith in Christ, and a holy life answering thereunto, is a far better badge of Christianity than any outward washing; which yet answers not to that of circumcision, since that affixed a character in the flesh, which this doth not: so that a Christian is not known to be a Christian by his being baptized, especially when he was a child, unless he tell them so much: and may not the professing of "faith in Christ" signify that as well? I know there are divers of those called the Fathers, that speak much of water baptism: but so did they also of the sign of the cross, and other such things, justly rejected by Protestants. For the mystery of iniquity which began to work in the apostles' days, soon spoiled the simplicity and purity of the Christian worship; insomuch that not only many Jewish rites were retained, but many heathenish customs and ceremonies introduced into the Christian worship; as particularly that word "sacrament." So that it is a great folly, especially for Protestants, to plead any thing of this from tradition or antiquity; for we find that neither Papists nor Protestants use those rites exactly as the ancients did; who in such things, not walking by the most certain rule of God's Spirit, but doting too much upon externals, were very uncertain. For most of them all, in the primitive times, did wholly plunge and dip those they baptized, which neither Papists, nor most Protestants, do: yea, several of the Fathers accused some as heretics in their days, for holding some principles common with Protestants concerning it; as, particularly Augustine doth the Pelagians, for saying that infants dying unbaptized may be saved. And the Manichees were condemned for denying that grace is universally given by baptism; and Julian the Pelagian by Augustine, for denying exorcism and insufflation in the use of baptism: all which things Protestants deny also. So that Protestants do but foolishly to upbraid us, as if we could not show any among the ancients that denied water baptism; seeing they cannot show any, whom they acknowledge not to have been heretical in several things, that used it; nor yet, who using it, did not also use the sign of the cross, and other things with it, which they deny. There were some nevertheless in the darkest times of Popery, who testified against water baptism. For one Alanus, speaks of some in his time that were burnt for the denying of it: for they said, That baptism had no efficacy, either in children or adult persons; and therefore men were not obliged to take baptism; particularly ten canonics, so called, were burnt for that crime, by the order of king Robert of France. And P. Pithæus mentions it in his *Fragments of the History of Guienne*, which is also confirmed by one Johannes

Floracensis, a monk, who was famous at that time, in his epistle to Olyra, abbot of the Ausonian church: I will, saith he, give you to understand concerning the heresy, that was in the city of Orleans on Childermas-day! for it was true, if ye have heard any thing, that king Robert caused to be burnt alive near fourteen of that city, of the chief of their clergy, and the more noble of their laicks, who were hateful to God and abominable to heaven and earth; for they did stiffly deny the grace of holy baptism, and also the consecration of the Lord's body and blood.

Now for their calling them Heretics and Manichees, we have nothing but the testimony of their accusers, which will no more invalidate their testimony for this truth against the use of water baptism, or give more ground to charge us, as being one with Manichees, than because some, called by them Manichees, do agree with Protestants in some things, that therefore Protestants are Manichees or Heretics, which Protestants can no ways shun. For the question is, Whether, in what they did, they walked according to the truth testified of by the Spirit in the holy scriptures? So that the controversy is brought back again to the scriptures, according to which, I suppose, I have already discussed it.

As for the latter part of the thesis, denying the use of infant baptism, it necessarily follows from what is above said. For if water baptism be ceased, then surely baptizing of infants is not warrantable. But those that take upon them to oppose us in this matter will have more to do as to this latter part: for after they have done what they can to prove water baptism, it remains for them to prove that infants ought to be baptized. For he that proves water baptism ceased, proves that infant baptism is vain; but he that should prove that water baptism continues, has not thence proved that infant baptism is necessary; that needs something further.—*Barclay's Apology*, page 412—421.

JERUSALEM.

On turning to the continuation of the account of this city given in No. 3 page 61 of our Journal, tradition and superstition are so much mingled with what may be truth or only probability, as to render painful what would otherwise be deeply interesting in perusal. This appears to have been also the feeling of the author from whom our quotation was made; as after detailing numerous spots in that once favoured City, he very sensibly observes that "though it be freely conceded that the early Christians must have had a knowledge of the places where the Lord was crucified and buried, there is not a shadow of evidence either in the New Testament or in the history of the primitive church that they regarded those places with any veneration. The writers do not even make, on behalf of their Lord and Master, the natural appeal which Peter employs in the case of David, 'that he is both dead and buried, and his sepulchre is with us unto this day.' The great apostle of the Gentiles, whose constant theme is the death and resurrection of Christ; and the glory of his cross, has not, in all his writings, the slightest allusion to any reverence for the places of these great events, or the instrument of the Saviour's passion. On the contrary, the whole tenor of our Lord's teaching, and that of Paul, and indeed of every part of the New Testament, was directed to draw off the minds of men from an attachment to peculiar times and places, and to teach the true worshippers to worship God not merely at Jerusalem or on Mount Gerizim, but everywhere 'in spirit and in truth.'"

Passing over the author's description of "the Ceremony of the Crucifixion," with the profanity and mummerly of which it is better to remain ignorant, the narrative thus proceeds:—Crossing "over the brook Kedron and the mysterious valley of Jehoshaphat, we ascend the Mount of Olives. At the foot of the hill we come to a small enclosure, supposed, with great probability, to be the Garden of Gethsemane. There can be no doubt that if it be not the garden, it must at least be very near its site. It is a level space, about fifty paces square, surrounded by a low wall of loose stones. It contains eight olive trees whose age is incalculable, and which are fondly imagined to have been standing in the time of our Saviour. One of these, the largest, hacked and scarified by the knives of pilgrims, is revered as the identical tree under which Christ was betrayed; and its enormous roots growing high out of the earth, could induce a belief of almost any degree of antiquity. Mr. Wilde, a scientific observer, thinks there is nothing unreasonable in imputing an existence of nineteen centuries to these trees."

Above the garden is a paved alley about four feet broad, walled off from the other parts; for they say it is accursed by the footsteps of Judas Iscariot, and held in abhorrence by the followers of every creed.

This garden of Gethsemane occupies the very spot one's eyes would turn to, looking up from the page of Scripture. It was very near one of the most thronged and busy parts of Jerusalem, and yet lay so low in the Valley of Jehoshaphat, that not a sound from the busy hum of life could have reached its profound depth. On the west, the city walls and the high battlements of the Temple almost overhang the garden, while on the east the still loftier heights of Olivet cast their dark shade over the scene of the divine agony. Fitly had Judas chosen this gloomy scene for the perpetration of his black crime.

The Mount of Olives consists of a range of four mountains, with summits of unequal altitudes. The highest rises from the garden of Gethsemane, and is the one fixed on as the place of our Saviour's ascension. About half-way up is a ruined monastery, built, according to the monks, over the spot where Jesus sat down and wept over the city, and uttered that prediction which has since been so fearfully verified. The view from the summit embraces, perhaps, more interesting objects than any other in the world—the Valley of Jehoshaphat, the Garden of Gethsemane and the city of Jerusalem, the plains of Jericho, the Valley of the Jordan, and the Dead Sea.

Descending again to the ruined monastery, I sat down to survey and muse over the favoured and fallen Jerusalem. From this spot is obtained the best view of the city, the one from which the traveller receives his final and remembered impression. Next to the large mosque, the most conspicuous objects are the two domes of the church of the sepulchre,—both of them, I think, extremely ugly; one is black, and the other white. The walls are picturesque, and reminded me of bows and arrows, and lances, and both of the wars of the crusades. The town is a singular confusion; the houses are white and irregularly built, intermingled with minarets and countless little domes. All within was as still as death; and the only apparent sign of life was the straggling figure of a Mussulman, with his slippers in his hand, stealing up the long court-yard to the threshold of the mosque. The Mosque of Omar, like the great mosque at Mecca, is regarded with far more veneration than even that of St. Sophia, or any other edifice of the Mohammedan worship; and to this day the Koran or the sword is the doom of any bold intruder within its sacred pre-

cincts. At its northern extremity is the Golden Gate, for many years closed and flanked with a tower, in which a Mussulman soldier is constantly on guard; for the Turks believe that by that gate the Christians will one day enter and obtain possession of the city—city of mystery and wonder, and still to be the scene of miracles!

While I was surveying the town from this spot, mid-day sounded, and suddenly from every dome and minaret the muezzin called the faithful to prayer. It was Friday, the Mohammedan Sabbath. The chanting was very magnificent, and had a magical effect upon all within sound of it. The gates were closed, and the guards abandoned their posts and hastened to the mosque.

Returning along the valley of Jehoshaphat, and passing along its eastern sides, we came to the great burying-ground of the Jews. It looks more like a paved court, and I walked over it without at first perceiving it. Among the monuments are four unique in their appearance and construction, and known from time immemorial as the tombs of Absalom, Jehoshaphat, St. James, and the prophet Zachariah. All are cut out of the solid rock. The tomb of Absalom is a single stone as large as an ordinary two-story house, and ornamented with twenty-four semi-columns of the Doric order, supporting a triangular pyramidal top. The top is battered and defaced, and no one, whether Muslim, Jew, or Christian, ever passes through the Valley of Jehoshaphat without casting a stone at the sepulchre of the rebellious son. No regular entrance to it has ever been discovered; and the only way of getting into the interior is by a hole broken for the purpose in one of the sides. Notwithstanding the specific names given to these tombs, it is altogether uncertain to what age they belong; and it is generally considered that the style of architecture precludes the supposition that they are the work of Jewish builders.

Proceeding onwards through the valley, we found the whole face of the precipitous rock, upon its eastern side, excavated into one vast and almost continuous catacomb, consisting of chambers of various sizes. Some of them were simple square apartments, formed to contain a single corpse, and closed by a stone door, fitted into a groove round the entrance, so accurate that a seal might have been applied at the joining to secure the sepulchre; and the first of them that I visited at once explained to me the form of the tomb of the Arimathean nobleman. These sepulchral grottoes are continued all down the valley of Siloam, having galleries, stairs, and small terraces cut out of the rock, leading from one to the other. They are all now inhabited, and they, with some mud-built huts at the bottom of the valley, constitute the village of Siloam, which contains upwards of 1500 Arabs—a vicious, quarrelsome, and dishonest set of people, and noted for such propensities for centuries past. On my first visit to this place, happening to poke my head into one of the crypts, I was startled not a little by the wild unearthly scream of an old Arab crone who inhabited the interior. The noise she made became the signal for a general outcry; the dwellers in the different caves popped their heads out from their holes like so many beavers reconnoitring an enemy; the children ran shouting in all directions; curses fell fast and heavy on the Giaour and the Nazarene; and had I got into the harem of the pasha, the alarm could not have been greater than that which I excited among the whole Troglodyte population of this cemetery of the living. I made a hasty retreat amidst the general uproar; and took good care never to venture again so far upon a tomb-hunting expedition into Siloam.

The Fountain of the Virgin is a deep excavation in the solid rock, into which one descends by two successive flights of steps. The water flows hence by a subterraneous passage under the hill, Ophel, to the Pool of Siloam; but whence does the fountain itself derive its supply? The often-repeated quotation,

“Siloah's brook that flowed

Fast by the Oracle of God,”

is hardly consistent with the idea, that the head of the stream should be so remote from the temple as is this fountain; but there is a tradition among the inhabitants of the neighbourhood, that the latter is connected by an artificial channel with a well placed within the inclosure of the Mosque of Omar; Mr. Wilde even gives the dimensions of the passage, though it does not appear he himself explored it. He rests his proof of its existence on a story current in Jerusalem, that the rebellion of that city against Ibrahim Pasha was begun by the Arabs of Siloam, who made their way into the interior by creeping through this subterraneous conduit. The fact may have been so, and less likely tales figure unquestioned in grave histories; but we have heard another solution of the mystery. The Governor of Jerusalem, at the time the rebellion broke out, was the son of the Sheikh of Siloam; he probably left one of the gates open to his father's tribe, and then set the story afloat to cover his own treason.

The Lower Pool of Siloam is a deep square cistern, lined with masonry, adorned with columns at the sides, and having a flight of steps leading to the bottom; beyond it the brook presents itself as a beautiful stream, that runs winding and murmuring through the valley. The water has a peculiar taste, sweetish and very slightly brackish, but not disagreeable. A very remarkable circumstance is related of this pool and fountain:—It is reported that the water in them is subject to a daily tide: and by some writers it is stated to ebb and flow under lunar influence. A woman of Siloam, who was accustomed to frequent the place every day, informed us that the flowing of the water occurs at irregular intervals, sometimes two or three times a-day, and sometimes in summer once in two or three days. She said she had seen the fountain dry, and men and flocks, dependent on it, gathered round and suffering from thirst, when all at once the water would begin to boil up from under the steps, and (as she said) from the bottom in the interior part, and flow off in a copious stream.

In order to account for this irregularity the common people say that a great Dragon lies within the fountain; when he is awake he stops the water; when he sleeps it flows. So much for Arab philosophy; that of the West has been exhausted upon ingenious arguments to account for this extraordinary phenomenon, the wonder and the admiration of the pilgrim and the traveller. After all, the simple explanation offered by Mr. Wilde is very probably the true one:—The stream or outlet from the lower pool is conducted by artificial channels through the gardens and parterres that lie immediately beneath it in the valley; and it is the chief source of their fertility. Now as there is little water in the pool during the dry season, the Arabs dam up the several streams in order to collect a sufficient quantity in small ponds adjoining each garden; and this they must all do at the same time, or there would be an unfair division of the fertilising fluid. These dams are generally made in the evening, and the water is drawn off in the morning or sometimes two or three times a-day; and thus the opening and closing of the dams produces the appearance of an ebb and flow in the fountains.—*Kelly's Syria, &c.*

HISTORICAL SKETCH OF THE ORIGIN OF THE CHRISTIAN DISCIPLINE, OR CHURCH GOVERNMENT, OF THE SOCIETY OF FRIENDS.

(Continued from page 93.)

SYSTEMATIC ESTABLISHMENT OF MEETINGS FOR DISCIPLINE.

We now proceed to notice the more regular and systematic establishment of monthly, and quarterly meetings, and of the yearly meeting. Though the history of those times bears ample testimony to the useful part which was taken in this important work by many faithful friends, yet it is clear that George Fox was the chief instrument in the arrangement and establishment of these meetings. In the Epistle from "Friends met in London," in the year 1673, it is said, "Though a general care be not laid upon every member, touching the good order and government in the church's affairs, nor have many travelled therein; yet the Lord hath laid it upon some in whom he hath opened counsel for that end, and particularly in our dear brother, and God's faithful labourer, George Fox, for the help of many." But though the judgment of this eminent man had so much weight with his friends, it is worthy of notice how carefully he sought to keep the body from an improper dependence upon him. As in his preaching he directed his hearers to Christ for themselves, as alike their and his teacher; so in the discipline of the society he laboured diligently that the body might be strengthened to act for itself, under the direction of its great Head.

He says in his Journal, under the date of 1666, "Then was I moved of the Lord to recommend the setting up of five monthly meetings of men and women friends in the city, (London,) besides the women's meeting and the quarterly meetings, to take care of God's glory, and to admonish and exhort such as walked disorderly or carelessly, and not according to truth. For whereas friends had had only quarterly meetings, now truth was spread and friends were grown more numerous, I was moved to recommend the setting up of monthly meetings throughout the nation." In 1667 he laboured most diligently in this service, under much bodily weakness from his long confinements in cold and damp prisons. In 1668 he thus writes, concerning this service: "The men's monthly meetings were settled through the nation. The quarterly meetings were generally settled before. I wrote also into Ireland, Scotland, Holland, Barbadoes, and several parts of America, advising friends to settle their men's monthly meetings in those countries, for they had their quarterly meetings before." These monthly meetings so instituted, took a large share of that care which had heretofore devolved on the quarterly meetings, and were no doubt the means of bringing many more of the members into a larger sphere of usefulness and the exercise of their respective gifts in the church, the free course for which he was so anxious to promote. With reference to this subject he observes, in one of his epistles: "The least member in the church is serviceable, and all the members have need one of another."

The quarterly meetings from this time received reports of the state of the society from the monthly meetings, and gave such advice and decisions as they thought right; but there was not, until some years after this period, a general yearly meeting, to which all the quarterly meetings sent representatives. Of the establishment of that meeting we come now to speak.

REPRESENTATIVE YEARLY MEETING OF LONDON.

There is reason to believe, that from the year 1661 to 1672, a meeting, chiefly, if not wholly composed of "the labourers in the Gospel," was held in London,

at which the various affairs of the church were considered, and such advice or direction given, as its emergencies required. There has been preserved a very important document issued by the meeting held in the year 1666, chiefly referring to some dissensions then prevalent;* and we have also a record of the proceedings of a meeting of a similar kind, held in the year 1668, from which an epistle was issued, and the several quarterly meetings were requested to make a collection, for the service of truth beyond the seas, and the distribution of books.

There can be no doubt that these annual meetings of the ministers, held in London and elsewhere, had great authority in the society, and that the advices and regulations which issued from them were received by the several meetings, as expressing the judgment of the body. They were so far representative, that ministers from nearly all parts of England attended them: but it was not in accordance with the principles which those good men had taught, that such a meeting, governing, as we may say, the whole body, should be permanently composed solely of this class of the members; and it is very evident, from their proceedings, that the ministers themselves did not think it desirable that the service of this meeting should be confined to them. There was no disposition on the part of those who had been instrumental in gathering the church to be lords over God's heritage; they desired that the fullest opportunity should be afforded to all faithful brethren for the exercise of their various gifts; and in accordance with these feelings, we find at the yearly meeting held in Devonshire House, London, in 1672, the following minute was adopted: "It is concluded, agreed, and assented unto, by friends then present, that for the better ordering, managing, and regulating of the public affairs of friends relating to the truth and service thereof, that there be a general meeting of friends held at London once a year, in the week called Whitsun-week, to consist of six friends for the city of London, three for the city of Bristol, two for the town of Colchester, and one or two from each of the counties of England and Wales respectively. That the quarterly meetings in London, Bristol, Colchester, and all and every the counties of England and Wales respectively at the quarterly meetings immediately preceding the said week called Whitsun-week in every year, do take care to nominate and appoint the number of friends aforesaid, to be present at the general meeting aforesaid; there to advise about the managing of the public affairs of friends throughout the nation. That the friends chosen for the purpose aforesaid, be desired to be up in London by the second-day night of the Whitsun-week, so called, in every year at furthest. And upon their arrival there, the six friends for the city of London, together with a competent number of the other friends of the country, may then examine and appoint the time and place for the then meeting of the said general meeting, some time in the said week, called Whitsun-week, in every year, accordingly, until further order be taken therein. That as many friends that labour in the truth as have freedom thereunto may be present at the said general meeting; that all others, except such as are nominated, appointed, and chosen, be desired to forbear to come to the said general meeting, except such friends as they, when met together, shall see meet to admit."†

The representative yearly meeting, thus constituted, met at the time proposed, in 1673, and after much harmonious consideration of the state of the churches, issued an epistle, full of wise and Christian counsel, to all their "dear friends, brethren, and sisters in this,

* See Letters of Early Friends, p. 318.

† Letters of Early Friends, p. 326.

and other nations." The friends who had assembled on this occasion, however, did not think that the time was fully come for the establishment of a regular annual meeting of this description. They came to the conclusion, that the general meeting, constituted as it then was, "be discontinued till friends, in God's wisdom, shall see a further occasion;" and it was further agreed, that the general meeting of friends who labour in the work of the ministry, do continue as formerly appointed. This meeting of friends in the ministry, for the general care of the church, which had now been so formally constituted and authorized, appears to have been regularly held annually from this time to the year 1877 inclusive.

In 1875 a series of important advices and instructions was agreed upon, and sent forth to the several meetings: they are contained in an epistle, and are thus introduced: "At a solemn general meeting of many faithful friends and brethren concerned in the public labour of the Gospel and service of the church of Christ, from the most parts of the nation." This document is signed by eighty-one friends, most of whom are well known as having been conspicuous in the early history of the society, and the spirit of fervent piety and charity which it breathes is well worthy of their character. In 1877 the general meeting of ministers, true to the principles which governed them in the minute which they made in 1872, agreed again to convene the meeting of representatives in the ensuing year, and then to advise respecting its continuance. Accordingly in 1878 the representative yearly meeting assembled in London, and after agreeing upon several matters, the substance of which was conveyed to the various meetings of friends, in the form of an epistle, accompanied by much Christian counsel, concluded to meet again the next year after the same manner; and these representative meetings have continued to assemble once a year in London, with unbroken regularity, to the present time. Nor has any essential alteration taken place in the constitution of the meeting, which, though largely attended by other members, is declared in the last revised edition of the "Rules of Discipline," "to consist of representatives from every quarterly meeting in Great Britain and from the yearly meeting of Ireland, likewise of acknowledged ministers and appointed elders, and of the correspondents."

(To be continued.)

LETTER FROM MARTHA ROUTH,

RESPECTING HER NEPHEW WHO WAS DROWNED.

"I EXPECT you have before this time received the sorrowful tidings communicated by cousin Gibbins, respecting our dear nephew; an event that yet very deeply affects my heart, and had not Divine compassion been extended as a strong tower around my poor tabernacle, I think it could scarcely have sustained the shock; the information being given by a secret intimation in my own mind, when nature was far spent, having sat several meetings which lasted nearly seven hours. But before I proceed, may first say, our worthy friend, Robert Valentine, from America, came here on seventh day before the permitted trial, and found his mind drawn to lodge with us; a favour we had no expectation of; he attended our meeting on first day, to the strength and comfort of the poor in spirit, he is advanced in years and rather feeble in body, but I think it may be said, he is strong in the Lord, and in the power of his might; he had a heart-tendering season in the evening under our roof, many Friends being present, in which he was drawn into fervent supplication for the youth present, as also for his own children in a distant land, that they might

continue to be the Lord's children. Next day we set out for Warrington, where he took a tender farewell of our dear nephew; we went sooner than usual to attend the funeral of a Friend, from Kendal, who died on a journey of business at Whitchurch, in Shropshire, and was brought there; so that many are the permitted events, tho' trying to us, in Divine Wisdom, for the instruction of us who are left behind.

But to return now to the former part of what I was going to mention, that a Friend coming into our Women's meeting with some papers for us to sign, said, he thought it might not be amiss to mention, that our friend, Robert Valentine, who had intended to proceed forward, was, on further consideration, most desirous to return back to Manchester: no sooner had he spoken, than an unusual sensation, like a dart, struck through my whole frame, so that it was with difficulty I sat still till the business was over, and then could not refrain from telling my aunt, I believed something had fallen out at Manchester, since we left it yesterday, which is the cause of Robert's returning thither; she tried to put it from her, believing it was only a certain in his own mind, and that he was not quite clear of us, but the intelligence in my soul waxed louder and louder, that before we were quite out of the meeting place, the voice said plainly, "My nephew is dead." I then told my aunt again, who seeing me very sorrowful, said, "My dear, do not afflict thyself so, but have faith and patience until enquiry can be made." I said, "My dear aunt, I do not afflict myself, but am distressed, and net without a cause." I then looked inward to see whether he was removed by any kind of fit or accident in the warehouse, but the answer was, "No, he is sunk in the deep water." I turned into a Friend's house and sat down in as much stillness as I could, but in great agony of spirit, which the Friend perceiving, queried, was anything amiss? I told her my nephew was dead, and the way it had been permitted; she seemed much astonished, for she knew him well, but was willing to hope it was not so, and tried to comfort me, but I would receive none until a second intimation was sounded in my mind; "Be not overmuch troubled; he is taken into the kingdom of rest and peace." Nature then got some relief by tears, which were soon renewed by my dear husband coming in, who was then informed of the event, and deeply affected therewith. We got home that night, in a carriage, and found the remains of our adopted son laid out, a fair corpse, except a little settling of blood in his face; being found with his head downwards, in what is called a whirlpool, near the usual place of bathing. Our before-mentioned friend R. V. and many others that were standing round him, (I trust) felt such a time of solemnity as will not easily be forgotten, when Robert was drawn forth in testimony, in which he had to express, as from Divine authority, "Sorrow not my friends; for I feel an evidence that it is well with this young man." And O, my dear brother and sister! what cause have we to be thankful that we feel a continuation of this evidence, and that it so bore up my mind when following him to meeting, that I did not drop one tear; but in the solemn sitting was (I trust) influenced by power from on high, to bear an honest testimony in behalf of the deceased, in which I had to express, "I was not ashamed to acknowledge, he had a strong will and undaunted courage, which might be an apparent cause of his now being a corpse; and the permission of it, by some, might be styled an untimely end, but I do not call it so, nor even say (but with resignation) why was it permitted? for I had fully to believe, in the ordering of unerring Wisdom, he is taken from the evil to come, and entered into everlasting rest, for which he was in a good degree prepared by being preserved in innocence of con-

* Rules of Discipline, p. 124, No. 5.

duet, and conversation, so that I never heard an unguarded expression drop from his lips, for tho' (as I before hinted) he had a strong will, and also an inclination to follow others in some little imitations of dress, but as I had found it my duty to remove its first appearances, as the little foxes, so that I hope the tender vine was not injured thereby, and felt an earnest engagement of mind that all who had children, or care of youth, might thus watch over them for good, and restrain from hurtful things; the reflection of which afforded me great peace in this time of deep trial, &c.

Thus much was called for from me; after which many living testimonies were borne; as also under our roof in the evening, many of the youth were present, whose hearts were greatly tendered. Our loss of him will be great, but as we have cause to believe his gain far greater, desire resignation to the Divine Will.

This distressing event took place about the year 1795.

FIRST ANNUAL REPORT OF THE BOARD OF MANAGERS TO THE FREE PRODUCE ASSOCIATION OF FRIENDS OF PHILADELPHIA YEARLY MEETING.

In this First Annual Report, the managers may remark, that as little more than seven months have elapsed since their appointment, and their field of labour was in great measure unexplored, it may be presumed that the Association will not be disappointed if no very important consequences should yet appear, as the result of their efforts.

Information of our Association and of the great object in view, as well as an outline of our plan of procedure, has been widely disseminated; in consequence of which, numerous testimonials of approbation of the object to which our labours are directed, and of the mode which we have adopted for diminishing the evils and curtailing the limits of slavery, have reached us from various quarters. A number of applications for a supply of cotton goods and groceries, obtained through the medium of free labour, have also been received, and the managers confidently believe, that whenever the operation of this association shall become so far matured as to secure a supply exclusively through the instrumentality of free and compensated labour, of those articles which now reach the market through the medium of slave labour, and the public at large can be easily convinced that the goods which we offer to their acceptance are not, either wholly or in part, extorted from the drudgery of slaves, there will be no want of a demand. Though we may justly regret the general apathy which appears in regard to the iniquitous system of slavery, yet we are fully convinced that the people of these United States generally, are too much enlightened to regard the slavery of the African race with any other feelings than those of disapprobation. The people throughout the various sections of the Union are generally aware that this unrighteous system, on what side soever we view it, is obnoxious to unanswerable objections. But the products of slave labour are so blended with the common conveniences of life, and so completely interwoven with the commerce of our country, that few among us have the penetration to discover, or the resolution to pursue, the means of disentangling the connection.

The proposition announced in our circular of sixth month last, that both slavery and the slave-trade, of which the citizens of Philadelphia have recently had such an appalling exhibition, owe their vitality to the market for the products of slave labour, appears too obvious for dispute; yet we have no doubt there are many, both in and out of our society, who apprehend that if they purchase groceries or cotton fabrics which

are ostensibly the products of free labour, they may be actually supporting the system of slavery as fully as those who obtain similar articles which are avowedly produced by the labour of slaves, and be in addition to this, paying a bounty on falsehood. Now, we conceive, that all we need do to secure the custom of such purchasers as these, and of all others who are really conscientiously opposed to the slavery of our fellow-men, will be to secure such channels of communication as to furnish ourselves with satisfactory evidence that no deception has been practised upon us, and then to disseminate our information sufficiently in detail, to remove all reasonable doubt in regard to the purity of the channels through which the goods are obtained.

With a view to the first of these objects, this board, soon after its organization, opened a correspondence with several persons residing in various parts of the Union, making inquiry in regard to the channels through which a supply of free grown cotton might be obtained. Several sources afforded a reasonable prospect of a supply; but there was one which arrested our particular attention as it afforded an encouraging hope that through it we might not only procure a present supply, but obtain the requisite information for securing such further quantities as we hope the more extended operation of future years will require. We learned that two persons residing in Indiana, upon whose integrity we might fully rely, had gone to the state of Mississippi, and expected to remain several weeks in a district where, as we had been previously informed, large quantities of cotton are cultivated exclusively by free labour.

The season for picking cotton having arrived, no time was to be lost, and at a special meeting of this Board, the Committee on Manufactures was authorised to engage those individuals to purchase about fifty bales. Though they were about leaving Mississippi when our communication was received, they immediately resolved to remain there and endeavour to execute the trust. The first picking, which contains the best cotton, had been chiefly sold, but they succeeded in engaging sixty-three bales. The gins being mostly owned by slaveholders and worked by slaves, some difficulty was experienced in getting this cotton cleared of the seed. But this difficulty was surmounted, partly by hiring gins and employing free men to perform the operation, and partly by engaging slaves to perform it during the Christmas holidays, and paying them in full for their service.

Our friends met with considerable trials, but the integrity of their motives sustained them, and they found many warm friends, who gave them efficient assistance, even among the holders of slaves. They became acquainted with several settlements in Mississippi, consisting of non-slaveholding farmers, in each of which from fifty to two hundred bales of cotton, raised by the hands of freemen, might be procured. These farms, lying in two or three counties, would furnish collectively, not less than six or eight hundred bales. Some difficulty, however, exists from a want of gins in suitable locations. In several instances, individuals appeared disposed to erect the necessary buildings and purchase gins, in case some pecuniary aid could be furnished on loan. One case presented so favourable an opportunity of procuring for the demands of next year, a supply of one hundred and fifty or two hundred bales at a single point, that our friends ventured upon an arrangement for supplying two or three hundred dollars towards purchasing a gin, intending to take the responsibility on themselves if declined by this Board. The subject being duly considered, we judged it consistent with our duty to support the measure, and accordingly authorized the Committee on Manufactures to advance the money on

proper security, to be repaid in cotton as soon as practicable. At the date of our latest advices from Mississippi, the buildings were in progress, with an expectation that they would be ready for business early in the ensuing season.

Information from other parts of Mississippi, and from Georgia, Alabama and Tennessee, fully warrants a belief that many hundreds of bales of free grown cotton may, by proper exertions, be obtained from thence.

Of the sixty-three bales, purchased as above mentioned, fifty-two have arrived, and information has been received that the remaining eleven have been shipped at New Orleans. This cotton, as far as it has been examined, appears to be of excellent quality. Our Committee on Manufactures has been endeavouring to make arrangements for working it up, and nine of these bales, together with ten which we have furnished to the American Free Produce Association, are in possession of a manufacturer. We are not likely, however, to obtain immediately, the finer fabrics from this quarter, but hope to effect that object at no distant day.

A difficulty presents in the manufacturing department which is not necessarily connected with the business. A small quantity of cotton cannot be carried through the various operations of a mill, free from mixture with the products of slavery without involving some additional expense. This difficulty would evidently be obviated by furnishing one or more mills with a sufficient quantity of free cotton to supply their whole demand. Several manufacturers have expressed a willingness to restrict their operations to free grown cotton in case they can obtain it at the usual price. As the cotton raised by free labour is now thrown into the markets undistinguished from the products of slave labour, they must be sold at the same price; consequently the only enhancement in the cost of the former must arise from the expense of keeping it during its transit from the field to the manufacturer, separated from the produce of slavery. May we not reasonably hope that a very little time will enable us, with proper exertions, to create such a demand for the goods which come to us untouched by servile hands, that the very small advance in their cost, which may arise from the separate transmission of the raw material, will present no obstacle to their sale? In the first operation of the system which we have associated to establish and support, some pecuniary sacrifices must, unquestionably be made, yet we confidently believe, that with proper care and perseverance, arrangements may be made, by which the free raw material may be furnished to the manufacturer at a very insignificant advance upon the cost of slave produce; and that the confidence of the community being gained in regard to the character of our fabrics, the demand for free goods will make it the interest of the manufacturers to produce them.

The attention of the Board has also been directed to the inquiry, from what places and through what channels other tropical products may be obtained; but upon this subject we are not prepared to make a detailed report. We may, however, observe that large quantities of free grown coffee are imported into this country from Java, Hayti, Lagaira, Maracaibo, &c. Rice is also brought from the East Indies and North Carolina, and sugar from Mexico, Lagaira, and other places where slavery is either not tolerated, or is in course of rapid extinction through the operation of laws enacted for its abolition. Maple sugar may also be obtained in considerable quantities from various parts of our own country, more particularly from Vermont. The establishment of a free produce store has likewise been kept in view, and we expect will be

effected in a short time; there being already one free produce store in this city, which has been kept by an individual for several years past.

Agreeably to the direction of the Association at the meeting of 9th month, last, an address was prepared and forwarded soon after the organization of the Board, to the philanthropist Thomas Clarkson, acquainting him with our association, and the object which we have in view, together with a request for further information, if any remain in his possession, relative to the abstinence from sugar which took place in England about the year 1792, and its effect in promoting the abolition of the Anglo-African slave trade. Having recently ascertained that this address had not reached him, a copy has been forwarded. As we have been informed by a friend who saw him a few weeks ago, that notwithstanding the infirmities of age, he was still able to write a letter with his own hand, we indulge a hope of yet receiving a communication from him.

In conformity to the provision contained in the 7th article of our Constitution, an Essay has been prepared by a committee of the Board, "On the duty of abstaining from the productions of slave labour, especially in reference to the destruction of human life which slavery occasions," and nearly five thousand copies have been distributed.

We have had the satisfaction to learn that some Friends in England have associated for the purpose of promoting the use, and furnishing a supply of articles which are produced by the labour of freemen. They have issued an address which has been extensively circulated in their country and ours. In this address they have brought into view the great increase of American cotton, and the cotemporary extension of slavery in the United States.

In allusion to these collateral and connected facts, they inquire, "shall we then continue to uphold and furnish an inducement for the maintenance of this vast system of crime and misery which we profess to deplore and abhor? Humanity, justice and religion," they add, "forbid us so to do; and we therefore confidently cherish the hope that as one means of discountenancing slavery, many of our countrymen and countrywomen will now be found willing and determined, as far as in them lies, to relinquish the use of American slave grown cotton."

Nor will they, we trust, be less resolute in reference to other articles, the produce of slave labour, among which we may specially reckon Carolina rice and tobacco in all its forms."

Our English Friends have already manufactured a variety of cotton goods, and kindly sent us samples of them. From this quarter we therefore hope to obtain a supply which, added to the fabrics produced from free cotton in our own country, may furnish a sufficient variety to meet our necessary demands, and facilitate the exclusion of the products of slave labour.

It will no doubt be satisfactory to the Association to be informed that the committee of the British and Foreign Anti-Slavery society are now directing their energies to an attack upon slavery in its most vulnerable point; an effort to exclude from the markets of England every article which is produced by the labour of slaves. They have vigorously opposed every measure which they judge likely to extend the cultivation of tropical products by servile hands, and have turned their inquiries to the means of promoting the culture of those products by the labour of freemen. The committee have also used their influence with their own government to continue the discriminating duties which exclude from Great Britain the slave grown sugar of Cuba and Brazil, and we have the satisfaction to learn that the British Government, while it

has recently proposed to reduce the duties on free sugar, has determined upon the continued exclusion of that which is produced in those countries by slave labour.

We find many indications that the attention of the people of England is seriously awakening to the consideration that by their extensive consumption of the products of slave labour, they are largely contributing to the support and extension of slavery. In the Appendix to the Fifth Annual Report of the British and Foreign Anti-Slavery Society, they emphatically remark, "the time when the Southern States approached nearest to the abolition of slavery, was also the time when there was the smallest demand in England for their staple produce;" and that, "*it is the demand for American cotton at Liverpool that rivets the chain of the slave.*" Can British abolitionists, can British Christians, acknowledging the truth of these declarations, continue their contributions to the maintenance of a demand so destructive to the morals, the happiness and the inalienable rights of their fellowmen?

Before closing this Report, a few general observations may be subjoined. Scarcely a year has yet passed away since the first meeting was held from which the formation of this association may be dated. That meeting consisted of a very small number, and the early movements of our body were attended with various discouragements. Though the great truth that the most effectual mode of assailing the gigantic system of slavery is to destroy the market for the products of slave labour, appeared one of the clearest of self-evident truths, yet there were few who seemed willing to follow it in its practical results. In looking towards a supply of cotton goods, which the habits of our age and country have classed among the necessities of life, we beheld the Southern States under the domination of slaveholders and the land cultivated by slaves, with here and there a solitary planter, like an oasis in a desert, who raised a few bales of cotton by the labour of freemen. But almost simultaneously with our association, a powerful auxiliary appeared at our side. Our Friends in New York, in their last Yearly Meeting authorized the circulation amongst their meetings of an address advocating the principles which we have associated to maintain. This indicates an advance which can admit of no retrogression. We must also be greatly encouraged by the reflection that the very limited inquiries which we have found opportunity to make, have elicited an amount of information relative to the production of free grown cotton which is no less cheering than unexpected. The efforts of the English philanthropists have evidently given a direction to the movements of their nation from which the ultimate extinction of negro slavery throughout the civilized world may be anticipated as a possible, if not probable consequence. From these and other similar considerations, we apprehend there is ample encouragement to pursue the course on which we have commenced.

Fifty years ago the African slave trade was prosecuted under the British flag, and with the sanction of English law; now, a slave cannot breathe within the dominions of Victoria. Then the American Congress was constitutionally restricted from abolishing that detestable traffic; now the laws of the Union class the African slave with pirates. The light of the nineteenth century has penetrated into many of the dark recesses of of iniquity; and may we not hope that the sun of the twentieth will shine only on freemen?

But whether in the inscrutable dispensations of an All-wise and superintending Providence, American slavery may be allowed a longer or a shorter date, whilst the system continues, a field of labour must remain, to enlist the energies of the friends of our race. Our individual responsibilities are not annihilated by the magnitude or extent of the evil, nor will the la-

bours of those who are zealously devoting their powers of body and mind to promote the best and permanent interests of man, be eventually lost. The history of the past, and the prospects of the future, forcibly inculcate the maxim, Cast thy seed upon moist places for thou shalt find it after many days.

Signed by direction and on behalf of the Board of Managers. SAMUEL RHODES, Clerk.

Philadelphia, 4th Month, 17th, 1846.

THE MILITARY AND THE PEACE SOCIETY.—The efforts of the Peace Society in circulating tracts and handbills, and by a profuse display of large placards, setting forth "the horrors of war," the degrading nature of military punishments, and all the *disagreements* of a soldier's life, with the view to prevent young men enlisting, has naturally excited some unpleasantness between them and the military—more especially as it has been the practice to have these tracts circulated, and the placards displayed, more profusely and prominently in the immediate vicinity of recruiting parties, or in the line of march. On the 30th of April last, a lad, named Marston, had been in Bromsgrove Street following the military with two large boards hung round his neck, on which were displayed the number of floggings inflicted in the army during the year, when a sergeant left the ranks, came up to the lad, and put his stick through the placards; some young men in plain clothes at the same time tearing the bills off the boards, and ultimately carrying away the boards themselves. A summons was accordingly taken out against the sergeant, who was said to be Sergeant M'Kay, of the 1st Royals, "for wilfully damaging the property of Joseph Sturge and others." The damage was estimated at a shilling. The case came on at the Public Office on Tuesday, when Mr. Stubbins appeared for the prosecution, and Mr. Harding for the defence. Mr. Stubbins said the society had not instituted the proceedings against the defendant from any vindictive feeling, but merely to have it shown that the military had no right whatever to commit an assault, or damage the property of others, in such a manner as had been done in the present instance. The lad Marston was then examined; but he stated that the defendant had not destroyed the board, which belonged not to Mr. Joseph Sturge, but to Mr. Chapman, bill-sticker. Mr. Harding thereupon applied to have the summons dismissed, the case having broken down. He submitted that he could show the Bench by several witnesses that the defendant had not touched the board at all; that he admitted he had no right to interfere with Marston at all, even although he exhibited a bill of such an annoying character as that he carried about with him; but there was one point on which the military had a right to interfere. That right was conferred by the Mutiny Act, which prohibited such bills as those the Peace Society were in the habit of circulating being put into the hands of recruits, and rendered them liable to punishment for every such act. There being no case against the defendant, he applied to have the summons discharged. The Magistrates, in dismissing the case, expressed a decided opinion that the military were not justified in interfering with the display of those bills, and hoped that the decision would be the means of preventing a recurrence of similar cases.—*Birmingham Paper.*

CARE AND STUDY.—Literary labour alone, if the subject of thought be varied, and due care is taken to preserve health of body by temperance and exercise, will never injure; on the contrary, it is a wholesome stimulus. It is only when other cares depress the mind, and its usual pursuits become an effort and a toil, that the fine machinery yields to the unnatural pressure, and is destroyed. It is the care that kills, not the study.—*Critic.*

SPAIN AND PORTUGAL—THEIR IGNORANCE AND SUPERSTITION.

(For THE BRITISH FRIEND.)

GEORGE BORROW, in his travels through Spain and Portugal, as agent to the British and Foreign Bible Society, with a view to the introduction of the Bible into the peninsula, has given a fund of interesting anecdotes of his hazardous enterprise; some of which exhibit the low state of the population of Portugal, and go to prove the ignorance and blind superstition which still prevail in that benighted and priest-ridden nation. George Borrow appears to have mixed with the several grades of society in both countries, and to have made himself acceptable to all, both rich and poor. The following anecdote is characteristic, and may be taken as a trait in the condition and ignorance of a large portion of the population of Portugal.

In crossing the Tagus, from Lisbon to Aldea Galega (in a small boat), he was very near perishing in a squall, and it was night when he arrived at his Inn; drenched with water, and cold and exhausted. At an early hour next morning, he was on horseback with a guide for Evora, a small city of Portugal. Their road lay through an extensive forest, and a dreary wilderness country, partly covered with brushwood for many leagues round. About sixteen years previous, a noted robber, named Sabocha, having nearly forty ruffians under his command, infested these wilds and subsisted by plunder. A ruinous building, still known by the name of "The Thieves' Inn," is pointed out to travellers as the resort of these Banditti. This confederation was broken up by Government, but robberies and murders are frequently perpetrated in these inhospitable regions to this day; so that travellers generally go armed, or under escort. Our friend's guide seems to have been deeply impressed with what he had heard and seen of these marauders; and "the robbers" was his constant theme; pointing out to his companion the particular spots, as they passed along, where murders had been perpetrated, or robberies recently committed. Notwithstanding these gloomy forebodings they arrived in safety at Evora, and proceeded to the best Inn in the city; riding through the large kitchen of the house to the stables, at the far end, as is customary in Portugal. At this Inn, there happened to be a traveller from Palmella, a place not far from S'Ubes, who had several mules and horses with him, laden with corn, in which he traded. With this man, George Borrow so thoroughly ingratiated himself, as to induce him to converse with the greatest freedom, and without the least reserve. On asking the man, if, in his travels, he had ever been attacked by robbers, he replied, No; for that he generally travelled in company; but, if he were alone, he should have no fear, for he was well protected. On expressing a supposition that he carried arms, he replied, "no other arms than this;" at the same time pulling out a long desperate looking knife, of English manufacture, which the assassins of the country know so dexterously how to handle. But said he, "I do not place much confidence in the knife;" but acknowledged that his hope of protection rested on a charm, and, opening his waistcoat, he exhibited a small bag attached to his neck by a silken string. "In this bag," said he, "is an oracum or prayer, written by a person of power, and as long as I carry it about with me, no ill can befall me." George Borrow's curiosity was much excited by this confession, and he earnestly begged to be favoured with a sight of this valued document. The man replied, "you are my friend, and I would do for you, what I would for few others;" then asking for a pen-knife, he unripped the bag and took out a large piece

of paper closely folded up. It was scrawled over in a very illegible hand, in bad Portuguese; and it was with difficulty George Borrow could make it out, so as to transcribe it fair and give a literal translation of it; which however, he at length accomplished, and has given the following as a copy.

"*The charm.* Just Judge and divine son of the Virgin Maria, who wast born in Bethlehem a Nazarene, and wast crucified in the midst of all Jewry, I beseech thee, O Lord, by thy sixth day, that the body of me be not caught, nor put to death by the hands of justice at all: peace be with you, the peace of Christ: may I receive peace, may you receive peace, said God to his disciples. If the accursed Justice should distrust me, or have its eyes on me, in order to take me or rob me, may its eyes not see me, may its mouth not speak to me, may it have ears which may not hear me, may it have hands which may not seize me, may it have feet which may not overtake me: for may I be armed with the arms of St. George, covered with the cloak of Abraham, and shipped in the ark of Noah, so that it can never see me, nor hear me, nor draw the blood from my body. I also adjure thee, O Lord, by those three blessed crosses, by those three blessed chalices, by those three blessed clergymen, by those three consecrated hosts, that thou give me that sweet company which thou gavest to the Virgin Maria from the gates of Bethlehem to the portals of Jerusalem, that I may go and come with pleasure and joy with Jesus Christ, the son of the Virgin Maria, the prolific, yet nevertheless the Eternal Virgin."

The belief in witchcraft is prevalent in many parts of Portugal. The Landlady of the Inn, and her daughter, where George Borrow lodged at Evora, had similar bags to that described, attached to their necks; containing charms, which, they said, prevented the witches having power to harm them. All these charms were fabrications of the monks, who had sold them to their infatuated confessants. The monks of the Greek and Syrian churches deal in this ware, rather than promote the circulation of the Bible amongst their people, because it brings them a large price, and fosters that delusion which enables them to live a life of idleness and luxury. The principal cause of the gross darkness of the people of Portugal may be gathered from the following remarks on the lamentable destitution of the Holy Scriptures in that country.

At Mafra, a place not far distant from Cintra, is a very large building, originally intended to serve the double purpose of convent and palace. In this edifice exists the finest library in Portugal, containing books in all sciences and in all languages. At this place George Borrow met a boy about fifteen, in many respects a very intelligent youth; and queried with him, if he or his parents were acquainted with the Scriptures, and he did not know them even by name, although he possessed some knowledge of the Latin language; and had a learned monk for his tutor. "I have no doubt," (adds the historian) "from what I subsequently observed, that at least two-thirds of his countrymen, are, on that important point, no wiser than himself. At the doors of village inns—at the hearths of the rustics—in the fields where they labour—at the stone fountains by the way side, where they water their cattle; I have questioned the lower class of the children of Portugal about the Scriptures; the Bible; the Old and New Testament, and in no one instance have they known what I was alluding to, or could return me a rational answer, though, on all other matters, their replies were sensible enough!" P.

AMERICAN AFFAIRS.

(Continued from page 98.)

I was told, that if the question of abolishing Slavery was submitted to the people of North Carolina, the majority would say—Abolish. The Governor is a large Slaveholder, and largely engaged in Mining and Manufactures. He says, as I was informed, if the Union is dissolved, and North Carolina goes with the Southern States, that he would go to the North. Many Friends in North Carolina are perplexed with the consideration whether it is best for them to remove to the West, or continue where they are, battling with Slavery. I hesitated not to say to them—If you can *live out* your Yearly Meeting's document, stay and do so; if not, flee as for your lives. Of this I am certain, that Slavery will extinguish Quakerism, or Quakerism will annihilate Slavery. At New Garden, it appears there has been an extent of country, fifteen miles long and seven wide, in which Friends drove Slavery out. Some families removed, and sold their farms. Two Slaveholders became the purchasers, and thus introduced Slavery again. New York Yearly Meeting issued a pamphlet on the subject of abstinence from the productions of Slave labour. It is somewhat apologetic of our worthy predecessors for engaging in the Slave trade and holding Slaves; but, as a whole, it is a *stride* in advance. It is much to be regretted so few copies were published. I think I shall address the meeting for Sufferings on that part of the subject, and try to persuade them to issue another edition.

I had hoped some, if not much, good would have flowed from the visit of the London Committee; but now, alas! alas! it has departed; and I am compelled to admire and commend the line of conduct pursued by Anti-Slavery Friends. It may be queried whether their visit may not rivet the chain on the Slave the longer, inasmuch as the increased weight of influence which Indiana Yearly Meeting might render, will not be afforded.

I deem thy opinion of _____'s Anti-Slavery correct; but *ism* has a tendency to deprive man of much intrinsic worth and usefulness. His account of his labours in North Carolina, no doubt, was correct; but when such a man as Nathan Hunt, in a large mixed gathering, does thunder out his anathemas against Slavery, the silvery tones of a New Englander may not be unpalatable, even in a Slaveholder's ears. Some time since, Nathan Hunt, in the presence of Slaveholders and Slaveholding priests, declared in his ministry that he would as soon go to hear an ass bray as a Slaveholder preach. One of that class said to his brother, that was too bad; his brother answered, that was some of the best of it; and it was as much as he could do to refrain from exclaiming on its justness.

I am glad to tell thee, I never did as much labour in any summer as in the past. I have gratefully to acknowledge a restoration to health and strength. It seemed to be aided by a journey to Canada, whither I went with a fugitive Methodist preacher, who ran away from Maryland, leaving behind a free wife and five children, all boys; for whom I engaged in effort to have sent to Canada. There is not a doubt in my mind that the Anti-Slavery enterprise is "onward." The Southern Church is doing not a little to promote it; and though Texas may be a part of this country, I dare not but think, as well as hope, that the days of Slavery are not to be of much longer continuance.

The establishment of Manufactures in the South, which is progressing, will also lend its aid. The water power of the South is unlimited, and at present almost unused. At Richmond, they are doing considerable to bring it into profitable use. A Slaveholder from that city told me he did not see Slavery to be a crime;

but, in a pecuniary point of view, he wished it abolished, and a powerful engine for its destruction he considered to be the spread of Manufactures; and not a few of the people unite in that sentiment.

The Southern and Northern Methodists, thou art aware, separated on Abolition ground. So did the Board of Baptist Missions; the South leaving a debt of 40,000 dollars on the shoulders of the North, which it has collected, and 5000 besides. J. C. F.

P.S.—I may as well tell thee, that it is customary for some of the Yearly Meetings to endorse visiting Friends' minutes, or give them returning ones. Baltimore endorsed that I had "acceptably attended," and North Carolina did the same, adding, "whose solid and exemplary deportment has been satisfactory to us." I thought this might interest thee in their favour, showing that my visit was not unacceptable. When I took leave of Nathan Hunt, he said that he believed heaven had directed my steps there.

While out, I was at the house of a Hicksite, who, in twenty-three years, had had in his hospitable house eleven hundred fugitives! He lives at Wilmington, Delaware. In that city I delivered three lectures—one on Temperance, and two on Abolition.

Thou mayest remember, that I collected in England, in 1840, about 1700 dollars, for promoting Education among the refugees in Canada. Two hundred acres of first-rate land were bought; since then, another hundred; and, at this time, a Manual Labour School is in operation thereon, with ninety-eight Scholars, male and female—Hiram Wilson, President. When Slavery shall be abolished, Canada will furnish to the South many Gospel Ministers and Schoolmasters. Last 6th Month, I went to Canada to attend an Education Convention, at Dawn Mills; and an extraordinary time we had. The coloured man who presided set out from home on foot to walk to it, 168 miles! Was he a "lazy fellow"—coming up to the American description of what coloured men are?

TEMPERANCE.—The friends of Temperance in this State have procured the passage of a law by the Legislature, which will be gratifying to the friends of the cause wherever they may be. The law, which comes into operation soon, is to the following effect:—At the spring elections for the choice of town officers by the people, the voters are authorized to write upon their ballots—"Licence," or "No Licence." In those towns in which a majority of the tickets have "No Licence" written upon them, the sale of intoxicating liquors is entirely prohibited, except by apothecaries, under stringent regulations; thus breaking up those houses of temptation and crime, which are such a nuisance and injury to the neighbourhoods where they exist. This law is very pleasing, not only in view of the good that may thereby be accomplished—but the means are so simple, and so entirely disconnected from party politics, that it seems as though Friends might avail themselves of its provisions, without any compromise of any of their testimonies; and I rejoice to think, that those who stir at all in the matter, will use their influence and their power on the right side.

J. M. THISTLETHWAITE.

Millsville, Orleans County, New York.

THE NEW ENGLAND YEARLY MEETINGS.—These bodies held their sessions, in usual course, in the 6th month last. Of the proceedings of the larger Meeting, we have received no account, except that they have issued an Epistle, the contents of which appear to call for no particular remark. The attendance of the smaller Body, we learn, was nearly double that of last year, and that the Meeting was truly a solid and instructive one. Those most sensible of their weakness as a little remnant, were encouraged and strengthened

by seeing so many gathering to their standard, and the evidence of the owning of the Shepherd of Israel being so prevalent; whereby the mourners in Zion were comforted in a hope that, if faithfulness and watchfulness are the abiding concern of those who have escaped the deluge of the present relaxation from first principles, the Church will again increase, and shine forth in her pristine purity and comeliness.

The usual business of a Yearly Meeting was transacted in unity and harmony; and Epistolary communications forwarded to all the Yearly Meetings on the American Continent, and in Europe.

During the sittings of the Meeting, a Deputation of three prominent Friends, from the Meeting of the larger Body, held at the same place, Newport, Rhode Island, read a paper of citation or invitation to many members of the smaller Yearly Meeting, at different places in the public streets and public walks, and once at the gate of their Meeting-house, calling upon them to meet a Committee of the larger Yearly Meeting at a given time and place, to render reasons why they held Quarterly and Monthly Meetings distinct from theirs, &c. The precaution, however, was taken by those of the larger Body to place no signature to this paper; they also declined to give a copy of it. Individual members informed some of those of the smaller Yearly Meeting, that if they recognised the others, and their citation, so far as to meet with them, their intention was to offer the smaller Body a review of the great separation question, professed to be decided by the representatives of the large Body last year; which decision, by means of the measures resorted to, is of so doubtful a nature in a legal point of view, touching the property of the Society, that they appear to be restive under it; and so ill adapted, withal, to the public scrutiny, that they seem desirous of doing something that will exhibit a better appearance of fair proceedings.

But, inasmuch as, in the judgment of those of the smaller Body, the larger had decided the question in their own way—*ex parte*—and arbitrarily ruled the others out from the least chance of justice; and inasmuch, also, as their paper was *anonymous*, and not directed to the Yearly Meeting, or to any other body, they could not notice it in any way whatever. If the larger Body are desirous of a reconciliation with the smaller, (and will so express themselves) the latter will willingly and gladly point out to them the way for its accomplishment: *First*, for those individuals, acting on their Committees who have violated both moral and religious principles, to make satisfaction to the respective Monthly Meetings, to which they are amenable. *Secondly*; for those bodies who have abused our Discipline and order of Society, to retract in a proper manner those abuses. And—*Thirdly*, for their Yearly Meeting to recognise and condemn the unsound Doctrines, by it and by its Committee sustained and upheld, through a recommendation and defence of their author.

When this is done, the smaller Yearly Meeting in New England will rejoice in a re-union with the larger Body; and they see no other way to maintain the honour of Truth, short of these premises.

FIRST PRINCIPLES.

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the Oracles of God."—Heb. v. 12.

To the EDITORS of THE BRITISH FRIEND.

DEAR FRIENDS,—Truth being the same in all ages; and the faithful maintenance thereof in our day, being an incumbent duty; I have thought the insertion in your pages, of the following extract from the first

series of the "Annual Monitor," regarding a recurrence to first principles in reference to our religious profession, might not be unsuitable at the present juncture; and am, yours, &c.,

R. W.

7th Month, 1846.

After a lapse of nearly two hundred years since our Society had its beginning, it behoves us not unfrequently to recur to first principles; even if no other ground could be perceived for this exercise of care, than the benefits which are allowed to result from such a retrospection.

If we mistake not, there are additional calls upon all, as members of a religious society, to enter diligently into this retrospective examination; and none of the least may be the applicability of the language uttered by Moses concerning Israel: "From the day that thou didst depart out of the land of Egypt, until ye came into this place, ye have been rebellious against the Lord." We would willingly hope, that in a collective capacity, the Society have not incurred such a sentence as this: but when we look back to our worthy early predecessors in religious profession, or to those who for several generations succeeded them, in the faithful maintenance of our religious testimonies, and consider how few of their descendants can now be numbered among the valiant in Israel; is not the solemn truth forced upon our observation, that religious light and knowledge, with corresponding obedience, are not hereditary privileges?

Whilst, however, the natural branches have in very many instances been most sorrowfully cut off, and, in some the very stump of the tree cut down; as to remaining in our religious Society; yet many not professing with us, through the efficacy of that Divine Power which raised up our forefathers to be a people, have been grafted in, and become living branches abiding in Christ the true Vine; and have thereby been qualified to maintain those precious testimonies and principles, which many of the descendants of those sons of the morning have trampled under their feet.

When we contemplate these individual changes and transmutations, and how they were effected; bringing those who knew nothing of the Society, to join the standard given us to uphold; how clearly does it evince, that the principle is unchanged, and has led to the same results, in all who have received it and faithfully followed its leadings! Shall we then of the present generation lower that standard, which, notwithstanding the numerous individual desertions of it, does still, in a collective capacity, continue to be displayed as an ensign to the nations?

The ability for this, we believe to be from the Lord; and beheld in every point of view, all of us may feelingly exclaim: "Not unto us, O Lord! not unto us, but unto thy name give glory; for thy mercy and thy truth's sake." And perhaps there never was a period since the Society of Friends became a people, in which the faithful among them had greater need, in deep self-abasement and humility of soul, to maintain the watch; lest by almost imperceptible degrees the Society should slide off the true Foundation and Chief Corner Stone, Christ Jesus, the Rock of Ages.

The very exercise of that heavenly virtue, Christian Charity, unless it be guarded and guided by the pure influences of the Spirit of Christ, may endanger our safety.

It pleased Divine Goodness, during the reign of papal darkness, to preserve a poor and despised people, who continued to maintain the Truth, in a comparative degree of purity, though not attended with those exterior demonstrations of his Power, by which Israel were distinguished from the surrounding idolatrous nations. The dawn, light, and progress of the Reforma-

tion, were more conspicuously the work of the Finger of God, though those to whom the execution of it was committed, did not rise superior to papal domination, as regards the baneful influence of those things, respecting which the apostle thus writes to the Colossians: "Why, as though living in the world, are ye subject to ordinances, (touch not, taste not, handle not, which all are to perish with the using,) after the commandments, and doctrines of men?"

There have been, however, some bright luminaries raised up at times in the reformed church, as there had been in the Romish church, even during the gross darkness of popish superstition; but the retention of rites and ordinances practised by papal Rome, some of which had been established in the earlier ages of the declension of Christianity, but not in the days of the apostles, was calculated to lull the sheep into a false rest, and the pastors into carnal security; even to rejecting those influences of the Holy Spirit, which in words, the articles of their own faith distinctly avowed, and the structure of their prayers fully recognized.

It was in this state of the church, that an awakening dispensation was vouchsafed to this land, in a more particular manner; and the hearts of many were thereby previously prepared, to receive the gospel of Jesus Christ our Lord, in at least a much nearer approach to pristine simplicity, when it was so preached unto them by George Fox, and others who united with him in religious communion.

Those who have been in the habit of noticing the different professors of religion, for about the last fifty years, may see, in the several denominations, some revivals of the spirituality of religion; though much is yet wanting, before the professors of it, in any extensive degree, will arrive at that humble, that simple, and that pure dependence on the influence and guidance of the Spirit of God and Christ, which may be considered one of the most important characteristics of the gospel dispensation.

To this our worthy predecessors endeavoured to turn the attention of the people, as to the alone efficacious principle, which, by its co-operation with the unspeakable love and goodness of God, in sending his beloved Son, our blessed Lord and Saviour Jesus Christ, to be the propitiatory sacrifice for sin, could render that sacrifice individually availing to salvation. They knew and felt in themselves, that even the mediation of the Son of God, was not to be effectual without it;—that they could do nothing of themselves, and that they must submit to the refining operations of the Holy Spirit, and abide under them, in order to become accepted of the Father, through Christ Jesus our Lord.

During the last fifty years, much light and knowledge has evolved, not only in this land, but in other nations. In many things both civil and religious, there has been, in a greater or less degree, an approximation to the gospel standard, as held by our Religious Society; but is this a state of things for us in any measure to lower that standard? May we not rather anticipate, with undoubting expectation, that, if we as a Society were to let fall or to lower the standard given us to bear, we should become obnoxious to the Divine displeasure, and, being removed from the station in which we are now placed, should experience the fulfilment of the denunciation against Israel: "I will move them to jealousy by those that were no people; I will provoke them to anger by a foolish nation?"

Whilst, then, Christian charity must lead to the persuasion, that those who see not as we see, are accepted in the faithful discharge of what they do see and know; and whilst Christian benevolence may lead us to aid their efforts for the good of mankind, so far as we can, yet we have abundant occasion to maintain the watch; for, as experience has already demonstrated,

unless the watch is very carefully maintained, in being accustomed to the usual mode of transacting the affairs of religious or benevolent institutions, whether in their individual or collective capacities, there is considerable danger of our ways being directed solely by our rational powers, instead of being accustomed humbly to lift our souls unto God, and feel after his guidance and direction. "In all thy ways acknowledge Him, and He will direct thy paths."

Does not sorrowful experience begin to demonstrate the danger arising from a want of due watchfulness and circumspection in these respects, as regards the Society in a collective capacity? In some of our transactions in meetings for discipline, is there not at times too obviously a leaning to such a mode of conducting them, as does not comport with endeavouring to centre down to the gift of God in our own hearts; by the operation and influence whereof, our rational powers might be regulated, and what if we say, sanctified, to the great advantage of the church, and to the praise of Him to whom all praise belongs.

On the other hand, if, into more public meetings, in connection with those of other religious denominations, we carry that disposition and desire to wait for the gentle intimations of Divine Counsel, which, it may be profitable to every one of us increasingly to bear in remembrance, ought unquestionably to pervade our minds in our meetings for discipline; there can be little or no doubt, that it will operate, more or less, as the little leaven, though it may be long ere that little will leaven the whole lump.

As individual members of a religious body, we ought in no respect to commute our testimonies; but when we perceive, in society at large, or in the religious world, an approximation to the principles we profess, there is an increasing necessity to be especially guarded, that we do not suffer Christian charity to usurp the place and station of the Spirit of Truth; and thus induce us to meet them half-way. This would be injustice to them, and lamentable unwatchfulness and unfaithfulness on our part; because by so doing, we cast dust as it were upon their eyelids; whilst at the same time we let fall that standard to which they might otherwise, in due season, be disposed to repair.

If such be our situation as individuals, with how much greater emphasis must these things apply to us as a collective body—as a religious community! We may be profitably aroused to diligence by the activity and zeal of others, especially when we see, beyond a question, that their efforts are blessed by the Great Head of the Church; and that He smiles propitious on their endeavours to extend the Redeemer's kingdom. We may even hail such with, "The Lord bless thee and keep thee;" for though they do not pursue the ways which we see and believe to be the only ways for us to pursue, yet whilst they are acting according to knowledge, and are made the instruments of much good, how can we do otherwise than wish them "God speed."

It appears to be in the ordering of best Wisdom, that they should thus labour according to knowledge. May we not perceive in their labours, ample evidence, that in watering others, they are watered also themselves; and that thus the Christian world seems to be not a little progressing towards an humble reliance on the help of Christ's Spirit, in order to render their efforts availing to the salvation of souls? So far as it goes, this accords with the views which our Society has ever maintained; but there remains yet a very wide practical difference between them and us. They profess to act in their own will and time, and trust to the Divine blessing on their own efforts. We believe, that as regards ourselves, we are bound, in deep humility and self-abasement, to wait for the renewed, sensible,

and special guidance and direction of the Holy Spirit, in our various movements and endeavours to promote the righteousness of Christ; and were we who have been taught, by blessed experience, the inestimable benefit and privilege of this holy direction; were we so far to renounce its guidance, as to act in our own will and time, we might expect this striking reproof, "*Who has required this at your hands?*"

As it is with this fundamental principle, so it is with our other testimonies, according to their respective importance; but let us remember, that nothing is trivial which has the least tendency to promote our acceptance in the Divine sight; or by which the standard given us to uphold is more easily maintained *distinct and pure*.

TO CORRESPONDENTS.

In our number for Fifth month, we inserted a short article under the head "*Stoke Poges*"—relative to William Penn and his having once possessed a house near that town. We have since received several communications, calling in question the accuracy of that account in several particulars. On perusal of these, we are inclined to the opinion, that there is reason to believe that the article in question is not borne out, in some points, by historical facts. We have referred to our correspondent who furnished us with it, and he informs us that he transcribed it from a topographical dictionary, or travellers' itinerary, which passed through his hands some time ago; and not suspecting any mis-statements in the account, he transmitted it to "*The British Friend*" as he found it. He adds, had he been aware of any reason for doubting the accuracy of the statement, as there given, he certainly would not have attempted to bring it under the notice of our readers.

Received, "*Little Mary*;" "*The Truth Seeker*," for 7th Mo.; "*Anecdotes and Memoirs of William Boen*;" "*Address to Sunday School Teachers, on Abstinence from Intoxicating Drinks*;" "*A Testifying of True Obedience*," by James Nayler; Extract from the "*Journal of James Dickinson*;" Letter of London Peace Society to "*The Earl of Aberdeen*," on the Oregon Question; "*Juan Valdez*," No. IV.; "*Herald of Peace*," for 7th Mo.; "*The People's Journal*," of 2d Mo. 14; "*Bristol Temperance Herald*," for 7th Mo.; Nos. 201 to 205, of "*The Free Labour Advocate*," Nos. 23 to 26, of "*The Christian Citizen*," Nos. 78 to 82, of "*The Critic*," No. 3, of "*The American Sun*," No. 2, of "*The American and Foreign Anti-Slavery Reporter*," Nos. 70 and 71, of "*The Quebec Mercury*," Nos. 23, 26, and 26, of "*The Prisoner's Friend*;" "*Cincinnati Weekly Herald*," of 6th Mo. 31; No. 58 of "*The Daily News*;" and "*The Young Patriot*."

Also,—G. B.; N.; E. P.; A. S.; C. J. A.; J. T. B.; E. B.; G. C.; F. C.; H. W. C.; A. C.; R. F.; J. F.; C. G.; W. G.; E. G.; J. H.; W. H.; T. H.; T. W. J.; A. K.; G. F. L.; J. M.; W. M.; A. M.; M. M.; W. N.; S. N.; G. P.; J. P.; E. R.; W. R.; J. S.; G. S.; A. S.; E. W.; G. W. T.; S. W.; T. W.; R. D. W.; and A. W.

S. B.—The Name and Address are indispensable.

J. B. Jr.—His suggestion is duly appreciated; and will receive attention.

To CONTRIBUTORS.—No Communication of any kind is ever inserted in this paper, unless accompanied with the name and address of the author.

AGENTS are particularly requested to observe, that Notices of Births, Marriages, Deaths, Movements of Friends in the Ministry, and Advertisements, require, in order to insure insertion, to be in our hands before the 25th of each month.

TO ADVERTISERS, AND PUBLISHERS IN GENERAL

The attention of Publishers and Advertisers in general, is respectfully solicited to the claims of this Journal, as an efficient Advertising Medium, at least within the Society of Friends; its circulation, since the commencement of the New Series, being greater than ever it was. Annexed is the

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WILLIAM AND ROBERT SMEAL, GLASGOW.

In consequence of numerous Subscribers to our New Series being desirous to possess the three previous Volumes, and many others being deficient of particular numbers to complete their Sets, we have to request such as have not bound, and do not intend to bind their volumes, to return us any of the following Nos.:—1 and 2, vol. i., and 1, 11, and 12, vol. iii., when they will receive full price for the same, if they are in fair condition.

Friends of London and vicinity are respectfully apprised that the Booksellers to whom *The British Friend* is consigned on Sale are HARVEY and DARTON; and some having supposed, from seeing their names inserted in our imprint, that they also take charge of receiving subscriptions, &c., we have to intimate that these and other payments should be made only to our Agents, viz.:—

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THE BRITISH FRIEND.

GLASGOW, 7TH MONTH, 31ST, 1848.

SAMUEL CAPPER, of Bristol, has been liberated by his Monthly Meeting, for religious service in Devonshire and Cornwall; in which he is now engaged.

LYDIA BARCLAY, of Reigate, obtained a certificate from her Monthly Meeting, on the 15th inst., to attend the General Meeting at Aberdeen, and the meetings composing that Monthly Meeting; to visit Edinburgh Meeting; and also a few others in the north, on her return.

GROVER KEMP, of Brighton, was liberated by his Monthly Meeting on the 17th inst., to hold Meetings at the closed meeting houses belonging to Friends situated in the county of Sussex; viz., Arundel, Steyning, Gardner Street, and Shipley.

LINDLEY MURRAY HOAG, has been recently engaged in a religious visit to the Islands of Guernsey and Jersey.

At Warwickshire South Monthly Meeting, held at Easington, on the 7th inst., REBECCA WELLS, of Shipston-on-Stour, received a certificate to visit the Meetings and Families of Friends, within the compass of Buckinghamshire and Northamptonshire Quarterly Meeting; and she is now engaged in that service.

ARMSCOT MEETING.—The Public Meeting, held annually by the Friends of South Warwickshire, at Armscot, falls this year on First-day, the 2d of 8th Month.

THE FLOUNDERS' TRUST.—From information we have received, it appears probable that this new Institution, for the training of Young Men Friends as Teachers, will be at Ackworth; and that the Committee are desirous of receiving the names of candidates as early as may be.

ACKWORTH GENERAL MEETING.—The proceedings of this Meeting commenced on 4th day morning, the 22d current. From the unusual number of conveyances which continued to pour into the village during the morning, as well as on the previous evening, it was evident that the attendance would be very large. The Meeting, indeed, was considered the largest that had been known for many years, if not the largest that had ever been held; and when assembled for worship at the first sitting, and with the children at the concluding Meeting on 5th day afternoon, the house was so full, that a number had to remain outside. It is cheering to observe the lively interest that exists in our Religious Society, in the welfare of this highly valuable and useful Institution; especially among those who have been educated within its walls, and who have proved its value. There were several Friends present from Ireland. The Committee appointed to examine the children in their learning, brought in favourable reports from both sides of the Establishment; particularly as to Writing, Arithmetic, Geography, General Information, and the Knowledge of the Scriptures. Satisfactory report was also made as to the good order of the household department; and it is pleasant to find, that the health of the School continues good.

After the usual preliminary business had been disposed of, as above, the minute of last General Meeting was read, referring for consideration this year, whether some alteration should not be adopted in the practice of nominating the Committee. It will be recollected by those who were present last year, that this subject engaged considerable attention, and created much interesting discussion; at which time, the feeling of the Meeting in favour of the body at large, or a Committee of the body, participating with the General Committee in the nomination of successors to those who go out of the latter by rotation or otherwise, greatly preponderated over that in favour of the former practice, viz., of the successors being appointed by the General Committee. This year, the question excited but little interest. Several Friends disapproved of any change, contending that the system had hitherto worked well; one of them stating, that if investigated, it would be found, that under the present system of management, that Institution had continued in advance instead of being behind the general progressive improvement.

On the other side, but little was said in favour of a change—one or two Friends admitting that they were not now so anxious about it; the pressure from without, which could not be overlooked, having already effected great improvement. It was accordingly concluded to adopt the former practice, thereby reversing the decision of last year.

In the evening, Friends met to receive the Report of the Committee on the subject of an Annual Vacation; a subject which, for some time, had excited considerable interest; and very properly so, as having a very strong bearing upon the future conducting and well-being of the Institution. The report was an able and luminous document; evincing that great labour had been bestowed in collecting information from various sources—the opinions of the various Agents, and also of the parents and friends of many of the children; from which, amongst other details, it appeared that 3 only of the children had no homes, and but 29 would not be likely to derive benefit by having suitable homes to go to. The Report also set forth the various advantages which might be anticipated to the Officers as well as to the Children, by adopting a Vacation for once, without making any pledge as to the propriety or otherwise of repeating it afterwards. The disadvantages of the proposed measure were also adverted to; and the report concluded by recommending that a Vacation be decided upon for one month, to commence as early as convenient after the General Meeting of 1847; when the whole of the children should be taken away at the charge of those by whom they are placed at the School; an allowance of one penny per mile being made for travelling expenses, to those who think proper to accept of it.

An interesting discussion ensued, and explanations of various details were given by the Committee and Superintendent. A very few Friends spoke in disapproval of Vacations. It was admitted there were many difficulties to contend with; but the feeling in favour of trying the experiment being very general, the Report was approved and adopted; perhaps it may be added, to the sincere satisfaction of nearly all who attended the Meeting. It was afterwards understood, that leave will be given for those children to go home this year, who have been at the School twelve months, or upwards.

At the concluding sitting, notice was given

that the Annual Meeting of the Friends' Provident Institution would be held at 7 o'clock that evening; upon which a Friend complained of that Annual Meeting being held during the time of the General Meeting, the object of which was to promote Education; and he objected to the attention of Friends being diverted from that purpose, to the accumulation of wealth. Two other Friends spoke in defence of the Provident Society, and the objection was not pressed further.

It may be observed in conclusion, that the proceedings of the General Meeting were conducted throughout, in a very harmonious and satisfactory feeling.

FRIENDS' PROVIDENT INSTITUTION.—The Annual Meeting was held at Ackworth, on 5th day evening, the 23d inst.—After the reading of the Report by the Secretary, a copy of which is inserted in our present number, an interesting discussion ensued, in which Samuel Gurney, Samuel Tuke, Josiah Forster, George Crosfield, and other Friends took part. Great satisfaction was expressed at the continued prosperity of the establishment, and the beneficial results experienced by persons and families, not in affluent circumstances, who have availed themselves of the provisions which this Institution affords for the investment of small sums. Many instances have come to the knowledge of the Directors and others, in which the money paid by the Institution, on the decease of parties who had effected Life Assurances, has been almost the only pecuniary resource of the surviving family; whilst the annual payment which was required for accomplishing this object, had not been so great a sacrifice, as to cause any material curtailment of the comforts or luxuries of life, although it would probably not have been saved at all, if it had not been appropriated in this way. Much was said of the great obligations which the members of the Institution owe to the Directors, who, from entirely disinterested motives, *gratuitously* devote so much of their time and attention to the management of its extensive concerns. It was also stated by the Secretary that it has been found by the experience of the last 3 years, that the number of deaths has been so much below the computed expectation, according to the Tables of mortality of the Society of Friends, that there is every probability of another handsome bonus being realized by those who have taken Policies in the department of Life Assur-

ance. The next division of profits is intended to be made about the close of the year 1847.

FRIENDS' EDUCATIONAL SOCIETY.—On 6th day, the 24th current, the Annual Meeting of the Friends' Educational Society was held, as usual, at Ackworth. The meeting was large; Samuel Tuke occupied the chair, and directed the business of the day, which was of a very interesting character. A full descriptive account of the state of education amongst Friends in America, and the names and condition of their various Boarding Schools in the United States and Canada, was given by Josiah Forster, John Pease, William Forster, and George Stacey, and appeared to give great satisfaction.

The Committee on Statistics was continued; also that upon the question, whether Emulation, as a means of urging children forward in their education, is proper and beneficial, or otherwise.

William Thistlethwaite read a paper descriptive of the course of education pursued in the Mechanics' Institution at Liverpool, and several other particulars connected with it, which was listened to with interest, and gave rise to some discussion.

In the afternoon, some routine business was transacted, and a long and interesting paper was read by James Hack Tuke, on the state of public education in the United States of America, replete with information, the result of much diligent enquiry and acute observation, during a tour he made in that country, in company with another young Friend, in the autumn of last year.

HINT FOR THE TIMES.—Beware of hating men for their opinions, or of adopting their doctrines, because you love and venerate their virtues.—*Sir J. Mackintosh.*

PARENTAL SOLICITUDE.—Frederick Seeborn, at whose house we are entertained, has five children, and shows much religious care over them. He instructs them in reading and writing, and has a family sitting with them in silence. I was this day at one of their little meetings, the four eldest being present. They sat very quietly, and the father's mind seemed bowed and exercised on his own and the children's behalf. This little meeting held about half an hour, and then the children were put to their books. If this were more generally the practice of parents, that raveness and undisciplined conduct, which is too apparent in many places and families, would be removed, and much profit redound to parents and children, and consequently to religious society. For the Lord would not fail to bless such care, and would grant counsel. May the world be less regarded and the knowledge of God and his ways be more diligently sought after, that the durable riches and righteousness may be experienced and possessed.—*John Pemberton's Journal.*

Correspondence.

DOUGLAS JERROLD'S WEEKLY NEWSPAPER.

To the Editors of THE BRITISH FRIEND.

RESPECTED FRIENDS,—I have just read, with much satisfaction, the first Number of *Douglas Jerrold's Weekly Newspaper*. I fully anticipated that an individual, who has so often directed the energies of his powerful mind to set forth, in an effective style, and one peculiarly his own, the sad consequences of war, and the evils of our criminal code, &c., would not fail to produce, in the columns of a public journal, matter well worthy of perusal.

Should the Paper in question accidentally fall into the hands of any of your readers, I think, "Army Teaching and Flogging," by D. J., "The last Hour of the League," by Elihu Burritt, and a letter to the Editor, on the commencement of his labours, by Joseph Sturge, will be found not the least interesting articles, in a publication advocating largely the best interests of humanity.*—Yours, &c.

Maldstone, 7th Month, 1846.

T. F.

2 PETER i. 19—21.

[We had thought that sufficient space had been allotted to the discussion of this text; but the following appears so satisfactory and conclusive, that it may fitly close this controverted subject.—Eds.]

To the Editors of THE BRITISH FRIEND.

DEAR FRIENDS,—There has been of late, as well as in former times, much discussion on the above passage; men skilled in Latin, Greek, and Hebrew, and Biblical Critics of every grade, have set their wits to work to comprehend and explain its meaning, but in vain. The rules of grammar and logic have been explored, and all the mental powers of man have been brought to bear on the passage, but the controversy remains yet undecided: and why? Because it was never designed that the mysteries of the Kingdom should be unveiled by means of Biblical Criticism; they continue to be hid from the wise and prudent of this world, and are revealed only to the Babes in Christ. "No man knoweth the things of God but by the Spirit of God." By this Spirit, we may know and understand the Scriptures far better than any Critics can instruct us; and these Critics might, if they would, take a reproof from the Text itself, which declares, that "no Prophecy of the Scripture is of any Private interpretation;" and for this reason, because "Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost;" and by the aid of the same Spirit alone, can it be interpreted aright.

When George Fox interpreted this Passage to the Priest and people at Nottingham, he spoke by the Spirit of Prophecy; yet some of his degenerate followers now-a-days, under a profession of greater light, and of the great aid derived from Biblical Critics during the last 2 Centuries, give a different interpretation; and consequently they do not speak by the same Spirit as he did, or they would speak the same thing. And it is because so many speak by their own spirits, that there is so much jangling and confusion. Truly it may be said of us at this day, the Leaders of this people are causing them to err, and too many of the people love to have it so.

C.

* Of course, we only concur in opinion with "T. F." so far as relates to this Journal advocating these "interests."—Eds.

RAMSGATE HYDROPATHIC INFIRMARY.

To the Editors of THE BRITISH FRIEND.

RESPECTED FRIENDS,—I take the liberty of calling the attention of the benevolent readers of *The British Friend* to the advertisement which appeared in that periodical of 6th Month, 30th, relative to the opening of an INFIRMARY at this place, for those persons of limited means who stand in need of the Hydropathic treatment, and of the renovation of their health by good bracing air and cheerful scenery.

Several applications for admission into the proposed Institution have already been made, by persons who are unable to pay more than a very moderate sum for their entertainment and treatment; and the opening of the Infirmary is only retarded by the want of the requisite sum of £200, to meet the expenses of fitting up the apparatus, and the probable deficiency of the first year. Surely the wealthy and humane will not allow this! I fear some of those who have been applied to, have kept back their aid from an idea that the Institution is intended only for the locality of Ramsgate; if so, they are quite mistaken. Subscribers of one guinea may recommend a patient from any part of the country, who, with such a recommendation, will have to pay the moderate sum of only 15s. per week for one month, for board, lodging, and medical treatment: the latter being under the direction of Abraham Courtney, Surgeon, of the Hydropathic Establishment, Ramsgate. But I do not consider the opening of this Institution the only object to be attained. If this succeeds, I have no doubt others will be established of a similar character in other parts of the kingdom, and thus asylums be secured for those poor persons who have injured their constitutions by a long course of bad habits. Besides which, I consider "Hydropathy" and "Tectotalism" mutually assist and support each other. I therefore call upon all good Teetotalers to aid our endeavours.

By the plan proposed, an opportunity will be afforded to 240 persons to come for one month each, (more or less) to enjoy fresh air, and good walks, either by the seaside, or in the country, as is most suitable at the time.

Donations and subscriptions may be paid to myself, or to any member of the Committee, for the benefit and use of the aforesaid Infirmary.

All communications to be addressed (post paid) to Wm. Horsell, North Wood Villa, Ramsgate.—I am, yours truly,

JOHN HULL.

P.S. Subscriptions to the amount of £80 have already been promised, but only on conditions that the sum of £200 be raised; and without which we cannot commence.

Ramsgate, 17th of 7th Month, 1846.

J. H.

THE TERM "ESTABLISHED CHURCH."

To the Editors of THE BRITISH FRIEND.

DEAR FRIENDS,—In your last number, a writer under the signature "B.", with the best intentions I doubt not, has taken an exception to the term "Established Church," in my paper in the preceding number, signed "P." "How" (queries the Friend), "can we call her, the Church or spouse of Christ?" Now, I think I have some reason to complain of this imputation: there is nothing in the article alluded to, from which it can fairly be inferred, that by the term, "Established Church," which I made use of, as being in my view unexceptionable, that I meant to confound the two expressions, as though they were to be used synonymously. I hold "the Church," "the spouse of Christ," and "the Established Church of England," "of Scotland," or "of Rome," to be as wide apart as the east is from the west. I confess I do not scruple to use the term—"Established Church;" or, "Church as by Law established;" or, "English Church;" and I

propose in this paper to give my reasons for it. Far be it from me, to judge the motives of any one of tender conscience, who sees not as I see upon the lesser matters of the law: this need not break the unity of the spirit, or endanger the bond of peace: but we cannot make scruples one for another; we have certain broad principles which bind us together as a people, and on which we are all agreed or ought to be; but, whilst one may eat herbs for conscience sake, he may not judge his brother who feels at liberty to eat meat. Our friend "B." notices the case of Friends in wording the query respecting those "CALLED Church rates;" in this their care is well founded, and ought to claim our attentive regard; but the case is not in point: these rates, it is well known, appertain to the Edifice; hence the Society's concern in upholding our testimony against calling a Building, a *Church*; or these Rates, *Church Rates*. But the society, from the beginning, has recognized the word "*Church*" as having two distinct significations; and to be taken much in the same way in which Dr. Johnson has briefly given it, in his Dictionary, viz.:-

1st. "The collective body of Christians, usually termed The Catholic Church."

2nd. "A body of Christians of one particular opinion." He gives a third sense, in which, he says the word *Church* is also taken as, "The place which Christians consecrate to the worship of God."

To this latter definition I do object, as decidedly as my friend, "B," can desire me to do. "The Catholic Church"—"the Universal Church of Christ," I take to be, a Spiritual Building of which *He* alone is the head. This Church, is *The Church*, made up of living members out of every nation, kindred, tongue, and people. "The Lord knoweth them that are his"—for, be it remembered, there were some out of all these sections of the earth, whom John saw, standing "before the throne and before the Lamb, clothed with white robes, and palms in their hands." If "B" will turn over the Book of Discipline, he will find at page 68 that the Monthly Meeting is called, "the Church." The same book, in other places, speaks of "the affairs of the Church"—"the discipline of the Church"—"the good order of the Church"—"the government of the Church." The Yearly Meeting's Epistle, of 1718, speaks of "all the Churches of Christ;" and in that of 1832 notice is taken of demands unjustly made by the "priests of the Church of Rome," and continued in "the Protestant Church of England." Now, this is the phraseology of our Society; but no one will suppose, that hereby they mean, the Church, or as "B" defines it, "the spouse of Christ."

Robert Barclay, in his proposition "on the ministry," makes frequent mention of the word "*church*," under two distinct appropriations—the one, catholic—universal and spiritual, of which Christ is the head;—the other, as congregational bodies—every church owning Christ, but not every member obeying his Gospel. In other parts of the Apology, we find "pastors of the apostate church"—"bishops and clergy of the Romish church"—the growing apostasy of "the many gathered churches." In William Penn's "Great ease of Liberty of Conscience," we find the terms—"the English church;" "the Irish Protestant church;" and similar expressions in other parts of his writings. In his "Defence of a Paper addressed to the Bishop of Cork," he makes this remarkable admission, viz., "Except it be the wording of some of the articles of Faith, in school terms, there are few of them professed by the church of England, to which we do not heartily assent." I also remember the language of John Roberts, when he was taken to task by the Bishop (I think, of Gloucester) for not coming to church—he replied, that "he did sometimes go to

church, and sometimes, the church came to him!" alluding to the fact, that meetings for worship, were sometimes held in his house.

Having now stated the English definition of the word "*church*" in its different relations: and the relative sense in which the Society of Friends hold the term: I would add a few testimonies of Scripture history in support of my views, that the word *church*, is used, and may lawfully be used, to describe two different and distinct characters. The apostle John, whilst in the Isle of Patmos, wrote Letters to seven different churches in Asia, as may be seen at large in his book of Revelations. There was also a church at Corinth, as we find it on Scripture record; another at Jerusalem—one at Babylon, and one at Antioch, and Paul went through Syria and Cilicia "confirming the churches." We are also told, that there was a church—a congregation, or a meeting for worship—held in the house of Aquila and Priscilla (so at John Roberts)—Nymphas had also a church in his house; likewise Philemon.

I quite agree with my friend, "B." in his view, that the system of that called the Church of England is anti-Christian; nevertheless, as he also admits, there may be, in that Establishment, individuals of piety—and further, there may be, and, I believe there are, those who are living members of "Christ's Church," persons sincerely desirous of being "led and guided by the spirit of truth;" and to walk according to that measure of light which has been afforded them. But the System—the Hierarchy—the Establishment of that called, "the Church of England," is another matter; and the sooner the State renounces its alliance with "the Church," the better it will be for both.

In conclusion, I would acknowledge to my friend, "B," that I take his "Brotherly Hint" in the love which I believe dictated it; and although I may have failed to convince him, as he has failed to convince me, I trust it is only upon a point in which we may agree to differ, without any breach of the apostolic injunction, Heb. xiii. 1. P.

THE CURRENCY.

To the EDITORS of THE BRITISH FRIEND.

DEAR FRIENDS,—Being of opinion that much time, at present occupied in Cash Calculations, would be saved, as well as Errors avoided, by a change in our Currency adapted to a decimal system of computation, I forward the following for insertion in "THE BRITISH FRIEND," if you think it suitable.

	Name of New Coinage.	Value in present Currency.
.01	One penny	$\frac{1}{100}$ d.
.10	Tenpenny	$\frac{1}{10}$ d.
.20	Twentypenny	$\frac{1}{5}$ d.
.25	Quarter Crown, or Quarter	1s.
.50	Half Crown	2s.
1.00	Crown	4s.
5.00	Pound	20s.
10.00	Sovereign	40s.

Examples—3.01 = three crowns and a penny.

3.10 = three crowns and tenpence.

30.04 = three sovereigns and fourpence.

Nothing but crowns and pence need be recognized in accounts, books, or calculations; the crown being the unit, and pence the decimals.

The relative value between Crowns and new Sovereigns would be arrived at almost intuitively. For in-

* Vulgar Fractions are used in this column, in the belief, that with present associations they will more readily convey the meaning than decimals.

stance, 13578.02 equals thirteen thousand five hundred and seventy-eight crowns and twopence; or thirteen hundred and fifty-seven sovereigns, eight crowns, and twopence. A comma placed thus, 1357,8.02 at the left of the unit, would at once mark sovereigns.

No alteration appears necessary in the existing paper currency—the proposed new pound remaining exactly the same value as the present one.

The proposed penny being of rather less value than our present halfpenny, no smaller copper seems requisite—but should it be thought otherwise, a new halfpenny might be introduced, which would stand .005.

The decimal system would not only greatly facilitate our smallest business calculations, but would also save much time in reckoning Interests, Exchanges with other nations, Insurances, &c.

Hoping this sketch may draw the attention of other individuals, more competent, to the subject, I am, yours, &c.

W. G.

Old Kent Road,
London, 7th Month, 25, 1846.

FRIENDS' BOOKS.

To the Editors of THE BRITISH FRIEND.

DEAR FRIENDS,—Thinking the following original statement may be interesting and instructive to some of your readers, who, I am glad to find, are increasing in number and intelligence, I submit it for insertion in your valuable periodical.

ANALYSIS

Of the number of Works published by the Early Friends during fifty-six years, beginning with the one put forth by George Fox, in the year 1652, entitled, "A Paper showing why we deny the Teachers of the World."

Dates of Publication.	1652 to 1660	1660 to 1670	1670 to 1680	1680 to 1690	1690 to 1700	1700 to 1708
Number of Works.	983	760	481	384	354	175

Being 3137 in English; besides which, there were 32 in High and Low Dutch—total 3219. George Fox himself was the author of 250 different publications. The number issued in 43 years, was 3044. Down to 1708 the number of writers might be computed at about 634.

From this table, it will be seen how the number of publications diminished in each succeeding ten years; and we may suppose that this circumstance, in the ordering of Best Wisdom, was in consequence of the number of faithful Testimony bearers increasing at that time, and the necessity for new publications becoming less and less imperative, as freedom of conscience gained ground.* Be that as it may, is it not marvellous, that so many as upwards of three thousand different publications, illustrative of our religious principles, should have been written, printed, and published, within the above limited period—and that too, to the greatest extent, when printing was very expensive, and publishing dangerous to the parties undertaking it—especially during the earlier years whilst the *Law-Licence* upon booksellers was in force, and when the property of Friends was plundered with unsparing rapacity?

Some of the printers and venders of these invaluable productions, appear to have been actuated in their laudable exertions by a sense of duty, and by the purest motives; they being willing to suffer imprison-

ment, fines, and the spoliation of their goods for their patient adherence to the rule of right, and their faithfulness in the dissemination of Friends' books and papers; a few of which were "cried about and others sung by women in the streets of London."†

But perhaps the most striking fact remains to be told. Many, if not most of these works, emanated from dungeons wherein the Early Friends were long incarcerated for conscience sake. Some here, others there, all the United Kingdom through; yet these writings spoke one and the same language—breathed the self-same spirit—were harmonious in sentiment under the same influence; and altogether, they carried upon them the indelible impress of that consistency and unity of feeling, which the Truth alone can give. Whilst those of other denominations at that memorable epocha of religious excitement and zeal, being the fruits of carnal reasoning, study, natural deduction and analogy, were filled with doubt and discrepancy—scarcely any two of these writers on Divinity (so called) being able to agree on one essential point of doctrine and belief; "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God."

Another notable fact, connected with the productions of the Early Friends, may here be mentioned, viz.:—These imprisoned and much persecuted authors were not only forbidden the intercourse of their friends and families, but the use of books, and nearly all the outward comforts and endearments of life; yet in the midst of every privation and cruel suffering, thus heaped upon them, they were never, (with one or two distant exceptions), precluded the use of pen, ink, and paper; and their long continued confinement afforded ample space for solid, though solitary, reflection and communion with their God, and abundant opportunity for the deliberate transcription of their hallowed thoughts; which, in some instances, were made the effectual medium of conveying to the people outside the prison walls, that convincing word of power, which the cruel jailors would not suffer to be declared by the tongue.

These impenetrable walls—sometimes of iron—enclosed their innocent bodies even until death; but their souls could not be encircled by all the powers of the law, or the malice of the wicked one. Their hearts waxed warm, and expanded to all the world; and nothing earthly could bound the universal love and philanthropy which burned within them, and flowed like a river even towards the worst of their enemies; whom they regarded with the eye of tender compassion and sorrow, and would have rejoiced in doing them every good. Oh, what love divine glowed in their bosoms, and made them Christians indeed!

In all this provision we cannot but observe the workings of an overruling Providence, for the spreading of the blessed and unchangeable Truth; and woe be to those within our pale now-a-days, who taking courage from the great religious liberty and toleration which we enjoy—the ease and affluence that surround us, by Divine permission—woe be to such, if they dare to undervalue, modify, and as it were lower the standard of the precious Testimonies for Truth, erected at so much cost of suffering, obloquy, and reproach; and to despise these admirable labours of love—these writings of our Early Friends, which measurably, like the Holy Scriptures, were left as records of God's wonderful dealings with his children, for our instruction and spiritual comfort at this day. I say, woe be to such parties, for I am persuaded the Lord will not hold them guiltless that so despise His testimonies, and

* Liberty of conscience expected from King James II. in 1685, and settled by William III. in 1689.

† See Antiquarian Researches: Manchester edition, page 9.

take His name or power in vain; and that they cannot, in such a state, exist and prosper as living members of any religious Society to which they profess to belong. For such as these are as stumbling-blocks in the way of honest inquirers Zion-ward—offenders of the little ones; and it were better for them, rather than do these iniquities, that a millstone were hanged about their necks, and they drowned in the depths of the sea.

God grant all such repentance and conversion from their grievous delusion and apostasy, and restore them to unity and fellowship with the true Church, which is the pillar and ground of the Truth; built up of living stones, hewn and squared in the mountain, the place of solitude, and gathered, without respect to name or distinction, out of every kindred, and tongue, and people, to the praise and glory of Him who is the chief corner stone—even Christ Jesus, “the same yesterday, to-day, and for ever!”

Some professors amongst us have talked of locking up our ancient folios and quartos in our public libraries; or of chaining them so that they cannot be borrowed or read, lest their “controversial” character should offend our modern tastes refined! How this reminds one of the usage of their eminent authors, and what they might expect from us, were they not happily gathered from the evil to come, and forever centered in their heavenly rest!

With good wishes for your prosperity and enlargement of hope in the conducting of your Journal, mainly designed, as I believe it to be, for the promotion of that blessed cause of Truth and Righteousness in the earth, which, as a people, we profess to sustain,—I remain, with love, your friend,

J. H. M.

Manchester, 7th Month, 20th, 1846.

READING MADE EASY.

To the Editors of the BRITISH FRIEND.

RESPECTED FRIENDS,—It will be gratifying to those of your readers who take an interest in the “Reformation of the English language,”—a subject which has been several times brought before them in the pages of *The British Friend*—to learn, that the new art of Phonotypy (printing by sound) has been practically tested in America, with very favourable results.

A class of coloured adults, one of them being, I understand, a sister of Frederick Douglass’s wife, has been taught to read after seventy-two hours’ practice. An exhibition of the class took place in the Hall of the Phonographic Institute, Boston, in the presence of a committee appointed to attend the examination, and many others. The committee made a report, a copy of which is subjoined, and from which it will be seen, that the individuals selected for the experiment were not the most favourable for successful tuition, having never been accustomed to any sort of mental application, and being wholly ignorant of the letters of any alphabet. One of the committee is Charles Sumner, now well known in this country as the author of the “Peace Oration,” delivered at Boston on the anniversary of “American Independence,” in 1845.

I have pleasure in adding, that the estimable author of the Phonetic system, and his talented coadjutors, are working out their plans connected with literary reform with great assiduity. The alphabet has been pronounced complete;—the Scriptures are being printed from phono-types; and other valuable works will, as quickly as practicable, appear in the same type.

A Primer for children, and one for adults are, I believe, in the press; and expected to be published in the course of a few months, when the friends of popular education may possess themselves of a book, which

can, for the first time, be truly designated “Reading made Easy.”—Your friend,
7th Month, 8th, 1846.

H.

PHONOTYPY TESTED IN AMERICA.

Report of the Committee who attended by request of Andrews and Boyle, an exhibition of a Class in Phonotypy, on the 20th March, 1846.

“The undersigned attended in the Hall of the Phonographic Institute on the afternoon of March 20th. The persons presented for examination were four coloured adults, belonging to Providence, Rhode Island, whose names and ages were given as follows:—John Johnson, aged 48; Ann Borel, aged 26; Elizabeth Thomas, aged 23; and Charlotte Murray, aged 25. They were accompanied by their venerable pastor, who has encouraged them with a benevolent enthusiasm, from the commencement of their efforts, to acquire the art of reading.

“On the 9th of February last, neither of these persons knew the name of a single letter of any Alphabet: they affirmed that they did not know the top from the bottom of a book. Letters were to them unmeaning blots. It appeared that they had attended as a class, a course of lessons in Phonotypy, equivalent to two weeks of six days each, and six hours a day, amounting in all to 72 hours of study, extending over a period of about six weeks.

“The experiment was made under many disadvantages. The pupils were not only ignorant, but utterly unused to mental application. Their want of familiarity with books can scarcely be appreciated by those who have used them from childhood. It was found to be difficult to keep the attention on one line, following it from left to right, and then returning to commence at the next line. The course of instruction was interrupted by the daily avocation of the pupils, by sickness in one case, and by the opposition of friends to the experiment. Their attendance on the recitations was quite irregular. Three different individuals acted at different times as Teachers, all inexperienced, and each having a different method of instruction. The books employed were found to be printed in too fine a type for adults, as they often complained that it pained their eyes to read. The large charts of the Phonotypic Alphabet, now employed, could not be procured at the commencement of the course. The place of instruction being used for other purposes, the attention of the pupils was necessarily diverted from the Teachers. Such were the difficulties with which the experiment had to contend, as the Committee learned from enquiry into its history.

“It was suggested to the Committee that the exhibition ought not to be regarded as a decisive trial of the value of the Phonotypic Alphabet in teaching. The pupils were brought, for the first time in their lives probably, before a large and respectable audience, and, certainly, for the first time to furnish a literary entertainment. The Teacher aptly observed that the audience should imagine what would have been their own embarrassment, if called upon, for the first time, to read Hebrew to a Jewish assembly after 70 hours’ study under great disadvantages!

“The exhibition consisted in reading from a Phonotypic chart and book. The chart contains 40 characters, which represent each one of the sounds (*never two*) of our spoken language. The pupils have had virtually nothing to learn but the association of a single definite sound with each character. The Teacher points with his rod to a character. Its sound is given by the pupils. Then he points to another, and another. When the sounds are uttered, the words are in reality pronounced. This exhibition was very interesting, as tending to show that the whole art of reading and spelling, whose acquisition now consumes years of study, (at a season of life, too, when the mind should not be confined to dumb artificial signs,) might be reduced to learning the sounds conventionally attached to forty characters. It was evident, in fact, that there was no special merit in the pupils, except that of a laudable desire for improvement. The women read surprisingly well in monosyllables, and some of them equally well in polysyllables.

“At the close of the exhibition, the Committee elicited, from gentlemen present, evidence of the time required to learn to read the English language. The evidence was such as to set the advantage of the new system in a strong light. It

was known to the Committee beforehand, that some persons holding College diplomas have not yet learned to spell the language correctly. But the exhibition of the new mode of reading led them to the conclusion, that if the Phonotypic characters can be introduced, all mistakes must necessarily cease.

"In this Report, the Committee confine themselves to a statement of facts that were brought before them, and the conclusion thereupon. They have not, all of them, been able to give that attention to the new system which would be needful to enable them to speak confidently of its merits. They cannot, however, disguise the conviction that it presents claims of no ordinary character upon the candid and careful consideration of the friends of learning, of popular education, and of humanity."

(Signed) GEORGE B. EMERSON.
CHARLES SUMNER.
EDWD. R. KIRK.
AMASA WALKER.

TRUE STORY OF THE EARLY SETTLEMENT OF NEW JERSEY.

*To the Editor of the Colonization Herald.**

In case your next Number is not occupied with African matters exclusively, you will confer an obligation on one of your oldest contributors, by inserting the enclosed interesting incidents in the colonization of our own immediate vicinity: more especially as the subject of it was the honoured great aunt of your correspondent's venerated grandfather. The property continued in our family until a few years since; and the Bible she presented to him nearly a century since, is still a highly prized relic of that remarkable and truly excellent lady.

E. C.

"A being breathing thoughtful breath,
A traveller 'twixt life and death;
The reason firm, the temperate will,
Endurance, foresight, strength, and skill,
A perfect woman, nobly planned,
To warn, to comfort, and command;
And yet a spirit, still, and bright,
With something of an angel light." WORDSWORTH.

The latter part of the seventeenth century saw rapid accessions to the Society of Friends, called Quakers. The strong humility, the indwelling life, which then characterized that peculiar sect, attracted large numbers, even of the wealthy, to its unworldly doctrines. Among these were John Haddon, and his wife, Elizabeth, well educated and genteel people, in the city of London. Like William Penn, and other proselytes from the higher classes, they encountered much ridicule and opposition from relatives, and the grossest misrepresentations from the public. But this, as usual, only made the unpopular faith more dear to those who had embraced it for conscience sake.

The three daughters of John Haddon received the best education then bestowed on gentlewomen, with the exception of ornamental accomplishments. The spinnet and mandolin, on which their mother had played with considerable skill, were of course banished; and her gay embroidery was burned, lest it should tempt others to a like expenditure of time. The house was amply furnished, but with the simplest patterns and the plainest colours. An atmosphere of kindness pervaded the whole establishment, from father and mother down to the little errand boy, a spirit of perfect gentleness, unbroken by any freaks of temper or outbursts of glee; as mild and placid as perpetual moonlight.

The children, in their daily habits, reflected an image of home, as children always do. They were

quiet, demure, and orderly, with a touch of quaintness in dress and behaviour. Their playthings were so well preserved, that they might pass in good condition to the third generation; no dog's ears were turned in their books, and the moment they came from school, they carefully covered their little plain bonnets from dust and flies. To these subduing influences, was added the early consciousness of being pointed at as peculiar, of having a cross to bear, a sacred cause to sustain.

Elizabeth, the eldest daughter, was by nature strong, earnest, and energetic, with warm affections, uncommon powers of intellect, and a lively imagination. The exactly equal pressure on all sides in strict Quaker families is apt to produce too much uniformity of character; as the equal pressure of the air makes one globule of shot just like another. But in this rich young soul, the full stream, which under other circumstances might have overleaped safe barriers, being gently hemmed in by high banks, quietly made for itself a deeper and wider channel, and flowed on in all its fullness. Her countenance in some measure indicated this. Her large clear blue eye "looked out honest and friendly into the world," and there was an earnest seriousness about her mouth, very unusual in childhood. She was not handsome; but there was something extremely pleasing in her fresh healthy complexion, her bright, intelligent expression, and her firm, elastic motions.

She was early remarked by all her acquaintance as a very peculiar child. In her usual proceedings, her remarks, and even in her play, there was a certain individuality. It was evident that she never intended to do any thing strange. She was original merely because she unconsciously acted out her own noble nature in her own free and quiet way. It was a spontaneous impulse with her to relieve all manner of distress. One day she brought home a little half blind kitten in her bosom, which her gentle eloquence rescued from two cruel boys that had cut off a portion of its ears. At another time she asked to have a large cake baked for her because she wanted to invite some little girls. All her small funds were expended for oranges and candy on this occasion. When the time arrived, her father and mother were much surprised to see her lead in six little ragged beggars. They were, however, too sincerely humble and religious to express any surprise. They treated the forlorn little ones very tenderly, and freely granted their daughter's request to give them some of her books and playthings at parting. When they had gone, the good mother quietly said "Elizabeth, why didst thou invite strangers instead of thy schoolmates?"

There was a heavenly expression in her eye, as she looked up earnestly and answered, "Mother, I wanted to invite *them*, they looked so poor."

The judicious parents made no circumstance of it, lest it should create a diseased love of being praised for kindness. But they gave each other an expressive glance, and their eyes filled with tears; for this simple and natural action of their child seemed to them full of Christian beauty.

Under such an education, all good principles and genial impulses grew freely and took vigorous root; but the only opening for her active imagination to spread its wings, was in the marvellous account she heard of America and the Indians. When she was five or six years old, William Penn visited her father's house and described some of his adventures in the wilderness and his interviews with red men. The intelligent child eagerly devoured every word, and kept drawing nearer and nearer, till at last she laid her head upon his knees, and gazed into his face. Amused by her intense curiosity, the good man took her in his

* Published at Philadelphia, 3rd month, 10th, 1846.

lap, and told her how the squaws made baskets and embroidered moccasins; how they called a baby a papoose, and put him in a birch-bark cradle, which they swung on the boughs of trees. The little girl's eyes sparkled as she inquired, "And didst thou ever see a papoose-baby thyself? And hast thou got a moccasin-shoe?"

"I have seen them myself, and I will send thee a moccasin," he replied, "but now thou mayest go to thy mother, for I have other things to speak of."

That night the usually sedate child scampered across the bed-room with but one sleeve of her night-gown on, and teased up her shoe, shouting, "Ho, ho! Friend Penn is going to send me an Indian moccasin! Mother, ain't thou glad? Hannah, sin't thou glad?"

This unwonted ebullition was not rebuked in words, but it soon subsided under the invisible influence of unvarying calmness.

From that time a new character was given to all her plays. Her doll was named Pocahontas, and she swung her kitten in a bit of leather and called it a papoose. If she could find a green bough she stuck it in the ground for a tree, placed an earthen image under it for William Penn, and sticks with feathers on them for Indian chiefs. Then, with amusing gravity of manner, she would unfold a bit of newspaper, and read what she called Friend Penn's treaty with the red men. Her sisters, who were of a far less adventurous spirit, often said, "We are tired of always playing Indian, why can't thou play keep school or go to see grandfather?"

But Elizabeth would answer, "No; let us play that we all go to settle America. Well, now suppose we are in the woods, with great, great big trees all around us, and squirrels running up and down, and wolves growling."

"Oh, I don't like wolves," said little Hannah, "They will bite thee. Father says they bite."

"I shouldn't be afraid," replied the elder sister; "I would run into the house and shut the door, when they came near enough for me to see their eyes. Here are plenty of sticks. Let us build a house; a wigwam, I mean. Oh, dear me, how I should love to go to America! There must be such grand great woods to run about in, and I should love to swing the little papooses in the trees."

When Elizabeth was eleven years old, she went with her parents to Yearly Meeting, and heard, among other preachers, a young man, seventeen years of age, named John Estaugh. He was a new proselyte, and came from Essex county, to join the annual assembly of the Friends. Something in his preaching arrested the child's attention and made a strong impression on her active mind. She often quoted his words afterward, and began to read religious books with great diligence. John Haddon invited the youth home to dine, but as there was no room at table for the children, Elizabeth did not see him. Her father afterward showed her an ear of Indian corn which John Estaugh had given him. He had received several from an uncle settled in New England, and he brought some with him to London as curiosities. When the little girl was informed that the magnificent plant grew taller than herself and had very large waving green leaves, and long silken tassels, she exclaimed, with renewed eagerness, "Oh, how I do wish I could go to America!"

Years passed on, and as the child had been, so was the maiden; modest, gentle, and kind, but always earnest and full of life. Surrounding influences naturally guided her busy intellect into inquiries concerning the right principles of human action and the rationality of customary usages. At seventeen, she professed to have adopted, from her own serious con-

viction, the religious opinions in which she had been educated. There was little observable change in outward manner; for the fresh spontaneity of her character had been early chastened by habitual calmness and sobriety. But her views of life gradually became tinged with a larger and deeper thoughtfulness. She often spoke of the freedom of life away from cities and alone with nature, of mutual helpfulness in such a state of Society, and increased means of doing good.

Perhaps her influence, more than any thing else, induced her father to purchase a tract of land in New Jersey, with the view of removing thither. Mechanics were sent out to build a suitable house and barns, and the family were to be transplanted to the New World as soon as the necessary arrangements were completed. In the meantime, however, circumstances occurred which led the good man to consider it his duty to remain in England. The younger daughters were well pleased to have it so; but Elizabeth, though she acquiesced cheerfully in her father's decision, evidently had a weight upon her mind. She was more silent than usual, and more frequently retired to her chamber for hours of quiet communion with herself. Sometimes when asked what she had upon her mind, she replied in the concise solemn manner of Friends, "It is a great thing to be a humble waiter upon the Lord; to stand in readiness to follow wheresoever he leads the way."

One day some Friends, who were at the house spoke of the New Jersey tract, and of the reasons which had prevented a removal to America. Her father replied that he was unwilling to have any property lying useless, and he believed he should offer the tract to any of his relatives who would go and settle upon it. His friends answered, "Thy relatives are too comfortably established in England to wish to emigrate to the wilds of America."

That evening, when the family were about to separate for the night, Elizabeth begged them to remain awhile, as she had something of importance to say.

"Dear parents and sisters," said she, "It is now a long time since I have had a strong impression on my mind that it is my duty to go to America. My feelings have been greatly drawn toward the poor brethren and sisters there. It has even been clearly pointed out to me what I am to do. It has been lately signified that a sign would be given when the way was opened, and to-night when I heard thy proposition to give the house and land to whoever would occupy it, I felt at once that thy words were the promised sign."

Her parents, having always taught their children to attend to inward revealings, were afraid to oppose what she so strongly felt to be a duty. Her mother, with a slight trembling in her voice, asked if she had reflected well on all the difficulties of the undertaking, and how arduous a task it was for a young woman to manage a farm of unbroken land in a new country.

Elizabeth replied:—"Young women have governed Kingdoms, and surely it requires less wisdom to manage a farm. But let not that trouble us, dear mother. He that feedeth the ravens will guide me in the work whereunto he has called me. It is not to cultivate the farm, but to be a friend and physician to the people in that region that I am called."

Her father answered:—"Doubt not, my child, that we shall be willing to give thee up to the Lord's disposing, however hard the trial may be. But when thou wert a very little girl, thy imagination was much excited concerning America; therefore, thou must be very careful that no desire for new adventures, founded in the will of the creature, mislead thee from the true light in this matter. I advise thee for three months to make it a subject of solemn meditation and prayer."

Then, if our lives be spared, we will talk farther concerning it."

During the prescribed time no allusion was made to the subject, though it was in the thoughts of all; for this highly conscientious family were unwilling to confuse inward perceptions by any expression of feeling or opinion. With simple, undoubting faith, they sought merely to ascertain whether the Lord required this sacrifice. That their daughter's views remained the same, they partly judged by her increased tenderness toward all the family, not sad, but thoughtful and ever-wakeful, as toward friends from whom she was about to separate. It was likewise observable that she redoubled her diligence in obtaining knowledge of household affairs, of agriculture, and the cure of common diseases. When the three months had expired, she declared that the light shone with undiminished clearness and she felt more strongly than ever that it was her appointed mission to comfort and strengthen the Lord's people in the New World.

Accordingly, early in the Spring of 1700, arrangements were made for her departure, and all things were provided that the abundance of wealth or the ingenuity of affection could devise. A poor widow of good sense and discretion accompanied her as friend and housekeeper, and two trusty men servants, members of the Society of Friends. Among the many singular manifestations of strong faith and religious zeal connected with the settlement of this country, few are more remarkable than the voluntary separation of this girl of eighteen years old from a wealthy home and all the pleasant associations of childhood, to go to a distant and thinly-inhabited country, to fulfil what she considered a religious duty. And the humble, self-sacrificing faith of the parents, in giving up their beloved child, with such reverent tenderness for the promptings of her own conscience, has in it something sublimely beautiful, if we look at it in its own pure light. The parting took place with more love than words can express, and yet without a tear on either side. Even during the long and tedious voyage Elizabeth never wept. She preserved a martyr-like cheerfulness and serenity to the end.

The house prepared for her reception stood in a clearing of the forest, three miles from any other dwelling. She arrived in June, when the landscape was smiling in youthful beauty; and it seemed to her as if the arch of heaven was never before so clear and bright, the carpet of the earth never so verdant. As she sat at her window and saw evening close in upon her in that broad forest-home, and heard for the first time the mournful notes of the whippo-wil and the harsh scream of the jay in the distant woods, she was oppressed with a sense of vastness, of infinity, which she had never before experienced, not even on the ocean. She remained long in prayer, and when she lay down to sleep beside her matron friend, no words were spoken between them. The elder overcame with fatigue, soon sunk into a peaceful slumber; but the young enthusiastic spirit lay long awake, listening to the lone voice of the whippo-wil complaining to the night. Yet, notwithstanding this prolonged wakefulness, she rose early and looked out upon the lovely landscape. The rising sun pointed to the tallest trees with his golden finger, and was welcomed with a gush of song from a thousand warblers. The poetry in Elizabeth's soul, repressed by the severe plainness of her education, gushed up like a fountain. She dropped on her knees, and with an outburst of prayer exclaimed fervently: "Oh, Father, very beautiful hast thou made this earth! How bountiful are thy gifts, O Lord!"

To a spirit less meek and brave, the darker shades of the picture would have obscured these cheerful

gleams; for the situation was lonely and the inconveniences innumerable. But Elizabeth easily triumphed over all obstacles, by her practical good sense and the quick promptings of her ingenuity. She was one of those clear, strong natures, who always have a definite aim in view and who see at once the means best suited to the end. Her first inquiry was, what grain was best adapted to the soil of her farm; and being informed that rye would yield best—"Then I shall eat rye bread," was her answer. The ear of Indian corn, so long treasured in her juvenile museum, had travelled with her across the Atlantic, and now, after the lapse of seven years, was planted in American soil. As the superb plants ripened, she acknowledged that it more than realized the pictures of her childish imagination.

But when winter came, and the gleaming snow spread its unbroken silence over hill and plain, was it not dreary then? It would have been dreary, indeed, to one who entered upon this mode of life from mere love of novelty, or a vain desire to do something extraordinary. But the idea of extended usefulness, which had first lured this remarkable girl into a path so unusual, sustained her through all its trials. She was too busy to be sad, and she leaned too trustingly on her Father's hand to be doubtful of her way. The neighbouring Indians soon loved her as a friend, for they found her always truthful, just and kind; and from their teachings she added much to her knowledge of simple medicines. So efficient was her skill and so prompt her sympathy, that for many miles round, if man, woman or child were alarmingly ill, they were sure to send for Elizabeth Haddon; and wherever she went, her observing mind gathered some new hint for the improvement of farm or dairy. Her house and heart were both large; and as her residence was on the way to the Quaker Meeting-House in Newtown, it became a place of universal resort to Friends from all parts of the country, travelling that road, as well as an asylum for benighted wanderers. When Elizabeth was asked if she was not sometimes afraid of wayfarers, she quietly replied, "Perfect love casteth out fear." And true it was that she, who was so bountiful and kind to all, found none to injure her.

The winter was drawing to a close, when late one evening the sound of sleigh-bells was heard and the crunching of snow beneath the hoofs of horses as they passed into the barn-yard gate. The arrival of travellers was too common an occurrence to excite or disturb the well-ordered family. Elizabeth quietly continued her knitting, merely saying to one of the men—"Joseph, wilt thou put more wood on the fire? These Friends, whoever they may be, will doubtless be cold; for I observed at nightfall a chilly feeling as of more snow in the air."

Great logs were piled in the spacious chimney, and the flames blazed up with a crackling warmth, when two strangers entered. In the younger, Elizabeth instantly recognized John Estangh, whose preaching had so deeply impressed her at eleven years of age. This was almost like a glimpse of home—her dear old English home! She stepped forward with more than usual cordiality, saying, "Thou art welcome, Friend Estangh, the more so for being entirely unexpected."

"And I am glad to see thee, Elizabeth," he replied, with a friendly shake of the hand. "It was not until after I landed in America, that I heard the Lord had called thee hither before me; but I remember thy father told me how often thou hadst played the settler in the woods when thou wast quite a little girl."

"I am but a child still," she replied, smiling.

"I trust thou art," he rejoined; "and as for these strong impressions in childhood, I have heard of many cases where they seemed to be prophecies sent of the

Lord. When I saw thy father in London, I had even then an indistinct idea that I might some time be sent to America on a religious visit."

"And hast thou forgotten, Friend John, the ear of Indian corn which my father begged of thee for me? Since then I have seen it growing; and a goodly plant it is, I assure thee. See!" she continued, pointing to several bunches of ripe corn, which hung in their braided husks against the walls of the ample kitchen: "all that, and more, came from the corn left with my father. May the good seed sown by thy ministry be as fruitful."

"Amen," replied both the guests, and for a few moments no one interrupted the silence. Then they talked much of England. John Estaugh had not seen any of the Haddon family for several years; but he brought letters from them, which came by the same ship, and he had information to give of many whose names were familiar as household words.

The next morning it was discovered that snow had fallen during the night in heavy drifts, and the roads were impassable. Elizabeth, according to her usual custom, sent out men, oxen and sledges, to open pathways for several poor families and for households whose inmates were visited by illness. In this duty John Estaugh and his friend joined heartily, and none of the labourers worked harder than they. When he returned glowing from this exercise, she could not but observe that the excellent youth had a goodly countenance. It was not physical beauty, for of that he had little; it was that cheerful, child-like, out-beaming honesty of expression which we not unfrequently see in Germans, who above all nations look as if they carried a crystal heart within their manly bosoms.

Two days after, when Elizabeth went to visit her patients with a sled-load of medicines and provisions, John asked permission to accompany her. There by the bedside of the aged and the suffering, she saw the clear sincerity of his countenance warmed up with rays of love, while he spoke to them words of kindness and consolation; and there she heard his pleasant voice modulate itself into deeper tenderness of expression when he took little children in his arms.

The next First Day, which we call the Sabbath, the whole family, as usual, attended Newtown meeting; and there John Estaugh was gifted with an outpouring of the spirit in his ministry, which sank deep into the hearts of those who listened to him. Elizabeth found it so marvellously applicable to the trials and temptations of her own soul, that she almost deemed it was spoken on purpose for her. She said nothing of this, but she pondered upon it deeply. Thus did a few days of united duties make them more thoroughly acquainted with each other than they could have been by years of fashionable intercourse.

The young preacher soon after bade farewell, to visit other meetings in Pennsylvania and New Jersey. Elizabeth saw him no more until the May following, when he stopped at her house to lodge, with numerous other Friends, on their way to the Quarterly Meeting at Salem.

In the morning quite a cavalcade started from her hospitable door, on horseback; for wagons were then unknown in New Jersey.—John Estaugh, always kindly in his impulses, busied himself with helping a lame and old woman, and left his hestess to mount her horse as she could. Most young women would have felt slighted; but in Elizabeth's noble soul the quiet deep tide of feeling rippled with an inward joy. "He is always kindest to the poor and the neglected," thought she, "verily he is a good youth." She was leaning over the side of her horse, to adjust the buckle of the girth, when he came up on horseback and inquired if anything was out of order. With

slight confusion and a voice less calm than her usual utterance, she replied, "Nothing, Friend John; I was merely looking to see if Joseph had buckled the girth securely." They trotted along leisurely behind the procession of guests, speaking of the soil and climate of this new country, and how wonderfully the Lord had here provided a home for his chosen people. Presently the girth began to slip, and the saddle turned so much on one side that Elizabeth was obliged to dismount. It took some time to re-adjust it, and when they again started the company were out of sight. There was brighter colour than usual in the maiden's cheeks and unwonted radiance in her mild deep eyes. After a short silence, she said, in a voice slightly tremulous, "Friend John, I have a subject of great importance on my mind, and one which nearly interests thee. I am strongly impressed that the Lord has sent thee to me as a partner for life. I tell thee my impression frankly, but not without calm and deep reflection; for matrimony is a holy relation and should be entered into with all sobriety. If thou hast no light on the subject, wilt thou gather into the stillness, and reverently listen to thy own inward revealings? Thou art to leave this part of the country to-morrow, and not knowing when I should see thee again I felt moved to tell thee what lay upon my mind."

The young man was taken by surprise; though accustomed to that suppression of emotion, which characterizes his religious sect, the colour went and came rapidly in his face for a moment; but he soon became calmer, and replied, "This thought is new to me, Elizabeth, and I have no light thereon. Thy company has been right pleasant to me, and thy countenance ever reminds me of William Penn's title page, 'Innocency with her open face.' I have seen thy kindness to the poor, and the wise management of thy household. I have observed, too, thy warm-heartedness is tempered by a most excellent discretion, and that thy speech is ever sincere. Assuredly, such is the maiden I would ask of the Lord, as a most precious gift; but I never thought of this in connection with thee. I came to this country solely on a religious visit, and it might distract my mind to entertain this subject at present. When I have discharged the duties of my mission, we will speak further."

This pure transparency of motive seemed less wonderful to John Estaugh than it would to a man more accustomed to worldly ways, or less familiar with the simplicity of primitive Quakers. Nevertheless, the perfect guilelessness of the maiden endeared her to his honest heart, and he found it difficult to banish from his thoughts the important subject she had suggested. It was observable in this singular courtship, that no mention was made of worldly substance. John did not say, "I am poor and thou art rich;" he did not even think of it. And it had entered Elizabeth's mind only in the form of thankfulness to God that she was provided with a home large enough for both.

They spoke no further concerning their union, but when he returned to England, in July, he pressed her hand affectionately, as he said, "Farewell, Elizabeth. If it be the Lord's will, I shall return to thee soon." He lingered, and their hands trembled in each other's clasp. She looked modestly into his clear honest eyes, and replied, in the kindest tones, "Farewell, Friend John, may the Lord bless thee and guide thee."

In October, he returned to America, and they were soon after married, at Newtown meeting, according to the simple form of the Society of Friends. Neither of them made any change of dress for the occasion; and there was no wedding feast. Without the aid of priest or magistrate, they took each other by the hand; and, in the presence of witnesses, calmly and solemnly promised to be kind and faithful to each other. Their

mutual promises were recorded in the church books, and the wedded pair quietly returned to their happy home, with none to intrude upon those sacred hours of human life; when the heart most needs to be left alone with its own deep emotions.

They lived together nearly forty years in the greatest unity. During that period she three times crossed the Atlantic, to visit her aged parents; and he occasionally left her for a season when called abroad to preach. These temporary separations were felt as a cross, but the strong hearted woman always cheerfully gave him up to follow his own convictions of duty. In 1742 he parted from her, to go on a religious visit to Tortola, in the West Indies. He died there in the sixty-seventh year of his age. She published a religious tract of his, to which is prefixed a preface, entitled "Elizabeth Estaugh's testimony concerning her beloved husband, John Estaugh." In this preface, she says—"Since it pleased Divine Providence so highly to favour me with being the near companion of this dear worthy, I must give some small account of him. Few, if any, in a married state, ever lived in sweeter harmony than we did. He was a pattern of moderation in all things; not lifted up in any enjoyments, nor cast down at disappointments. A man endowed with many good gifts, which rendered him very agreeable to his friends, and much more to me, his wife, to whom his memory is most dear and precious."

The brick tomb in which he was buried at Tortola is still pointed out to Quaker travellers, one of whom recently writes—"By a circuitous path through a dense thicket, we came to the spot where Friends once had a meeting-house, and where are buried the remains of several of our valued ministers, who visited this island, about a century ago, from a sense of gospel love. Time has made his ravages upon these mansions of the dead. The acacia spreads thickly its thorny branches over them; near them the century-blooming aloe is luxuriantly growing."

Elizabeth survived her excellent husband twenty years, useful and honoured to the last. The Monthly Meeting of Haddonfield, in a published testimonial, speak of her thus: "She was endowed with great natural abilities, which, being sanctified by the spirit of Christ, were much improved, whereby she became qualified to act in the affairs of the church, and was a serviceable member, having been clerk to the women's meeting nearly fifty years, greatly to their satisfaction. She was a sincere sympathizer with the afflicted, of a benevolent disposition, and in distributing to the poor, was desirous to do it in a way most profitable and durable to them, and if possible not to let the right hand know what the left hand did. Though in a state of affluence as to this world's wealth, she was an example of plainness and moderation. Her heart and house were open to her friends, whom to entertain seemed one of her greatest pleasures. Prudently cheerful and well knowing the value of friendship, she was careful not to wound it herself nor to encourage others in whispering supposed failings or weaknesses. Her last illness brought great bodily pain, which she bore with much calmness of mind and sweetness of spirit. She departed this life as one falling asleep, full of days, like unto a shock of corn fully ripe."

The town of Haddonfield, in New Jersey, took its name from her; and the tradition concerning her courtship is often repeated by some patriarch among the Quakers. She laid out an extensive garden in the rear of the house, which during her day was much celebrated for its herbs, vegetables, and fruits, liberally distributed all round the neighbourhood. The house was burned down years ago; but some fine old yew trees, which she brought from England, are still

pointed out on the site where the noble garden once flourished. Her medical skill is so well remembered that the old nurses of New Jersey still recommend Elizabeth Estaugh's salve as the "sovereignest thing on earth."—*Columbian Magazine*.

THE FIRST DAY OF THE WEEK.

In last number, we briefly noticed a Treatise on this subject, from the pen of Henry C. Wright, of Philadelphia.

We may now further observe respecting it, that our satisfaction in the perusal was two fold. In the first place, we thought the sentiments scripturally sound; and consequently, in accordance with what our Early Friends believed and inculcated: while, secondly, it was satisfactory to find, that these were the real sentiments of the author; having had occasion, in a review of another publication of his, to take exception to his views on this point.

The offer held out last month, to send it by Post, we are glad to say has been extensively accepted; and one Friend, we believe, has purchased several hundred copies, chiefly for gratuitous distribution.

In pursuance of our intention to supply our readers with a specimen of the work, we now subjoin the following extract:—At the same time we are desirous of again recommending the work to all such as require information on the subject, or desire to see it fully and fairly treated.

KEEP THE DAY HOLY.

"Sabbatarians frequently urge upon the people the duty to keep *first day holy*. Not one word is said by Christ or the apostles about keeping that, or any other *day holy*. Men are commanded and entreated to keep *themselves* holy. 'Be ye perfect, as your Father in Heaven is perfect.' 'Be ye holy, for I am holy.' 'As He who hath called you is holy, so be ye holy,' in your daily walk and deportment. 'Every man that hath this hope in him purifieth himself, even as he (Christ) is pure.' Such are the earnest injunctions of Christianity. Its great concern is that men, by the Divine aid, should keep *themselves* pure and holy—declaring that the 'pure in heart only shall see God;' and that 'without holiness no man shall see the Lord;' but not a thought, not a word does it bestow on keeping a *day holy*.

"Why, then, do professed ministers and followers of Christ now bestow so much anxious thought and effort to induce men to keep a *day holy*, seeing their Divine Master never alludes to it? If all this effort were expended in urging men to keep *THEMSELVES* holy and unspotted from the world, without regard to time and place, it would be far more Christian, and far more effective. It is an evil device; and enables millions to maintain a character for zeal for God by being zealous to keep a *day holy*, while they *themselves* live in the habitual commission of gross iniquity.

"But you ask, 'Are we not bound to keep the first day holy?' We are bound to *live* holy during that day; and if this is what you mean by keeping the *day holy*, I freely admit the obligation. But I would ask, 'How are other days to be kept?' That is, 'How are we to *live* during the rest of the week?' During the whole of the first day we are to keep *ourselves* holy, blameless, and without reproach. How are we to keep ourselves during the rest of the week? We are under as sacred an obligation to keep each and every other day holy, in this only sense in which the phrase

can have any meaning to the Christian, as we are to keep the first day holy. The Christian doctrine is, that men are required to keep no *day* holy, but to keep *themselves* holy, unblameable, and abounding in the work of the Lord, during the whole of each day, having no regard to any time as holy, but prayerfully, earnestly, and in Divine strength, struggling after a HOLY LIFE.

"No matter how the *day* is kept, provided the heart and the life is kept holy. Have no concern about the *day*; but keep the *heart* and *life* with all diligence. Bestow not a thought upon the *day*, to know whether it be first, second, or third day, so far as any sacredness is to be attached to it; but let it be an object of ceaseless prayer and solicitude to bring every feeling and thought under the control of the Divine Spirit—to keep the affections on things above—and thus to have the mind and to live the life of Christ.

"Cease from labour during *first day*; complying with the custom of society because it is a good custom—useful to man and beast,—but attach no more importance or holiness to rest on that than on another day, when it is needed. Have no respect to the first day as a *Sabbath*, but be anxious to glorify God every day and in all you do, and to love and respect man in all times and places. Look not after God in a holy day, a new moon, or *Sabbath*; in Jerusalem, or in the mountains of Samaria: but see him in man, His own child, thy brother. Go, see Him in the slave, bought and sold; in the drunkard; in the despised and down-trodden; in the criminal on the gallows; in the mangled victims of war on the battle field. See Him in thine own soul. God dwells not in *Sabbaths* nor in temples made with hands; but in humble hearts and contrite spirits. Be not concerned to dwell in first day as an outward *Sabbath*; but let thine all-absorbing concern be to dwell in love, that God may dwell in thee, and thou in Him. Then would every day be to thee a *Sabbath*; and as Calvin says, 'thou wouldst find thy *Sabbath* in the whole course of thy life; for being dead to thyself, thou wouldst be filled with the life of God.'

(To be continued.)

Reviews.

MEMOIRS OF MARIA FOX, late of Tottenham; consisting chiefly of EXTRACTS FROM HER JOURNAL AND CORRESPONDENCE. In one Vol. 8vo. C. GILPIN, London, 1846.

The perusal of the above work, has afforded us much satisfaction; and we can recommend it to the notice of our readers, as a volume that will not fail both to interest and instruct them.

It is no slight testimony in favour of a work, extending to nearly 500 pages, and containing matter written without any view to publication, to be able to say of it, that we have met with but few passages that we could disapprove.

Some of Maria Fox's poetical compositions were of no mean order; we have given a place to one of them in the present number; and have others in reserve for a future time. We shall be gratified to learn, that these Memoirs meet with an extensive sale among the members of our Society.

UNHEALTHINESS OF TOWNS, ITS CAUSES AND REMEDIES; BEING A LECTURE DELIVERED AT THE ROYAL INSTITUTION, LIVERPOOL, &c. By R. D. GRAINGER. CHAS. KNIGHT & Co., LONDON.

Part of the usual answer to the first Query: "Unbecoming behaviour is generally avoided, with the exception of some appearance of drowsiness."

THE attention of many scientific and benevolent men, has lately been directed to the evils resulting from want of cleanliness and proper attention to ventilation, in dwelling-houses, work shops, chapels, and other public places of resort. It is, indeed, a subject worthy of their labour; for perhaps few persons who have not in some degree studied it, are aware of its importance; and how much of the comfort of life depends upon some attention to the various branches of this extensive subject.

We know that confinement in a small room in impure air, when carried to certain degrees, will produce fever—madness—death—and of course, all lower degrees, especially when often repeated, must have very injurious effects, both on body and mind. The strong can often bear confinement in impure air, without any visible ill effects; but the weak, besides having their health permanently injured, frequently suffer much from head-ache, drowsiness, depression, &c. The following is extracted from R. D. Grainger's Lecture:

"The exact knowledge of the physiologist, the experience of the physician, and the records of the registrars, all establish, as a fact indisputable, that wherever any number of human beings are accumulated together, unless due and ample means be provided for the constant change and renovation of the air, a poisonous atmosphere is generated: consisting of carbonic acid, the product of respiration, of the secretions from the skin, of the gaseous matters arising from the decomposition of food, &c. Dr. Arnott states, that the immediate and chief cause of many of the diseases which impair the bodily and mental health of the people, and bring a considerable proportion prematurely to the grave, is the poison of atmospheric impurity, arising from the causes explained."

"It is most desirable in all places where gas is used, that tubes should proceed from every burner, and open into the chimney, so as to carry off the carbonic acid and a large part of the heat. A work-room in London, where a number of young dressmakers were employed, and where the temperature at night was as high as ninety degrees, was fitted up last winter with such tubes, a fresh supply of air being introduced and gradually diffused through the room, by shifting the skirting board a little distance from the wall, and closing the slit thus obtained with perforated zinc: ventilators were also inserted in the chimney. In this case, the best results have been obtained. The temperature was reduced to sixty degrees; the air was fresh and pure; and the young women stated they found inexpressible comfort; being relieved from the severe headache, faintness, &c. from which they had previously suffered."

In one of Chambers' Tracts, "Cleanliness, Bathing, Ventilation," are the following, amongst other excellent observations on the subject under notice:

"It is calculated that every human being consumes, on an average, two and a half hogsheads of pure air per hour. That may be called the allowance required by nature for the due action of the lungs; the purification of the blood; and the preservation of health. By neglecting to afford such supplies by means of channels for ventilating, almost every dwelling-house, work-room, school, church, &c. becomes filled with an impure air, to breathe which is most injurious to health. A striking illustration of the ill health and mortality caused by want of ventilation, was afforded in the case of a large school, during the years 1836 and 1837, as recorded in the second volume of the Poor Law Reports. Such general failure of health, and such mortality had occurred among the children as to attract public notice, and the animadversions of many medical men and others who visited the schools; but by most the evil was attributed chiefly to faulty nourishment; and it was only after the more complete examination made by direction of the board, that the diet was found to be unusually good, but the ventilation very imperfect. Suitable changes were then made; and now, in the same space where 700 children were, by illness, awakening extensive sympathy, 1100 enjoy excellent health.

"In the space of four years, in a badly ventilated house, the Lying-in Hospital in Dublin, there died 2944 children out of 7650; but after free ventilation, the deaths in the same

period of time, and in a like number of children, amounted only to 279.

"In the majority of instances of the defective ventilation of schools, the pallid countenance and delicate health of the school-boy, commonly laid to the account of over-application to his book, are due simply to the defective construction of the school-room. It is clear that society is daily suffering to an indescribable extent by *atmospheric impurity*. Great loss of life, occasional or lingering bad health, poverty from inability to labour, mental depression, crime, and intemperance, are the well-observed results of this discreditable state of things. The only thing to be attended to in all cases of artificial ventilation, is for parties not to sit in the currents so created, the results of which inadvertence are too frequently colds, rheumatism, and the like."

It is by no means intended in the remarks that follow, to offer an apology for that indifference in a place of worship which lapses into drowsiness; but that much of the drowsiness prevalent in places of worship, is attributable to the impurity of the air, there can be no doubt. Many persons who are not subject to the weakness at other times, who struggle with all their might against it, and to whom it is a great trial, cannot avoid feeling heavy and oppressed, when they are confined with a large number of persons in an ill-ventilated room. There are, doubtless, others who give way to sleep, without the struggle, who would, perhaps, not be drowsy, if the oppression of the foul air were removed.

It would be well, therefore, for Friends in all places where the latter part of the first Query is commonly thus answered—"unbecoming behaviour is generally avoided, with the exception of some appearance of drowsiness"—to examine whether the evil is not attributable, in some degree, to the bad ventilation of the Meeting-house. The usual difficulty in the way of remedying this great inconvenience is the fear that some delicate persons have of taking cold, having face-ache, or rheumatism, from sitting in a draught. But if the ventilation were properly managed, there would be no danger of this. It is a common error in such cases for the fresh air to be admitted in a large body at a window or door; which, of course, makes a strong draught in particular places, while other parts of the room may still remain oppressively close. To remedy this, the foul and heated air should be suffered to escape thro' very small openings in the ceiling,* and if they did not afford a sufficient supply of pure air, some might be admitted thro' similar openings in the lower part of the room, but the openings should be so minute as not to occasion any draught.

Many persons make no distinction between warm, and impure air; but consider that in order to be warm, it is necessary to be shut up in foul air, that has passed thro' the lungs over and over again. But this is a great mistake. It is possible to make a room warm, and yet to have the air in it fresh and wholesome; while on the other hand, a room may not be hot and yet the air in it may be very oppressive and impure.

It is much to be desired, that as this subject is deservedly claiming increased attention as connected with health, it may also obtain consideration as it respects morals and religion.

Births.

FOURTH MONTH, 1846.

14th. At Sheffield, **FATIENCE**, wife of Thomas Watson, a son; who was named Thomas Henry.

FIFTH MONTH, 1846.

30th. **JANE**, wife of Edward Binyen, of Rusholme, near Manchester, a son; who was named Brightwen.

SIXTH MONTH, 1846.

10th. **MARGARET**, wife of John Johnson, grocer, Chelmsford, a son.

11th. **MARTHA**, wife of Edward Robinson, of Manchester, a daughter; who was named Sarah Maria.

* For this purpose perforated zinc, &c., might be used.

19th. The wife of James Richardson, Liverpool, a daughter; who was named Margaret.

SEVENTH MONTH, 1846.

12th. **ELLEN**, wife of Henry Greenwood, of Chipping Norton, Oxfordshire, a daughter; who was named Louisa.

Marriages.

SIXTH MONTH, 1846.

18th. At Thirsk, **ALFRED HENRY**, son of John and Deborah Spence, of Wakefield, to **GUILIELMA RICCALTON**, of the former place.

28d. At Southwark, London, **EDWARD WRIGHT**, of Sudbury, to **ELIZABETH ISOLE**, of Clapham.

25th. At Stoke Newington, London, **WILLIAM STURGE**, of Bristol, to **CHARLOTTE ALLEN**, of the former place.

SEVENTH MONTH, 1846.

1st. At Newcastle-upon-Tyne, **DANIEL WHEELER**, of Bristol, to **MARGARET**, eldest surviving daughter of Jonathan and Rachel Priestman.

... At Leeds, **BENJAMIN TOWNSON**, of Liverpool, surgeon, to **MARY**, eldest daughter of the late William Thorp, of Leeds, builder.

2d. At Liverpool, **CHARLES WILSON**, of Elmfarm, near Liverpool, to **SUSANNA**, daughter of Francis Frith, of Allerton, also near Liverpool.

16th. At Manchester, **JAMES HARRISON KING**, of York, to **HANNAH**, daughter of the late William Benson, of Ulverston.

22d. At Winchmore Hill, **WILLIAM WELLS**, of Irthingboro', Northamptonshire, to **MARY LEVITT**, of Tottenham.—No alcoholic beverages were used on the occasion.

Deaths.

FIFTH MONTH, 1846.

16th. At Manchester, **ANN**, daughter of the late William and Martha Thistlethwaite, aged 13.

SIXTH MONTH, 1846.

6th. **JOHN PARKINSON**, solicitor, of Manchester, aged about 33. ... At Ackworth, of paralysis, **MARY WALKER**, aged 71.

10th. **SARAH BOARDMAN**, daughter of Joseph and Sarah Smith, of Hulme, aged about 4.

... **THOMAS RAWSON**, of Salford, aged 46.

15th. At Yate, near Chipping Sodbury, Gloucestershire, **SAMUEL STURGE**, after a few days' illness, aged 50.

26th. At her house, Rathangan, Ireland, **ABIGAIL KNOTT**, in her 85th year, an esteemed Elder; of whom it may be truly said, that her life "adorned the doctrine of God, her Saviour;" and her close instructively exemplified the last words of Addison—

"See in what peace a Christian can die."

With an excellent natural understanding, she possessed also a clear discernment in spiritual things; while her humble deportment through life, ever gentle and full of love, was united with a firmness of religious character, which allowed no compromise of what she believed to be right. When near her end, she emphatically remarked, that "her views of Christian doctrine were in unison with those of our Early Friends;" adding, "that she felt religious unity with those of every denomination, and kindred, under whatever name, who were in the unity of Christ." For some time previous to her decease, so much did it seem that she was graciously favoured with an evidence of her "calling and election being made sure," that her mind, relieved from anxious concern on her own account, was frequently occupied in aspirations for the well-being and Christian progress of others; with intervals of thanksgiving and praise to the Author of her being, for His "manifold mercies extended towards her all her life long." Earnest petitions were heard from her, on behalf of the people of heathen lands, and especially for those of her own country, who were still wrapt in the darkness of papal superstition; praying for the universal spread of the Bible among them, in the belief that the Holy Spirit, which inspired the sacred writings, would open, and apply their truths to the humble and enquiring mind; and further enable those who co-operate therewith, to lay hold upon that "hope of salvation which cometh by Jesus Christ."

27th. **MARY**, wife of Richard Atkinson, of Manchester, aged about 73.

... At her house, Myrtle Hill Terrace, **SARAH BEALE**, daughter of the late Caleb and Mary Beale, of the city of Cork. She had never married, but for the last thirty years of her life and upwards, lived with her surviving sister. Though not called into activity in the Society, she seemed qualified to fulfil many of its important duties. She was a kind and sympathising friend, ready at every call to nurse the sick, to soothe the afflicted, and to alleviate the sorrow of the mourner. She was not unprepared to meet the final summons, but had long calmly contemplated its arrival, even

while in the enjoyment of bodily health and strength. After a short illness of seven days, she closed her life of active benevolence, in the 83d year of her age; resignedly committing her purified spirit to her heavenly Father—leaving a grateful sense on the minds of her surviving friends, that she is enjoying the rest prepared for the righteous.

28th. At Elswick Villas, Newcastle-upon-Tyne, CHARLES JOHN, infant son of Joseph and Sarah Watson.

SEVENTH MONTH, 1846.

3d. At Lincoln, HANNAH, wife of John Wood.

7th. At Ivy Cottage, Woodbridge, aged 74, SARAH, wife of Philip Thompson, a minister; after an illness of upwards of three months, borne with continued patience and resignation to the Divine will. Her mind was impressed in the early part of her affliction with the seriousness of her situation, and she said to her husband, "What a favour it is that I feel safe for heaven; and though my path has been strewn with much tribulation, affliction, and conflicts of spirit, yet few have had greater cause to bear testimony to the Lord's unmerited love and mercy than myself, for truly he hath done great things for me." And when, through extreme debility, she was unable to read the Holy Scriptures, or to hear them read, she said, "How merciful and faithful the Lord is to me! now that I cannot read, He opens to me sweet promises of Scripture for my consolation. Very precious was the language of the Psalmist to my soul this morning, 'Who forgiveth all thine iniquities, who healeth all thy diseases,' &c. And shortly after—"Oh, I am nothing, less than nothing; no merit to me that I am not trusting to a self-righteous spirit; I am resting my hopes of heaven on the sprinkling of the precious blood of Christ." At another time she said, "I have been thinking of my dear departed sister's experience, when she exclaimed, 'O death, where is thy sting? O grave, where is thy victory?'" &c. And what a mercy for me that I can apply the same language of the Apostle to myself! A few days previous to her dissolution, she said, "I have been endeavouring to wait upon the Lord in solemn silence, for some gracious manifestation, when, almost immediately, the language came with power and sweetness to my mind, 'The same yesterday, to-day, and for ever.'"

9th. At Bermondsey, Southwark, aged 81, JAMES GILPIN, of that place; many years ago one of the masters at Friends' School, Newtown, near Waterford.

10th. At her mother's house, Stoke Newington, SUSANNA POST, aged 53. She lived a useful life—She died a peaceful death—Her hope and trust were in a Saviour's love.

15th. At Cork, after a few days' illness, JOHN NEWSOM, of that city; an Elder.

... WILLIAM FAIRBANK, of Sheffield, aged 74.

16th. After a short illness, ELIZABETH, second daughter of the late Samuel Alexander, of the Goldrood, Ipswich, aged 39.

17th. At Clifton, near Bristol, aged 11, PHEBE ELIZABETH GRAY, youngest daughter of John and Phebe Hustler, of Orrell Mount, Lancashire.

... GEORGE HARDING, of Tottenham, aged 77.

20th. At Godalming, after a short illness, THOMAS ROBINSON, aged about 63.

22d. At Nantwich, JOSEPH STRETCH.

At her residence, Bristol, MARY, widow of Richard Milward, late of Uffoulme, Devonshire.

Poetry.

S P A R E T H Y P E O P L E.

(WRITTEN BY A YOUNG GIRL.)

THE hand of the spoiler is on us,
He hath marked us, oh, God! for his prey;
With darkness and wailing before us,
Our tears strew the desolate way.

Thy valiants, whom thou hast anointed,
On their shields in the dust are laid low;
And watchmen, o'er Zion appointed,
Desert us, and turn to the foe.

A poor, mournful remnant still falters
In trembling and anguish, and shame,
For LOHASD'S traced on the altars
Our fathers once reared in thy Name.

Spare, if it may be, we implore thee!
Oh! visit thy poor church again;
Exalt now the honour and glory
Of thy own ever-excellent Name.

Speak peace to the heart of the mourner,
Bid gladness and joy be restored;
And oh, teach the proud one and scorner,
Thou art our Redeemer and Lord.

AMERICAN FRIEND.

"IT IS WELL."—2 Kings iv. 26.

It is well, in the guidance of infinite love,
It is well, in the counsels of God only wise,
It is well with the soul, whose best hopes are above,
Whose thoughts all aspire to a home in the skies.

'Tis true, we've a changeable climate below;
We have sunshine and storm, parching drought and cool showers,

On our spring-time of promise, the wintry winds blow,
To blight our fair fruits, and to scatter our flowers.

The bud, that before us in loveliness blows,
Sheds its delicate leaves on our path, and is o'er;
The tree, in whose covert we loved to repose
Bows its head to the spoiler, and shades us no more.

But the sunbeam, that painted that beautiful flower,
The soft dews that nurtured that shadowing tree,
Retain all their freshness, their warmth and their power,
An unchangeable promise secures them to me.

Shall I mourn then? Oh, yes! but I may not repine;
It is well in the counsels of infinite love;
It is well when my choicest delights I resign,
To the all-perfect will of my Father above.

I weep,—but in sorrow's most desolate hour,
My Saviour is nigh, and He sees all my tears;
In the cloud of my grief, though it heavily lower,
The soul-cheering bow of his mercy appears.

It is well! the fair symbol of covenant grace,
The pledge of God's truth to the feeble in heart,
The mountains shall tremble, the rocks leave their place,
Ere his word shall be broken, his kindness depart.

Press on then, my soul, be thou steadfast till death,
No perishing crown to the faithful is given;
Let thy prayers be more fervent, more constant thy faith,
Thy home is above, thy best treasure in heaven.

MARIA FOX.

"MY TIMES ARE IN THY HAND."

MYSTERIOUS are thy ways, oh God!
But mighty is thine arm,
To guide thy suffering faithful ones,
And shield them from the storm.
Omnipotent art thou, my God!
So, till the promised land
Shall gladden my expectant eye,
In adoration I would cry
"My times are in thy hand."

Eternal is thy throne, oh God!
Round which the elders throng,
Waving green palms and wearing crowns,
Singing the conqueror's song.
Unwavering is thy love, my God!
So, on time's dreamy strand
I'll watch through doubt, despair, and gloom,
And feel, whilst trembling near a tomb,
"My times are in thy hand."

Omniscient is thine eye, oh God!
When fainting pilgrims sink,
Thou watchest till they stand beside
Bethesda's healing brink.
Ever descend thine angels, God!
A ministering band;
To touch the waters with their wings,
And charm e'en sorrow till she sings
"My times are in thy hand."

And shall I then repine, oh God!
Whilst certain of thy power!
No, let me kneel and kiss the rod
In every trying hour.
Faint heart rejoice—sad soul be still!—
God hath the pathway planned;
And till thy Saviour's face be seen,
Cry through the clouds that intervene,
"My times are in thy hand."

CHURCH.

THE BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

No. VIII.

GLASGOW, 8TH MONTH, 31st, 1846.

Vol. IV.

A WORD IN SEASON.

To the Editors of THE BRITISH FRIEND.

RESPECTED FRIENDS.—Believing that a revival of the following valuable Epistle, from that faithful servant of the Church, the late Martha Smith, of Doncaster, to the Ministers and Elders of her day, may prove to some at the present time, "*A word in Season*," I forward it to you; in order that (meeting your approval), it may obtain a place in the columns of "*The British Friend*;" and remain, with love, your Friend,

L. W.

DEARLY BELOVED FRIENDS.—Having, according to my apprehension, experienced much of the constraining power and love of Christ Jesus our Lord, drawing my spirit into inexpressible sympathy with the seed immortal, and pointing out a way whereby relief might be obtained, by communicating something of what "my hands have handled" during my travail in the mighty work wherein I have been exercised in my day, as a watchword to those who may be called to blow the trumpet on the holy Hill, and to whom an awful responsibility attaches: it is under an humbling persuasion, that "the Lion of the tribe of Judah has prevailed" to open the way, that I attempt to convey it in writing: the openings being clearly unfolded in my view, I dare not withhold them, lest I should commit sacrilege, and rob the Church of its right, which would be high ingratitude; seeing how much I owe unto my Lord, for all "the blessings ancient and new" showered down upon me without measure for a series of years, particularly during the protracted illness with which I have been visited.

My mind hath often been introduced into deep and weighty exercise, respecting the most important vocation in which the children of men can be employed on this side of the grave; that of "having the everlasting Gospel to preach unto them that dwell on the earth," even to be mouth to the people. The extraordinary care and caution absolutely requisite herein, is memorably exhibited in the account on record concerning Moses, when he lifted up his hand and with his rod smote the rock twice, and the water gushed out abundantly; yet how deep must have been his agony, on discovering that through unwatchfulness to the word of command, he had offended the Lord Almighty, although described to be "very meek above all the men which were on the face of the earth;" emphatically pointing out the imperious necessity of waiting to receive a clear commission, lest we touch the Ark unbidden, and the anger of the Lord be kindled against us, as in the case of Uzzah, when the Lord "smote him because he put his hand to the ark, and there he died before God;" for it is written, "the prophet who shall presume to speak a word in my name, which I have not commanded him to speak,

On weightily pondering the solemn truths contained in holy writ, great is my solicitude, that all who minister in the assemblies of the Lord's people, may offer offerings in righteousness, such as will find acceptance with him. A pure ministry is a blessing from heaven; as this is perfectly maintained, they who minister, and those who are ministered unto, rejoice together; if, contrary wise, words are uttered in our religious gatherings without the spirit and power of the Highest, it tends to afflict and disturb those who are communing with Christ their Saviour, and doth not profit the Church; as nothing gathers to God, except what proceeds from His all-bountiful hand. As there is an abiding in the safe pavilion, words are few and savoury; neither is there any danger of incurring Divine displeasure, by standing in the way of those who are livingly sensible of the fire burning upon the altar, kindled by the mighty hand of the Lord God of Hosts. As this is witnessed, the impressive language on Holy record, will go forth, "How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth Salvation." Deep attention to the pointings of the Holy Finger, is also impressively exemplified as it regards the father of the faithful, when he was about to offer up his son Isaac. At that awfully important period, how gathered must have been the state of his mind; when his beloved child made the deeply interesting inquiry—"Behold the fire and the wood, but where is the Lamb for a burnt offering?" Fraught with resignation and faith is the reply of Abraham, our father—"My son, God will provide himself a lamb for a burnt offering." Solemnly have I been impressed and instructed, in contemplating this truly moving and edifying narrative, as it hath been, I fully believe, opened by the key of David; forcibly pointing out to the messengers of the Gospel, the great caution required, even when, according to their apprehension, all is fully prepared for the oblation. How deeply incumbent, still to wait to hear the all-powerful word of command! for peradventure, a ram may be unexpectedly caught in a thicket out of our sight, and made ready for the sacrifice. Therefore, to obey the injunction, "Be silent, oh all flesh, before the Lord, for he is raised up out of his holy habitation," is of vast importance, and our indispensable duty, until we distinctly hear the voice of our Almighty Father. Oh, the patient waiting that is necessary at this all-important crisis, previous to the Great Head of the Church revealing his sacred word to his dependent children! Yet for ever praised be His adorable name! indisputable certainty, and soul-satisfying assurance, are the blessed results of deep introversion of soul in these solemn seasons of awful prostration; and there are those who, through unmerited mercy, are joyful witnesses that, previous to a sacrifice being called for, they are permitted to feel a trembling somewhat similar to Moses, when he said, "I exceedingly fear and quake;" a certain token that the Most High is nigh at

Elijah heard and saw, (when he wrapped his face in his mantle), *which must pass by* before "the still small voice" is fully comprehended; which is truth indeed, altogether powerful; and whatsoever is unfolded by this light, after passing through these essential baptisms, may with entire safety be relied upon, as proceeding from the Holy of Holies.

Moreover, I feel engaged to bear testimony, that important in the highest degree is a state of close and inward watchfulness, before we put up our petitions, or offer the tribute of thanksgiving and praise in the presence of the Lord and his gathered Church. Well may we, as a people, reverently acknowledge, that "prayer and supplication are an essential part of worship, and must be performed in spirit and in truth, with a right understanding seasoned with grace." Very great is the danger of being misled in this solemn act of devotion, as well as of taking another's exercise, unless we try the fleece both wet and dry; because, when the spirit of supplication overshadows an assembly, those who are united in solemn worship are dipped into one and the same baptism, which circulates from vessel to vessel; as set forth by the lip of truth—"The Lord sent a word unto Jacob, and it hath lighted upon Israel." At this critical juncture, it is absolutely needful to attend to "the silence of all flesh," before we are enabled to discern the mind of truth; or witness the sacrifice to be completely prepared, so as to pray with acceptance; yet if preserved in holy stillness, the sound of the trumpet waxeth louder and louder, until the evidence is indisputably clear and certain, that the Lord speaketh from Heaven; and the Most High uttereth his voice. We are then constrained implicitly to obey, and lift up a banner on the high mountain, and "our heart with our hands unto God in the Heavens;" that with David, we may declare—"Blessed be thou, Lord God of Israel, our Father for ever and ever. Thine, oh Lord, is the greatness, and the power and the glory, and the victory, and the majesty, for all that is in the Heaven, and in the earth, is thine. Thine is the kingdom, oh Lord; and thou art exalted as Head above all."

By the foregoing salutation, I am now relieved from a heavy burden; and have great occasion reverently to acknowledge, that the day is arrived when, in serenity and peace, a retreat from the arduous field of labour is mercifully sounded; and that, like Issachar, I am favoured to rejoice in my tent. Fervent is the breathing of my heart, that all who believe themselves called of God as was Aaron, may so attend to the leadings of Christ within the hope of glory, as to build upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; which I am enabled thankfully to testify, is a safe hiding place in the day of trouble, and has supported me during many years of deep mental and bodily conflict. On retrospect, my heart is gladdened within me, under Divine impression that the hand of Omnipotence hath been eminently stretched forth to sustain and carry through in and over all. Then fear not, ye remnant of Jacob, however baptism may succeed baptism; remember that "unto the upright there ariseth light in the darkness; for the Lord is our Judge; the Lord is our Law-giver; the Lord is our King; He will save us."

With love unfeigned, I bid you farewell, and remain, in the consolation of the Gospel of Life and Salvation, your sympathising and affectionate Sister in the Truth,
Doncaster, 8th Month, 29th, 1828. MARTHA SMITH.

HISTORICAL NOTES ON INDIA.

By GEORGE THOMPSON.

No. II.

(Continued from page 133.)

HAVING briefly glanced at the invasion of India by

Alexander the Great, we proceed to notice the history of the Mahometan power in India. In doing so, we cannot, without injustice, avoid mentioning the career of the extraordinary man who founded a sect that is at present one of the most numerous on the face of the earth. When first brought acquainted with Mahomet, we find him surrounded by the idolatrous and star-gazing inhabitants of the desert of Arabia; given up to the most intense study of a copy of the sacred Scriptures, which had been translated from the Hebrew into the Arabic by a cousin of his wife's. So earnestly does he appear to have meditated upon the contents of this volume, that he brought himself to the verge of insanity. At length, after years of profound reverie and abstraction, he revealed to his wife and a few select friends, his persuasion that he had been favoured with a divine commission to undertake the work of restoring, in its purity and simplicity, the worship of the one true God. During the next ten years we find him enduring, for the sake of his opinions, almost every description of insult and persecution, but sustained by an almost superhuman enthusiasm. He allowed himself to be cruelly beaten—to be spit upon—to have dust thrown upon him—and to be dragged out of the temple by his own turban fastened round his neck. At last he fled to Mecca, and from thence to Medina; and, at the latter place, casting aside the features of mildness which had previously characterized his preaching, he developed the full vigour of his character. He announced himself a minister of religion, and a warrior of the faith—he determined henceforth to repel force by force—to make proselytes at the point of the sword—and to propagate the religion of which he had become the champion, by subduing all who opposed it. With nine followers did this marvellous man undertake his first military expedition.

Within ten years from his flight from Mecca, and twenty-three from the date of his pretended mission, he had reduced all Arabia to obedience to his laws, and had commenced an attack upon the Roman empire.

But we are not warranted in supposing that it was to a warlike spirit alone that Mahomet was indebted for his popularity. He was a reformer as well as a conqueror. His religion was founded on the sublime theology of the Old Testament; and, however exceptionable his morality, in the eyes of modern Christians, it was pure, compared with the contemporary practice of Arabia. His law, also, which prohibited retaliation without the previous sanction of a trial and sentence, was a bold attempt to bridle the vindictive passions of his countrymen—passions long fostered by the practice of private war. The religious spirit of the Arabs being now thoroughly aroused, every feeling of their enthusiastic nature was turned into that one channel. To conquer in the cause of God, or to die in asserting his unity and greatness, was the longing wish of every Mussulman; the love of power or spoil, the thirst of glory, and even the hopes of Paradise, only contributed to swell the tide of this absorbing passion.

Mahomet's attack upon the Roman empire was in the direction of Syria; and, within six years after his death, which took place in the year of our Lord 638, that province, as well as Egypt, had been subdued by his successors. Roman Africa and Spain followed in quick succession; and, within a century from the death of their founder, the Mahometans had pushed their conquests into the heart of France.

We return, however, to contemplate their achievements eastward. Persia was invaded in 632; and in a few years, not only conquered, but converted; and in later times spread the religion of the Arabs among

powerful nations beyond the utmost influence of their power. In 650, the Arab frontier was extended to the banks of the Oxus and the Indus. In 664, an Arab force penetrated to Cabul, and made converts of 12,000 of the inhabitants. The Affghans appear to have been early converted to the Mahometan faith, and to have been completely conquered by the Sultan Mahmud, at the time of the expedition to Cabul.

The first Mahometan invasion of India was about this period, under Mohalib, an eminent commander in Persia and Arabia; who penetrated as far as Moul-tan, in the Punjaub, from whence he brought back many prisoners. No further attempt was made in the north of India during the Arab rule.

The next invasion was carried on from the south of Persia into the country at the mouth of the Indus. Here the Arabs succeeded, after various conflicts, in acquiring, by the year 750, all the country called Sinde. This they did in less than thirty years after they had gained a footing. They were finally expelled by a powerful Rajpoot tribe of Hindoos, and all their Indian conquests restored to the original possessors, who retained them for nearly five hundred years.

It would be interesting to consider the causes which occasioned the slow progress of the Mahometans in India in comparison with their marvellously rapid strides towards the establishment, at once of their government and their faith, in other parts of the world; but we can only, in one word, refer it, without explanation, to the peculiar nature of the Hindoo religion—the power of the priesthood, and the habits of the people.

It would be instructive at the same time to touch upon the history of the Tartars, who, during the period we are approaching, exercised so great an influence over the destinies of India. We can only, however observe, that that portion of the Tartar race by which India was subsequently invaded, was the Mogul portion, occupying the centre of the vast tract to which Europeans have given the name of Tartary. Over a vast portion of this country the Arabs had extended their vanquishing power, and had also established their faith; and hence, as the followers of the prophet, they are known by the name of the Mussulman conquerors of Hindostan.

Down to the time of which we are about to speak, India, though made up of many nations, appears to have had a nominal head, bearing the name of Maha-Rajah; who exercised a certain amount of supreme control, through the medium of feudatory native chiefs and a priesthood who possessed unlimited power. In the lapse of years, and especially after the invasion of the Mahometans from the western frontier, the dignity of the Maha-Rajah appears to have existed but in name. Though revered as a nominal chief, the great princes, who were most affected by the incursions of their Mussulman foes, deemed themselves justified in determining upon their own measures, and pursuing them, without reference to the views of their head.

In the tenth century, three lines of Mahometan princes arose, whose descendants, at different periods, invaded and established themselves in Hindostan. The first was Sultan Mahmud, of the house of Ghizni. Ghizni was the capital of a powerful empire, extending over the country we now call Afghanistan. This celebrated conqueror conducted no less than fourteen invasions of India; returning every time laden with the most costly spoils. The four first of these expeditions were in the direction of the Punjaub. On the last of these, he overran the whole of that district, attacked a fortified Hindoo temple, of great sanctity, situated on a mountain connected with the lower range of the Hymalayas, and sacked it of an almost incredible amount of treasure, consisting of gold, silver,

pearls, corals, rubies, and diamonds. This temple had for many years been the depository of the wealth of the neighbourhood, and, according to Ferishta, contained more treasure than had ever been collected in the royal treasury of any prince on earth.

On his ninth expedition, Mahmud fought his way into the centre of Hindostan, and, after a march of three months, reached the city of Muttra (now Agra), one of the most famous seats of Hindoo learning, and the reputed scene of the birth and early adventures of the favourite deity of the Hindoos—Krishna. During a halt of twenty days, Muttra was given up to plunder—the inhabitants were butchered—the temples were profaned—the idols were broken in pieces—and, finally, the city was fired in several places. Departing from Muttra, the Ghiznian conqueror next attacked another city, not far distant, when the most heart-rending scenes occurred. The Rajpoot defenders of the fortress, finding their efforts hopeless, dashed themselves to pieces, by leaping from the ramparts, or burned themselves to ashes, with their wives and daughters. Many other towns were subdued during this expedition. At length the desires of the Sultan being for the present sated, he returned to Ghizni, laden with spoil, and accompanied by 5,300 captives.

I pass from Mahmud's ninth expedition, in 1017, to his twelfth, in 1024. After a period of comparative repose, this great conqueror seems to have called up all his energy, and to have decided upon a final effort, that should outdo all his former deeds, and transmit his name to posterity, as the greatest scourge of idolatry, and the greatest promoter of Mahomedanism. He, therefore, determined upon an expedition, from the centre of Candahar to the southern extremity of the peninsula of Guzerat. This expedition was for the purpose of attacking and rifling a Hindoo temple of far-famed sanctity—the temple of Somnat. This march and act of spoliation are celebrated, wherever there is a Mussulman, as the very model of a religious invasion.

The edifice to be sacked was one of the richest and most frequented places of Hindoo worship in the country. It is said, that from 200,000 to 300,000 votaries used to attend the temple during eclipses; that 2,000 villages had been granted by different princes to maintain its establishments; that there were 2,000 priests, 500 dancing women, and 300 musicians attached to the temple; that the chain supporting the bell, which the worshippers struck during prayer, weighed 200 maunds weight in gold (17,000 lbs.); and that the idol was washed daily with water brought from the Ganges, a distance of 1,000 miles.

To reach this place, Mahmud (besides a long march through inhabited countries) had to cross a desert 350 miles broad, of loose sand or hard clay, almost entirely without water, and with very little forage for his horses. He had, however, skill, enterprise, courage, religion, ambition, and avarice enough to meet these difficulties, and any enemies besides who might be bold enough to obstruct the progress of his army.

We have not time to describe the scenes which occurred at Guzerat before Mahmud was able to possess himself of the holy place. Several fierce and bloody battles were fought between the followers of Mahomet and the devoted Hindoos, before a complete victory was obtained, and the courts of the temple were profaned by the footsteps of the hated Mogul.

Mahmud returned to Ghizni by way of the sands, to the east of Sinde. Over these sands he and his army were misled by Hindoo priests disguised as guides, who sought to destroy the Mahometans, in revenge for the desecration and destruction of their temple. For three days they were without water, and were driven to acts of the most insane fury. The guides

were tortured, and confessed to the part they had played. Many of the soldiers perished miserably, and numbers died raving mad. On the fourth day they reached a pool of water. Once more in his stronghold, Mahmud allowed himself no season of rest; but, after inflicting punishment upon certain disaffected Indian tributaries, turned his attention to Persia, and, by the conquest of that empire, raised his power to the highest pitch of elevation. He was taken ill soon after his return, and died at Ghizni, on the 29th of April, 1030. Shortly before his death, he commanded the most costly of his treasures to be displayed before him; and, after long contemplating them, is said to have shed tears at the thought that he was so soon to lose them.

On his return from his eighth expedition, the sultan built a mosque at Ghizni, of such exquisite beauty and structure, that it was dignified with the name of the "Celestial Bride." It was built of marble and granite, and furnished with superb carpets, candelabras, and massive ornaments of silver and gold. The nobility of Ghizni, stimulated by the taste of the monarch, rivalled each other in the magnificence of their private palaces, as well as in their public buildings; so that, in the course of a short time, the capital was ornamented with mosques, porches, fountains, reservoirs, aqueducts, and cisterns, beyond every other city in the east.

The descendants of Mahmud continued to sit upon the throne of Ghizni, and to govern the possessions which had been acquired in India, until 1184, when the Ghiznian dynasty was subverted by the house of Ghor, another powerful Afghan family, at the head of a warlike tribe. Under a chief, of the name of Alla, the city of Ghizni was attacked, and a fearful retribution visited upon its founder.

For seven days it was the theatre of deeds the perusal of which would make the blood run cold. A large number of the most venerable personages in the city, priests, men of learning, and sages, were carried by the remorseless victor in chains to Ghor, to adorn his triumph; and after being exposed to every conceivable indignity, were murdered by having their throats cut, and the gore of these victims, which was tempered with earth into a kind of mortar, was employed to plaster the walls of the monsters' capital. These acts were in retaliation for the murder of the conqueror's brother by the Ghiznians.

Mahomed, the son of Alla, having conquered the whole of the northern provinces belonging to the Ghiznian empire, turned his arms towards Hindostan, and, during nine successive invasions, ravaged and spoiled the fairest parts of the upper country. The wealth which this founder of the Ghorian dynasty is reported to have left behind him, seems almost incredible. From all his expeditions but two he returned laden with wealth. On the capture of the sacred Hindoo city of Benares, he is said to have employed 4,000 camels to carry his plundered treasure. He destroyed about 1,000 idols, all of precious metal; the fragments of which he melted down, purified, and consecrated to the true God! He also allowed extreme license to his viceroy in Hindostan, who rivalled his master in the acquisition of jewels and other precious effects. Mahomed, besides his other spoils, left behind him (so say the historians of his adventures) some thousands of pounds weight of diamonds of various sizes.

On his death, his empire was broken in pieces, and Hindostan was retained by his favourite viceroy, named Cuttub, who fixed his imperial abode at Delhi. This Cuttub was one of a number of slaves purchased by Mahomed Ghor, and trained up for offices under his government. At the death of Mahomed, three of

these slaves, provisionally viceroys over conquered countries, became independent sovereigns. Cuttub, the viceroy in India, was one. He does not appear to have made war upon other states, but to have considered Hindostan as a sufficiently valuable prize, and a sufficiently extensive scene of empire.

From 1206 to the latter end of the century, 1395, the history of India is a history of wars. The successors of Cuttub were scarcely ever at rest: insurrections had to be quelled, adjacent provinces to be subdued, or ferocious invaders to be resisted. Among the latter, the most fearful and formidable were the Moguls, the fierce and warlike chieftains who issued from the realms of Tartary or Persia, and overran other countries in all directions. The principal invasions of the Tartars, during this period, were in 1220, 1242, and 1279. Plunder, prodigal waste of human life, and the enslavement of vast numbers, were the invariable concomitants of these irruptions. Sometimes 50,000 or 100,000 defenceless Hindoos were immolated at one time, and vast numbers carried into captivity. The soul sickens while we take a review of these wholesale and gigantic schemes of slaughter and rapine. The Hindoos appear like a people doomed to be the victims and spoil of the followers of Mahomet; who, whether already in occupation of their country, or penetrating it from afar, upon hunting expeditions, spared neither age, nor sex, nor rank, but passed over the land like fell destroyers, razing their temples, prostrating their hitherto impregnable fortresses, and shedding in rivers the blood of the peaceful inhabitants.

The emperors of Delhi and their viceroys, during every temporary cessation of aggressive acts against themselves, turned their weapons against the Hindoos, and spread their arms wider and wider over the peninsula. In 1296, one of them invaded that portion of central India which lies between the Nerbudda and the Krishna, and is called the Deccan; and, after butchering and torturing thousands of the inhabitants, carried back 600 maunds* of pure gold, seven of pearls, two of diamonds, rubies, and other gems, 1000 of silver, and 4000 pieces of silk.

We have no time to notice the rise and fall of various dynasties during the 14th century; but may not suffer to pass unmentioned the invasion of Tamerlane, in 1398. For many years previously, Hindostan had been a perpetual scene of insurrection, civil war, and conspiracies.

At one time, Delhi presented the spectacle of two emperors residing in the same city, and deluging the streets daily with blood. In these sanguinary struggles, Bengal, the Deccan, and other provinces, were, for a time, lost to the empire; confusion prevailed through all its parts; the imperial power was sustained solely by the armies, who plundered the disturbed districts for their own gain, whilst wreaking their master's vengeance on his unhappy subjects, often without crime, provocation, or distinction.

In this state of things the invasion of Timur Beg, "the firebrand of the world," as he was called, burst upon the heads of the conflicting parties in India, and overwhelmed them in a common ruin. Tamerlane was a Turk and a Mussulman, and was born near Samarcand. He succeeded in uniting the hordes of Tartary, for purposes of plunder and conquest, and, placing himself at their head, carried his destructive inroads into all the surrounding countries. His empire, though transient, was widely extended, and one of the most ruinous ever known. Before he stretched his sword over India, he had conquered Persia and Transoxiana, had ravaged Tartary, Georgia and Mesopo-

* A maund is about 70 lb.

tania, with parts of Russia and Siberia. At length he crossed the Indus, and poured his followers like a foaming torrent over the country. On his road to plant the Tartarian standard on the imperial towers of Delhi, all the cities and towns that lay in the way were sacked, the inhabitants butchered, and where there was but a show of resistance, the touch was applied, and the place reduced to ashes. After dividing his army into parts, and sending them by different routes, he gathered them together in the vicinity of Delhi.

Before he entered the city, he put more than 100,000 Indian prisoners to death in cold blood. The wealth of the city being secured, the inhabitants were devoted to destruction. The streets were rendered impassable by the heaps of the dead. The Hindoos, driven to desperation by beholding the treatment of their wives and daughters, with one consent, shut the city gates—set fire to their houses—murdered their families—and then threw themselves like madmen upon their enemies. At length, overmastered, they laid down their weapons, and submitted like sheep to the slaughter. For five days Tamerlane remained a quiet spectator of the plunder and conflagration of the city; and, during the time, was celebrating a feast in honour of his victory. When all was over, he passed orders for the prosecution of the march; and, on the day of his departure, offered up to the Divine Majesty “his sincere and humble tribute of grateful praise,” in a marble mosque on the banks of the Jumna. Timur almost immediately departed from India, causing himself previously to be proclaimed emperor, and extorting the submission of the surrounding princes. It will be seen how well he merited the name of “the destroyer of mankind.”

JOHN WILBUR'S ADDRESS.

THE following forms the conclusion to John Wilbur's Narrative and Exposition; and as we gave, some time ago, the substance of that work, we now present the reader with this Address, and commend it to his perusal, containing as it does, “An affectionate invitation to all the honest hearted under our name, to hold fast the profession of the Christian faith, as recognized and most surely believed by all our faithful predecessors in the truth, as it is in Jesus Christ our Lord.”

“In this concluding address, I will not intrude upon the reader's time with a specific recapitulation of the proceedings brought to view in vindication of the course taken in support and defence of our Christian principles and discipline; the importance of which I hope he will be enabled duly to appreciate. But in this invitation, the object of my desire and concern is, to persuade and exhort all (and it is in the feeling of much brotherly love and with a lively hope) to be entreated to come forward more and more in a practical consummation of the obedience of that faith which leads to the saving knowledge of God, through the revelation of Him who died for our sins and rose again for our reconciliation unto God; and who also was and is and yet to be, the Lord from Heaven, a quickening Spirit.

“And first, permit me to say to you, my dear friends, that however dear to me are the rights and privileges of the militant church, in a condition owned of God; yet, (if otherwise,) how much dearer ought to be, (and not to me only, but unto every one of her children,) the love of God and the owning of His approving presence, which are the fruits of the one living faith in the Son of God. and in the funda-

mental and, inalienable doctrines of the Gospel of Christ, with the testimonies and discipline of the true church; a faithful conformity whereunto through obedience, being indispensable as a test of membership in that body, of which Christ is the Head; and therefore of the greatest consequence to every one who would desire to be a member of His church.

“And we, of the present generation, are entrusted with the keeping of this faith, and those testimonies, through our day, and are bound by the strongest obligations, (inasmuch as our way has been made more easy, by the delivery into our hands of these testimonies, pure and entire, by our predecessors), to act our part faithfully, through the Lord's assistance and tender mercies; not only in the scrupulously upholding of them ourselves, in our day and time, as a righteous standard and testimony to all men, but to deliver and hand them down to the succeeding generation, undiminished and without abatement; so that those who follow after may rejoice and gather strength by means of our unflinching uprightness and willingness to endure all things for the sake of Him who gave them to the church; to bear the cross and to despise the shame, in the faithful endurance of self-denial in this day of lightly esteeming and treading down of the holy testimony of the cross of Christ, which is the power of God and wisdom of God, and remains to be a mystery which has been hid for ages from the wise and prudent—from all the carnal professors of every age, but revealed to the humble, the lowly, and self-denying followers of the Lamb, of every generation.

“It is strikingly important, that we, as a people, who have advanced in the faith of vital Christianity beyond others of the protestant reformation, should hold fast to the testimonies that we were at the first entrusted with, lest we, through a culpable relaxation, should give countenance and strength to the apostasy of such other denominations as are retrograding into a sorrowful declension from their own first principles, and thereby should bring condemnation upon ourselves on their account.

“How sorrowful will it be, my dear friends, if we, either willingly or heedlessly fall irrecoverably into the degenerating current of the day, and with the multitude go back again to the house from whence our forefathers came out, (through the cost of great tribulations,) and which return must be to the utter loss of our own souls; to the great reproach of the holy profession handed down to us by our worthy predecessors in the truth; and would be crucifying to ourselves the Son of God afresh, and putting him to an open shame.

“As reasons for the goodly exercise of care, in watching over ourselves and guarding the church against the smaller as well as greater inlets of a departure from sound doctrine and correct practices, we may once more recur to the view of things which have transpired heretofore, as alluded to in the preface to this narrative, both in ancient and modern times, in which was noticed the sad declension of the church, under both dispensations, in relation to the Lord's statutes and doctrines delivered to her, showing that the former, though established by the Almighty himself, did not only become the degenerate plant of a strange vine unto Him, but finally persecuted and wickedly put his messengers to death, and finally slew the Son and sent of God, before the measure of her iniquity was full. And that the latter, even under the gospel and name of Him who came not to destroy men's lives but to save them, persecuted the messengers whom he had sent to warn them of their iniquities, and put them to death without mercy.

“And the question was asked, and may again well be asked, whether the church now is better, and more secure against the danger of an apostate condition,

than the primitive Christian church was? Will it not be acknowledged that the same enticements are now in the hands of the enemy as heretofore; and the same proneness to evil in men now as then, to wit, the love of pleasure—the love of the world—the love of power and other degenerating propensities; and are not these as deadly now to true religion as they ever were in any age of the world?

But we know it is so. Then, O then! let every one gird up the loins of his mind, and watch—watch and pray lest we enter into temptation, and fall by the subtle delusions of the wicked one. Oh, Friends! let us dwell in the light of the Lord, that so we may see the snares of the enemy and avoid them—let us draw near and dwell in Him who is light, and in whom there is no darkness at all; and as we come to see in Him the councils of wisdom, and are made to understand his will, let us obey, whether it be in acting or in forbearing to act—whether it be in small or in great sacrifices, remembering that believing and obeying in the one, is the same in the sight of God, as the believing and obeying in the other. Then despise not the day of small things; but keep the covenant of obedience in the little as in the much; for the reward is as certain in the one as in the other, even peace and joy in the Holy Ghost,—for it is as we are faithful in the little, that we shall be made rulers over more, and be prepared to do more and more. So shall our strength be increased; as our eye is kept single to the light of the Lord in our own souls; waiting upon Him, and keeping the word of his patience in that covenant, which is as sure by night as by day—as sure in the night of trial and temptation, as in the day of deliverance and rejoicing. Hence faith and patience in the disciple's experience, are a treasure of great price; and contribute, even more largely to his growth in the saving knowledge of God, than in his more joyous seasons of feasting upon the good things of his Master's table.

“Zion can only be redeemed through judgment, and her converts by righteousness—by being plunged into the river of judgment: this must be known in the experience of every member of the true church. He must witness the sanctifying baptism and power of the Holy Ghost; and immutable justice towards all men must be the obvious characteristic of his life and conversation, showing mercy to others as he would desire God would show mercy to him. And it is only in so walking in the fear of the Lord that we quince by our fruits that we love Him above all, and our neighbour as ourselves.

“It is by the inward operation of the judgment and power of God that the members are instructed and prepared for service in the church—to be waymarks and ensamples to all men. And among the many and important services assigned to the members respectively, there are none, peradventure, of greater usefulness or of a higher order than that of the gospel ministry—a service than which none has been more grossly abused—than which no one has been more sacrilegiously counterfeited. If true and apostolic, not received of man nor by man, but by the revelation of Jesus Christ—as such it is a great blessing to the church—if false, and learned only of man and by man, and it should prevail in the body under our name, it will prove an unfailling means of degeneracy and estrangement from God, and of a lapse into dead formality; and will greatly tend to draw away from God unto men.

“So far as we know, the Society of Friends is the only people, among all the Christian denominations, since the primitive ages, who profess to preach the gospel only as the Spirit giveth utterance—who wait for the promise of the Father on all occasions, as

Christ taught his disciples to wait—who believe it requisite to tarry until they be endued with power from on high, before they attempt to preach in God's great and holy name. Hence the testimony of Friends, touching this high and holy calling, is at this day the most primitive, noble, and dignified testimony in the world, being the only one which recognises a sensible, direct intercourse and communication between the heavens and the earth; or, in other words, from God to the children of men.

“Inasmuch, then, as the Society of Friends are the only people who hold fast to this faith; that Christianity itself has not diminished, nor fallen off, nor its gifts and graces been withdrawn from the true church, since the day when the Lord told his disciples, that the Spirit which should succeed his personal presence with them, should instruct them in all things, and bring all things to their remembrance; or, since the day when he promised that he would abide with them for ever, even unto the end of the world—how desirable and indispensable for us, in the fulfilment of ancient prophecy, “they shall all know me,” &c.; and for the unspeakable benefit of the church, as well as of the world at large, that we hold fast the profession of this faith without wavering—this faith of the continued dispensation of the gift of the Holy Ghost unto those who wait for him in sincerity and humility, and believe in his power.

“But this gift of God's grace and Holy Spirit is by no means exclusively given to gospel ministers; but flows from the Vine, which is the fountain of life, to every living branch—from Christ to every member of his body. And all the true members, whatever their respective callings, as their hearts are open to receive, are, by the anointing of his Spirit, taught and instructed to fulfil their duties and callings conformable to the will of God, and are blessed with immediate access to him, through the mediation of Christ, without the intervention of any man. And it is as impossible for the church of Christ to remain such, and to be a living body, without the saviour and circulation of the Spirit and life of Christ, as for a tree to remain green and fruitful without the circulation of sap and nourishment from the root and from the body; or, as for a man to exist in the vigour of life, without the circulation from the heart of that blood which is the life of man.

“But to return to the exercise of the gospel ministry. I feel concerned to exhort all who are called to that solemn service, faithfully and patiently to wait, and to rely on Him alone who is the Great Minister of the sanctuary and true tabernacle which God hath pitched, and not man, both for the opening and the shutting,—for strength, for mouth and wisdom—tongue and utterance. And above all things, having no confidence in themselves, or in the endowment of man's wisdom; but tarry, I entreat you, (as you would desire your own furtherance, and that of your brethren,) tarry at Jerusalem until ye be endued with power from on high; for under the dominion of this power it is only, as it is waited for in the simplicity and integrity of the soul, that the work will prosper, and bring peace and joy to those who are thus exercised in it; and will redound to the glory of God and the consolation of his people, whether the measure of the gift be less or more. Never, O never! let the desire for words, either in yourselves or in others, beguile you into an unsanctified offering—beguile you into a spurious ministry, or the offering of strange fire. Oh! how lamentable the condition of those where a lifeless ministry prevails! How deadening to an assembly of Quaker worshippers, for if it come not from God, though it may please the ear, or lead to head knowledge, it is no better than a sounding brass and a tinkling cymbal! How much better in the sight of

God, and for the church, is silent worship, than the annoyance of a spurious ministry!

"The skill and artifice of man, in framing a beautiful discourse, if it be but in man's wisdom and learning, contributes no more to the honour of God or the salvation of souls, than would man's sagacity in forming a beautiful image of things above or things below: he can, of himself, no more breathe the breath of life into the one than into the other. And without a portion of the Divine life, which is the gift of God and testimony of Jesus; preaching is no more saving than any other mere image of good things.

"Hence the necessity that Christ's ministers, seeing they are but men, should abide with the Lord Jesus in the inner court of the heart, and 'with him in his tribulations; that so they may know of his doctrines, and how to preach them; that they may be instructed in the counsel of his will, for it is here, in the heart, that 'whatsoever is to be known of him is made manifest,' pertaining to his own glorious kingdom and the salvation of souls; which is at times made known to the messengers of his covenant, for their own qualification to minister, and for the watering and refreshing of 'those who serve him;' as well as for the reproof and instruction of 'those who serve him not,' to his own holy and blessed acceptance.

"And it is only by patiently enduring the baptism of Christ and of his judgments, to the subjugation of the will of the flesh in themselves, that they can be good stewards of the manifold grace of God, and fully prepared to divide the word aright among his people, and clearly to discern between the precious and the vile, under whatever covering such states may exist, or under whatever appearance or professions men may make; these true messengers of Christ will not be misled, by what men have been, or by what they now profess to be.

"Wherefore, my dear fellow-pilgrims in this high calling of God, grudge not, I beseech you, the conflict or the reproaches of drinking deeply of the Saviour's bitter cup, nor the endurance of his fiery baptisms, (for his own received him not, but slew him and denied him,) seeing that so great salvation is the result of suffering, and awaits the faithful and unflinching labours of those who are prepared by the ordeal of his power; and who have laboured and have not fainted, and who have borne the burden through the heat of the day. Remember who they were, and from whence they came, whom John saw round about the throne of God, who had washed their robes, and had made them white in the blood of the Lamb.

"And oh! that all under our name of all classes, who name the name of Jesus, may never name him unworthily or deceitfully; but, by departing from all iniquity, might honour him, having this fear always before their eyes, walking in all humility and lowliness before him; that so their example may do honour to the high and holy name of the Great Author of our salvation, and to the exalted profession we are making among men.

"And how, above all things, is the Christian's experience in that power of God which overcomes the world, enlarged, by frequently, yea, continually seeking and feeling after him with the whole heart, undivided and unreserved. Oh! fellow-probationer, forget not thy morning oblation, before thy head is raised from thy pillow, but approach the altar of God's sacrifices in thine own heart, for thou mayest there witness in the silence of celestial excellence, the flame of his love and holy presence to kindle upon thy offering: then when thou goest by the way, He will also go along with thee; when thou liest down, He will keep thee; and as thy desires are unto him, He will bless thy evening sacrifices: and again, when thy slumbers

are broken, in the silent watches of the night, then let not thy thoughts go astray upon things that perish, but keep and gather them inward, and stay them upon Him whose presence fills the universe; and He will become to thee the chiefest among ten thousand. But when he delayeth to come unto thee, then fasting and mourning will be thy lot; and 'great searching of heart,' and fearful inquiry, why he has forsaken thee, and whether thou hast not sinned against him, and gone backward, and left thy first love! Oh! this is the way by which all the holy men of old, and our worthy predecessors gained the experience of the knowledge and way of the Lord; and if thou wouldst gain a heavenly treasure like theirs, and follow their footsteps, to a blessed establishment in the unchangeable truth, then be faithful and relax not from a daily exercise in seeking Him, and staying thy mind upon him; girding up thy loins and watching for the morning; possessing thy soul in the patience of God; confessing to him thy sins and short comings, and asking forgiveness through Him who is the Mediator of God's covenant for reconciliation with thee: and behold He will, when it pleaseth him, and in the right time, shorten and dispel the hour and power of darkness and distress, and cause the true light again to shine into thy soul and round about thee; and will again arise himself with power and great glory, as from the gloom of the sepulchre, and cause thy soul to rise with Him, with joy unspeakable and full of praise.

"Thus described is some of the true Christian's experience, and the practical ground of his coming to the saving knowledge of God; through the revelation of Jesus Christ, and by the means of keeping a single eye to the light, and watching unto prayer without ceasing; whereby the mind is stayed and kept alive unto God, preserved in the hour of temptation, and from being seduced and led away 'by every wind of doctrine,' as mere superficial professors are.

"Hence, when this blessed experience is attained and abode in by a follower of Christ, his mind will not be beguiled with false doctrines or misled by designing men; though such doctrines be preached in the eloquence of the wisest, or even by an angel from heaven; because the witness is in himself, and this witness for God will evermore, as do the holy Scriptures, contradict and deny all false and delusive doctrine; because the disciple dwells with Him who is light, and in whom there is no darkness at all. Therefore, thus abiding in the light, no man can deceive him, nor yet the wicked one, though he might assume the appearance of an angel of light.

"But when men begin to hate the light, and to depart from it, because their deeds are become evil, then their vision is darkened, and they can scarcely distinguish between an ignis fatuus, or the counterfeit radiance of the fallen angel, from the clear shining of the light of the Lord; and are therefore exposed to the imposition of false doctrines proffered to them in the wisdom of the serpent, by his deceitful working, and by his transformations, which are undistinguished by those 'whose vision is not clear.' How lamentable the condition of such; viewing things as they do, with a clouded imagination, or through an inverted medium, and therefore are led to call light darkness, and darkness light; good, evil; and evil, good; just like the same sort of people in the prophet's time. Here we see the great powers of transformation in the hands of the wicked one. And never better pleased was he, as would appear, nor his kingdom better served in any age, than by his success in alluring and beguiling the servants of the Lord, to become his servants; and the more eminent in their former station, the more so in the latter, as fully demonstrated by events which have transpired.

"How deplorable the state of those who are transformed from the image of God to a condition of unrighteousness—from the love of God to the love of the world—from the fear of God to the fear of man, and the desire of pleasing God exchanged for a greater desire of pleasing men. A condition in which man is ashamed acceptably to acknowledge the Redeemer before a man who shall die, and the son of man who shall perish. Of those who regard men more than they regard Him, he will be ashamed before his Father and the holy angels; and will not therefore be a mediator between them and their God, whom they have despised, and have more lightly esteemed Him than they have esteemed men. With such there must be a fearful looking for of judgment; and the righteous indignation of God's displeasure; because they have more lightly esteemed the favour of, and fear of God, than the persons and friendship of men, which is idolatry and great offence in His sight.

"Our Lord and Saviour describes the contrast between the fear of man and the fear of God in a very striking manner; and gives forth His command to fear God rather than man, in despite of the utmost that man can do: 'Fear not them that kill the body, and after that have no more that they can do; but I will forewarn you, whom you ought to fear—fear Him, who after he hath killed, hath power to cast into hell,' and emphatically adds, 'Yea, I say unto you, fear Him.' And this command stands unabated, and is as obligatory on us as on his followers in that day. Although men now have not power, by the laws of the land, to kill the body, or to take men's lives on account of their fidelity to God, yet there are those who have power and disposition to persecute, and to take from us that which had been almost as dear as life itself to us—our places, our rights, and our privileges in the outward visible church. A process plainly distinguishable from the law of Christ; as will appear by a recurrence to the pattern of church government; as well as the doctrines received and acknowledged aforetime by the whole body, under the acknowledged guidance of the spirit of Christ. Therefore, when those who teach us doctrines, and hold the reins of church government over us, shall have unhappily departed from that pattern, then fear them not, nor reverence them, for they will begin to deny the Master's coming, and to beat the men servants and the maid servants, and to lord it over the heritage of God.

Now, here is the difference, those who are ordained of the Holy Ghost to teach and to rule in his church, are both to be regarded and honoured, so long as they rule in righteousness. But when their garments become defiled with enmity or the love of power, or the love of filthy lucre, or their eye become evil, then their hearts become dark, their hands are full of oppression, and their arm but an arm of flesh. And he that continueth to transfer to them the honour which only belongeth unto God, or to trust in them, is accursed of the Lord, though they may shine as stars of great magnitude over the tabernacles of Esau; they are no longer to be called by the name of Jacob, nor surnamed by the name of Israel, so long as they disregard Israel's statutes and testimonies.

"Hence we see the necessity of wisdom from above, and a clear discernment of the states and conditions of men aside from prepossession, favour, or friendship—aside from relationship and all former estimations, outward circumstances, or outward appearances; and aside, too, from the estimation of others. When the condition of men is seen in the light, and their views, practices, and motives, are not answerable to the pattern as above, then let the loyal disciple of Him in whom there is no shadow of turning, and who is to give account and bear a faithful testimony against such

in all meekness and lowliness, move in the fear of the Lord, and trust in his providence and power; and then he has nothing to fear from men, nor from a host of the mighty, as he so continues and abides in the everlasting patience in the secret place of the Almighty, whose refuge will be round about him, and his banner over him; and for all the sufferings, revilings, and evil reports which he shall have to endure, the reward from his blessed Master's hand will be an hundred fold in this present world, and in that which is to come everlasting life.

"And the writer is induced to believe, through the opening of truth, that a remnant will be spared from the 'flood of mighty waters overflowing,' whilst 'the beauty which is on the head of the fat valley shall be as a fading flower, and as the hasty fruit before the summer, which, when he that looketh upon it seeth, while it is yet in his hand he eateth it up.' 'In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty unto the residue of His people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate; and many shall run to and fro, and the knowledge of the Lord shall be increased, and judgment shall run down as waters, and righteousness as a river: the wilderness shall become as Eden, and the desert as the garden of the Lord. Aliens shall be thy ploughmen, and strangers shall stand and feed the flock, and nations that knew not thee shall run unto thee, because of the Lord thy God.' It has been seen by divers of the Lord's messengers in our Israel, both earlier and later, that a great declension and sinking time would take place among us, and that a remarkable reformation and better day would succeed. The former we have already seen sorrowfully to have been progressing, in a departure from truth's testimonies and doctrines, by the insidious working of the enemy, drawing away from the true faith, both on the right hand and on the left. And it is believed that the day is near, (if the Lord's purposes are not frustrated through fear or unfaithfulness in those who have been spared and called to begin the work,) when the foregoing declarations of the prophets will be verified and fulfilled in the succession of faithful messengers, and standard bearers, and of a better day; and of the advancement and upholding of truth's dignified testimonies, to the honour of God's great, and glorious, and holy name."

JOSEPH WEBSTER.

Hopkinton, R. I., 16th of 1st Month, 1845.

THE HEROES OF WATERLOO.

"How to dislodge most souls from their frail shrines,
By musket, ball, or bayonet, is the art
Which some call great and glorious!"

WHILE many are admiring as beautiful specimens of art the two splendid prints exhibited in the shops, representing the warriors of Waterloo at Apsley House, the philanthropist and the Christian deeply regret that such talents should be misemployed in glossing over the worst propensities of human nature. What is a hero? Is it not a man who is ingenious in devising mischief against his neighbours? One who contrives to kill, in a short time, a very great number of his fellow-creatures?—one who destroys towns and villages, spreads desolation and famine through a country; deprives wives of their husbands, children of their fathers, parents of their sons, sisters of their brothers! Surely no one who properly uses the power of reflection can be ambitious of the title!

"O what are these,

Death's ministers, not men, who thus deal death
Inhumanly to men, and multiply
Ten thousand-fold the sin of him who slew
His brother; for of whom such numbers
Make they, but of their brethren, men of men!"

What a fearful prospect of futurity must the contemplation of the crimes and calamities of war exhibit to those who have been the promoters of them, in those calm moments when conscience will be heard. If the act of murder while stealing to supply a man's necessities, be a horrible crime—what must be the sin of those who cause the murder of thousands of human beings, for the conquest of a country they don't want, and have no right to, for mere revenge, for some trifle,—from no necessity whatever, and aggravated by all the crimes that inevitably attend warfare. Surely the horrible crimes of pirates, slave-traders, robbers, house-breakers, and of such abandoned men as Burke and Hare, must be lighter than some of these! For many of them could plead the urgent stimulus of poverty and hunger.

And to what do the courage and bravery so much admired in these heroes amount? How very, very far is it exceeded in value, by the true courage displayed by many who have quietly suffered in a good cause, or who risked their lives or their comforts for the good of others. Perhaps few of these heroes, if put to the trial, would display as much of the brute bravery of the soldier, as was lately exhibited at Hounslow Barracks by poor White. He thoughtlessly risked his life by striking his serjeant; he endured sufferings the sight of which caused several of the private soldiers to faint, and which occasioned his death, without uttering any complaint; and he appears to have met death with that indifference, and ignorance of his responsibility to his God, which is not uncommon amongst heroes.

It doubtless occurs to some (would that it did to all) of the admirers of these beautiful engravings, For what did these heroes of Waterloo exhibit their heroism? And the answer will be ready in the minds of those who recollect the burdensome expense they are to the country. If one of them alone, has received, as is asserted, upwards of two millions of the public money, what must the whole circle of the Waterloo heroes cost the nation? And how much does that *system*, of which these heroes form a part, deduct from the necessities and comforts of every poor man in the country?

It was stated the other night in the House of Commons, that the expense of the army and navy for the present year was £16,840,000, being £5,180,000 more than in 1835; and this is without any reference to the interest of the national debt, incurred for military expenses in former years. When looking at these pretty pictures of heroes in their fine dresses, eating and drinking the best things that are to be had, some of us can't help thinking how dearly we have to pay for it all.

It is well also to look on the other side of the picture, and think of the situation of many of the poor men who were the real fighters at the battle of Waterloo, who escaped with their lives, and how small is their share of the enormous sums of money thus squandered away. Look also at the numerous families who were reduced to poverty and wretchedness, by being deprived of those on whom they depended for subsistence.

But above all think, deeply think, on the dreadful amount of wickedness connected with the battle of Waterloo. Of a great proportion of those engaged in it, it cannot be doubted but that the language might be applied to them, "whose mouth is full of cursing and bitterness; their feet are swift to shed innocent blood; destruction and misery are in their ways; and the way of peace have they not known: there is no fear of God before their eyes." How dreadful this idea! when we consider that 140,000 men were killed in one week!

N.

RAGGED SCHOOLS.

A "Ragged School" may be briefly characterised as a *school for thieves*; for, with a very few exceptions, the children admitted into such seminaries are either the sons of felons and abandoned women, or young thieves. Taking the "Ragged School" in Field lane, Smithfield, as an illustration—for no other school includes so utterly debased a class amongst its pupils—it is gratifying to be able to premise that the attempt, not to crush and annihilate, but to guide the rampant animalism into proper channels, has not been in vain; but that not a few have been rescued from a life of sin and shame, and placed in positions to become blessings rather than curses to society. It needs but a glance at the physique of these boys to perceive that mental daring predominates over bodily strength; for as they are subject to alternate fits of repletion and starvation, and as, in addition, the air which they continually respire is surcharged with the foulest vapours, and pregnant with death, dealing fevers instead of conferring the healthy bloom of youth, they appear emaciated, care-worn, and consumptive.

The heads of the majority of the boys are large, much larger indeed than the heads of most well-educated youths; many, in fact, of the age of fifteen possessing heads as large as those of active men of thirty, and no phrenologist could hesitate in inferring that, if their life is to be a life of crime, it will be characterised by no common amount of vice, but become notorious in the annals of crime. Out of fifty boys, varying in age from five to sixteen, I have not traced the lymphatic temperament in one, and the signs of the nervous are presented by very few. The sanguineous predominates—every boy possessing a large measure of that temperament—and about one-fifth also possess a slight share of the bilious. In accordance with the usual accompaniment of the sanguine temperament, they manifest great physical vivacity, even the most studious keeping their limbs in incessant motion, as if bodily quietude were positively painful. They display unusual acuteness, and a readiness of inquiry and apprehension which is striking; and their mental acumen is rendered more piquant by a rich fund of drollery, and the interspersions of witty observations, which are often as true as they are original. The greatest difficulty is found in overcoming their innate love of fun; but when their interest is once excited they need no farther guidance, but never rest until they have got at the marrow of a subject. Taking the average, they exhibit a sad want of reverence for sacred subjects, and a defective perception of that common everyday respect which is due to all, and which elevates courtesy into something far higher than mere compliment. The organ of secretiveness is very large, and its influence on the intellect is characteristic. Nothing delights them more than to submit questions which they know cannot be answered, or to mystify the teacher by tales of marvellous events; and by a natural Socratic mode of questioning, they often succeed in trepanning their instructor into some absurd admission, the drift of which he does not perceive until the sly smile mantles their countenances. The organs of combativeness and acquisitiveness are very large: and the native tendencies to pilfering and pugilism are difficult to check. There are also the cerebral signs of great firmness, accompanied by an obstinacy which it is difficult to repress. The coronal surface is rather flattened, but rounded at the regions of hope and benevolence. It is impossible to glance at a development such as that which has been portrayed, without perceiving the elements of a character, the ultimate direction of which must mainly depend upon the kind of culture which it receives. If, uncared for, they are left in Field lane—where the

gin-palace is the sole object which presents any signs of prosperity, and where to be expert in crime is to achieve the highest excellence—there can be no doubt that they will receive that kind of moral training which shall insure Norfolk Island as their inheritance. Education, especially that of a moral and religious character, can alone preclude this fearful result, and instil those higher ideas of the purpose of man's creation, which shall cause them to shun vice as the murderer of the soul.

It is to be regretted that the "Ragged Schools," the female department excepted, are only open on Sundays, and thus the teachers have but three or four hours whereby to compete with the vice education of a week. It is also to be lamented that the old-fashioned system of placing boys according to age, and not according to character, prevails to a sad extent. Still, much good has been already effected; to the intellect has been imparted a taste for healthy food; the moral and religious feelings have been sedulously trained; benevolence has been taught how to counteract and quiet the aggressive impulses; and love to God, and its best evidence, love to man, have been manifested in boys to whom the very ideas once presented food for laughter. No other comment need be made than the soliloquy which occurred when I first visited the "Ragged School,"—How much wiser is it to educate than to imprison, and how much better a teacher is moral education than the gallows!—*Paranological Journal*.

CHARLES T. TORREY.

THE Anti-Slavery martyr, who died after a long imprisonment in the Maryland State Prison, Baltimore, for aiding in the escape of fugitive Slaves.

"Some seven years ago, we saw C. T. Torrey for the first time. His wife was leaning on his arm—young, loving, and beautiful—the heart that saw them blessed them. Since that time, we have known him as a most energetic and zealous advocate of the anti-slavery cause. He had fine talents, improved by learning and observation; a clear, intensely active intellect, and a heart full of sympathy and genial humanity. It was with strange and bitter feelings that we bent over his coffin and looked upon his still face. The pity which we had felt for him in his long sufferings, gave place to indignation against his murderers.—Hateful beyond the power of expression seemed the tyranny which had murdered him with the slow torture of the dungeon. May God forgive us, if for the moment we felt like grasping His dread prerogative of vengeance. As we passed out of the Hall, a friend grasped our hand hard, his eye flashing through its tears, with a stern reflection of our own emotions, while he whispered through his pressed lips, 'It is enough to turn every anti-slavery heart into steel.' Our blood boiled; we longed to see the wicked apologists of slavery—the blasphemous defenders of it in church and state, led up to the coffin of our murdered brother, and there made to feel that their hands had aided in riveting the chain upon these still limbs, and in shutting out from those cold lips the free breath of Heaven.

"A long procession followed his remains to their resting place at Mount Auburn. A monument to his memory will be raised in that cemetery, in the midst of the green beauty of the scenery which he loved in life—and side by side with the honoured dead of Massachusetts. Thither let the friends of humanity go to gather fresh strength from the memory of the Martyr. There let the slaveholder stand, and as he reads the records of the enduring marble, commune with his own heart, and feel that sorrow which worketh repentance.

"The Young, the Beautiful, the Brave! He is safe now from the malice of his enemies. Nothing can harm him more. His work for the poor and helpless was well and nobly done. In the wild woods of Canada, around many a happy fireside and holy family altar, his name is on the lips of God's poor. He put his soul in their souls' stead; he gave his life for those who had no claim on his love save that of human brotherhood. How poor, how pitiful and paltry, seem our own labours! How small and mean our trials and sacrifices! May the spirit of the dead be with us, and infuse into our hearts something of his own deep sympathy; his hatred of injustice, his strong faith and heroic endurance! May that spirit be gladdened in its present sphere, by the increased zeal and faithfulness of the friends he has left behind!"

JOHN G. WHITTIER.

THE FIRST DAY OF THE WEEK.

(Continued from page 190.)

We continue our extracts from Henry C. Wright's pamphlet, entitled, "First Day Sabbath not of Divine Appointment." What follows, was in type for last Number, but obliged to be left over, for want of room. It is satisfactory to find that the demand for the work continues, a large number having been disposed of since our last publication.

CONSECRATING THE DAY TO GOD.

"You will ask, Are we not bound to consecrate first day to God? Yes. But to whom is the rest of the week to be consecrated? I find no license in the Christian Scriptures, or elsewhere, to consecrate any portion of time to Mammon, to Moloch, or to Belial; but every day and hour is to be consecrated to God. We are under no more obligation to devote first day to Him than any other.

"But you ask, Are we not to consecrate the first day especially to God? Yes. And to whom are we to consecrate especially the others? Especially to ourselves; especially to Mammon; especially to selling whisky and making drunkards; especially to enslaving and killing men? Every day should be especially consecrated to God; or rather, speaking in a Christian sense, we are to consecrate no day to God, but ourselves every day and hour. Christianity especially sanctifies and consecrates, not days and temples, but men and women; and requires us to present to God, not a first, or seventh day Sabbath, or any mere outward sacrifice; but, by the mercies of God, it beseeches us 'to present ourselves a living sacrifice, holy, acceptable unto God, which is our reasonable service.' How? We are told in the same twelfth chapter of Romans. Not by sanctifying and consecrating first day as a Sabbath, but 'by love without dissimulation; by abhorring evil and choosing good; by kindly affection one to another; by joy in hope, and patience in tribulation; by returning to no man evil for evil; by love for hate; blessing for cursing, and good for evil; by love to enemies, and forgiveness of injuries.' Let men thus consecrate themselves a living sacrifice, holy and acceptable, during every day, and they need not be troubled about a Sabbatical observance; for then will all time be consecrated to God in the only sense in which it can be.

"But you will say, The first day of the week is to be set apart to religious services? TRUE; and to what services are the other days to be set apart? To irreligious and profane? Not one word is said by Christ or the Apostles about setting apart first day, or any other day, to religious purposes; but they urge us to set apart all our life to purposes of devotion and obe-

choice. As well talk of setting apart a particular day to believe in Christ, to love our neighbour as ourselves, to do justly, to love mercy and to walk humbly, as of consecrating a day to religious services. Every act of life should be done as a religious service—an act of devotion, or Christian worship.

"But you may ask, Are we to set apart no time for reading the Scriptures, for public conversation, and for mutual exhortation? Yes—assuredly—these things are needful as means of grace; and we must have times and places to attend to them. But why call that religious service which is but the means to incite to religious service? Why call that worship which is but a means to unite our souls to Christ and to excite us to offer true worship? Religious service, or Christian devotion or worship, is this—'to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world, and to have not the faith of our Lord with respect of persons'—'to break every yoke and let the oppressed go free—to beat the sword into a ploughshare, and learn war no more.' 'I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me.' 'When, Lord, did we do these things unto thee? Inasmuch as ye have done it unto one of the least of these, ye have done it unto me.' This is religious service—this is Christian worship.

"To produce in us this mind that was in Christ, and to lead us thus to walk in the steps of Jesus, should we read the Scriptures, meditate, assemble ourselves together, exhort one another, and stir up one another's minds by way of remembrance. And to use these means we need set times and places; but we are not to forget the great end in view, by doing homage to the means, and to the times, and places set apart for using them. To produce sanctified men and women, and not days, is the aim of Christianity, and to this end should all our attention and desire be directed;—but it is no more acceptable to seek this on first day than at other times; and to pray, to read the Scriptures, and to go to meeting, are as adapted to promote the great object on any other day of the week as on the first.

THE SABBATARIAN PRINCIPLE TESTED BY ITS FRUITS.

"It is now about two hundred years since the rise of the Society of Friends. From the first, they rejected the notion that the first day of the week possessed any sacredness or importance over other days. They never considered actions right or wrong because of the day in which they were done. This Sabbatarian principle they repudiated, as forming no part of the Christian system, and turned attention to the Divine will as their only unerring, unchanging standard of judgment. In their domestic and social instructions, and public communications, they never offer as a reason why anything should or should not be done—that it is "the Sabbath day"—"the Lord's day"—"a holy day." As a body, they rejected the doctrine—that the first day Sabbath is of Divine appointment and obligation. In their families, in their schools, in their preaching, in their yearly epistles, in their approved standard writings,—they have never been accustomed to speak of the first day as "the Sabbath"—"the Lord's day"—"a holy day;" but simply as *first day*, associating with it no more sacredness or importance than with each and every other day.

"What has been the result? In reverence for the Holy One, and regard for His will as an abiding principle of action; in respect for the rights and persons of men; and in singleness of purpose, purity of motive, and general integrity of life; the Friends, as

a body, will compare with any other body of professing Christians in the world. I have been accustomed to great intimacy with them in domestic and social life for fifteen years, in America and in Great Britain; and though I have oft been called to rebuke them, as a body, for what appeared to me a want of fidelity to their truly noble and Christian testimonies; yet, truth and justice compel me to say, that they come nearer to the Christian standard, and more closely walk in the steps of our Divine Master in the various relations of life, than any other religious denomination with which I am acquainted. In domestic life—Where can be found more instances of well-regulated and virtuous families? As husbands and wives, parents and children, brothers and sisters, more true, self-forgetting affection, and fewer instances of dereliction from the pure and holy principles of Christian morality that should ever regulate human beings, in performing the duties which grow out of those relations? How few, comparatively, of the children of Friends, are led astray by the popular seductions to vice; and how few are ever found in criminal courts, in houses of correction and penitentiaries? In the business world, whose word is more trusted? Whose truth, justice, and general integrity, less suspected? Who less addicted to fashionable folly and dissipation? But I forbear. Friends, from their origin, have stood before the world, conspicuous for the general purity of their lives, and for their strict adherence to the instructions of their Divine Teacher.

"Yet Friends, as a body, deny, 'that either the Jewish Sabbath now continues, or that the *first day* is the true Christian Sabbath.' They have ever held that there is 'no moral obligation by the *fourth command*, or *elsewhere*, to keep the first day of the week more than any other day;' but they hold, that 'all days are alike holy in the sight of God'—(See Barclay as above quoted)—and that men and women are bound to consecrate themselves to a pure and holy life without regard to time or place. This principle, so far as it has been acted upon by Friends and others, has produced its natural and necessary fruits, i.e. to make Christianity an abiding rule of action in every relation, and in every transaction of life; thus giving consistency to the character, inspiring confidence in Christ as the Divine Regenerator and Redeemer of this world from its wrongs and pollutions; and making Christians daily, 'living epistles of Christ, known and read of all men.'"

RELIGIOUS PERSECUTION v. LIBERTY OF CONSCIENCE.

The reign of Charles II. will long be remembered in English History as a period of violent persecution for religious opinions, especially against the people called Quakers; who, for being faithful to their principles, suffered grievous spoil and imprisonment—the jails, in many parts of the kingdom, being filled with these innocent people.

In Cheshire, particularly, priests and magistrates instigated unprincipled persons to inform against the Quakers, for holding their meetings for public worship; and hundreds of respectable men and women, were hauled to Chester castle, and their goods seized and sold mostly under the Conventicle act, and for tithes.

Many families of Friends being thus stripped of their property, and having no prospect of resuming their industry without molestation from their persecuting countrymen, consulted William Penn, who had obtained from the king the grant of the province of Pennsylvania. Penn encouraged his brethren in religious profession to accompany him to America; stated to them the healthiness of the climate—the fertility of

the soil—and, especially, the entire freedom to be enjoyed from religious persecution.

These representations from that beloved and honoured proprietor, being satisfactory, four vessels were chartered in the port of Chester in 1682, for the conveyance of those Friends who chose to emigrate to the new province. A large company accordingly sailed from the Dee, and landed in Pennsylvania, when they mostly settled in Chester County—which thus received its name—and were generally prosperous.

Among the important designs of William Penn, in planting his new province, was that of affording an asylum to persons of all religious persuasions, where conscience should be free, and ecclesiastical persecution unknown.

This noble principle soon attracted the notice of Christendom, and many respectable families both in these kingdoms, and on the Continent—emigrated to Pennsylvania—none (it is believed) being deterred, by the circumstance that the province was wholly without soldiers, forts, or battle ships—nor, indeed, were land or sea forces introduced, during the seventy years of Quaker government.

LIBERTY OF CONSCIENCE.—The Edict of Nantes, 1578, (article "Liberty of Conscience") "exempted French Protestants from the *Compulsory* support of churches and chapels, and from all contributions to the Roman catholic worship."

In the Constitution granted by William Penn to the province of Pennsylvania, in 1682, the article "Liberty of Conscience is as follows:—

"That all persons living in this province, who confess and acknowledge the one Almighty and Eternal God to be the Creator, Upholder, and Ruler of the world—and that hold themselves obliged in conscience, to live peaceably and justly in civil society, shall in no wise be molested or prejudiced for their religious persuasion or practice in matters of faith and worship; nor shall they be *compelled* at any time to frequent or maintain any religious worship, place, or ministry whatever."—*Gough*.

Such has been the law in Pennsylvania, for 170 years; and scarcely ten sensible men could be found in the province, who would wish it repealed, and a state religion set up. Would that such a law existed in every nation calling itself *Christian*! and thus for ever remove all religious disabilities, together with the unseemly spectacles of tithe and other ecclesiastical exactions.

C.

MORAL RESPONSIBILITIES.

THE idea is but too prevalent in almost every community, that a man has discharged his duties as a citizen, well enough, if he minds his own business and does not meddle with the affairs of his neighbours. "Look out for Number One," is a great fundamental maxim, which is in every body's mouth, and which every body takes credit to himself for acting upon. It is preached to us sometimes from the pulpit even, and Christians, as well as infidels, pride themselves upon the assiduity with which they can look out for "Number One." We do not intend to deny that this number one is a very important personage, and should be duly cared and provided for; neither shall we dispute that it is one of the highest virtues a man can possess, to act upon the good old motto of "mind your own business." But we must protest against making this the standing plea and excuse, for hanging back from every great and good work which is to be done for humanity, when there is so much need of all the help that can be got, to aid in the noble task, which every man is born to assist in fulfilling—that of blessing and elevating the race.

We are too apt to forget that we are moral, as well as animal beings; that we have souls, as well as bo-

dies; that besides our individuality, we stand in the closest relationship to the whole family of man; all of whom are our brothers and our sisters, and towards whom, we are under obligations, the most solemn and binding. In short, we are too selfish altogether. The "Main Chance" is the popular idea; not the main chance that lies between heaven and hell; the hopes of the one and the fears of the other are but secondary to the main chance of getting rich and attaining popularity. The high places in the synagogues of this world we strive for, more than a seat at the right hand of the Saviour in Heaven. We seek the applauses of men rather than the favour of God. The wisdom of Solomon is not enough for our day and generation, and the parent exhorts his children now, not so much to "get wisdom and understanding" as to get money, and so we grow up with our minds warped and biassed into such narrow channels, that we think we have nobody to care for but ourselves, and live as though we were created for no higher object than to eat, drink, and be merry.

This is a great mistake, and one which is productive of much evil; for there are obligations and responsibilities resting upon every individual, aside from those which concern him personally, from which nothing but their fulfilment can absolve him. Nature, conscience, the revelations of the Almighty, demand of us a higher and a nobler service than the gratification of our own selfish propensities and desires; and humanity, crushed, degraded, bleeding, suffering humanity, with myriad voices is pleading for our aid in its behalf. Shall its pleadings be in vain? Shall the light of the Gospel of Jesus Christ never shine upon the nations that sit in darkness? Shall the blessed precepts which He gave and the example of His holy life be hidden from the heathen for ever, because we cannot find it profitable to say or do something to aid and encourage those, who, with apostolic faith and heroism, are toiling, a weak and feeble band, for the diffusion of God's truth throughout the vast Gentile world, to whom no tidings of the Saviour have ever come? Shall war continue to devastate the fairest portions of this beautiful earth, and deluge its soil, and swell its oceans with rivers of human blood? And shall we encourage it by our inaction, and be silent upon that great question, when Christ has so plainly declared God's will, and our duty? Shall the fiery billows of intemperance be suffered to roll over the earth, and no effort of ours be made to stop the progress of this destructive, desecrating power? Shall licentiousness, that "pestilence that walketh in darkness, and wasteth at noonday;" cutting down the fair and the beautiful in their loveliness, making the earth a very charnel house of corruption and sin, rage on, and riot around us, and we pursue the even tenor of our way, as if there were no God, no grave, no judgment to come; taking no heed of the sorrows, the wrongs and the sufferings of the frail and friendless; making no efforts to reclaim the wicked from the evil of their ways? Shall slavery be suffered to exist, and spread its damning influences farther and wider, and its degraded and miserable victims hold out to us their hands in vain, to rescue them from the bonds of the oppressor, because, forsooth, we have enough to do already in taking care of ourselves; because we will lay the flattering unction to our souls, that the hard condition of others is "no concern of ours?" So long as we live in the community, unmindful of others' wants, intent only on the accomplishment of our own selfish schemes, we are feebly performing the duties that are required of us. "Where is thy brother?" were the words of the Almighty, thundered in the ears of him, who stained the virgin earth with the first crime. "Am I my brother's keeper?" was the miserable, equivocating answer of

the guilty Cain. God is not mocked. That same voice speaks to us now. It comes to us in every meaning breeze, from the ground dyed with the blood of those slain by the hands of their brothers; from sacked cities, and burning towns; from the desolate dwellings of the widow and the fatherless; made so by the ruthless spirit of war. It speaks to us from prisons and from hospitals; from dark mines and gloomy underground apartments; from dens of infamy, and the retreats of fashionable vice; from the dilapidated dwellings of poverty, and the hungry jaws of famine; from the profane and ribald lips of children, growing up in ignorance, idleness and crime; from the labourer's cot, who seeks in vain for the liberty to toil; from the wan and wasted cheek, and lustreless eye of gentle woman, doomed to a life of unrequited labour; from the hut of the down-trodden slave, and the wretched abode of the drunkard, this question comes—"Where is thy brother?" The question is asked. How shall we answer it? Shall we continue to insult the Majesty of Heaven and, like the murderous Cain, "dodge the question" by asking of God another? Brethren, we cannot. There is no plea for us under heaven, which shall excuse us in the sight of the Father of us all, if we withhold our hands and hearts from the great work that He has given us to do. We are all of us morally responsible to God, for a good use of the means and the powers which He has given us. We cannot look coldly and calmly on, when a great and grievous wrong is to be done, and excuse ourselves from the sin and the blame, because it is not directly in the line of our every day duty to resist it. The plea that we do not pretend or profess to be Christians, which many offer, will not excuse us for our backwardness in well-doing. So long as we know the requirements of the divine law, the demands of Christianity, which were made applicable to all people and all times, and which are the only means by which the world is to be redeemed from its corrupt and sinful condition, we are equally culpable; no matter what our professions may be, or may not be. The sin of slavery is upon the head of every one of us who will not lend his aid and his influence to remove its foul curse from the land, knowing it to be a wrong and a crime, as much as upon him who holds the slaves, and pockets the proceeds of unrequited toil. We may not hold the intoxicating bowl, or commend its poisonous draught to the lips of the drunkard; but we are almost as culpable as he who does; unless we exert ourselves to remove all temptations from his path and unite our efforts, feeble though they may be, with those who are engaged in the noble cause of the temperance reform. We may not fight ourselves, but if we believe all war is wholly unjust and unchristian, and lift not our voices to protest against it, and the wickedness of those engaged in it, we are, in the sight of God, as guilty as though we girded ourselves with the weapons of war.

The moral accountability for the misuse of our influence, and the misdirection of the powers that we possess we cannot escape. "The harvest truly is great, but the labourers are few." Let us "labour, while with us, it is yet day," and resolve that the work which God giveth us to do shall be performed faithfully and well.—T. D. in the *Christian Citizen*.

AMENDMENT OF THE CRIMINAL LAW.

• • • For our own part, we have been now for seven or eight years labouring to bring about such a thorough and efficient reform of the criminal laws, as would be creditable to the intellect of the country, and worthy the advanced state of its civilization in other respects. We have furnished abundance of materials for that purpose—we mean for the reform of the spirit and the improvement of the substance of our laws—a

matter far more deserving of a statesman's attention, than the mechanical drudgery which is pedantically called, "codification." With this object, we have brought under the notice of our legislators, from time to time, the opinions of celebrated men on the subject, of various countries and different ages. We have laboured to remove from the minds of those on whom devolves the important duty of making laws, the traditional prejudices, the false notions, and the passions which lead them into error, causing the promulgation of absurd and cruel enactments, where we ought to expect to find only the pure and passionless emanations of legislative wisdom. We have endeavoured to substitute for the vulgar prejudices and current fallacies of penal legislation, those views and maxims which are consistent with Christian morality, and deducible from the eternal principles of justice. In addition to all this, we have illustrated our own opinions by a multitude of facts, gathered from the daily working of the laws—the fresh and living testimony which Courts of Justice themselves supply in favour of the reformation of our penal system; nor have we omitted to give the corroborative evidence of the statistics of crime, collected from the working of the laws in other nations, as well as in our own, to prove that the system which is the soundest in principle—which departs the least from the pure elements of Christian morality, is the most efficacious in practice. On this rock we stand—on the adamant basis of Christian principle we would build the whole fabric of legislation, which regards the public morals. Where can the Legislature of a Christian people expect to find a firmer foundation? When they have built elsewhere, they have built upon the sand.

• • • Why is it necessary to speak of these things? Why are we thus obliged to advert to the part which we have taken on this question, and which, if it were not for the absence of individuality in newspaper-writing, might sound like egotism? The reason is, that when we are about to recommend a much larger share of reform in the criminal laws than has yet been carried into effect, it becomes necessary to remind the public of what we have done without the cost of a Commission, as the ground of confidence in our advice as to what still remains to be performed. This becomes the more necessary when a statesman like Sir Robert Peel speaks of the reform of the criminal laws as if it were already finished, though not yet half done. How can we shake the authority of his opinion, except by appealing to the experience which the public have already had of the correctness of our own?

It might have done great mischief to have mistaken an improvement of this law, which went rather to its outward form and external character, for a reform in the proper sense of the word—a reform touching its spirit and substance.—*Writings of the late S. Taylor.*

EARLY PIETY.—There is much that is intensely interesting in the early opening of the heart. If, under any circumstances, the conversion of a sinner from the error of his way gives joy to the ministering spirits of heaven, how must that joy be enhanced by the circumstances of an early consecration of the soul to God! How much evil is thus prevented? how much good secured? The youthful disciple becomes, if spared, through the whole of after life, the source of a holy, healthful, moral influence. The atmosphere of domestic and social life becomes thus impregnated with the savour of godliness, and each member of the friendly circle has constantly exhibited before him or her, a "living epistle of Christ"—an embodied manifestation of the purity and power of true religion.—*Christian Citizen.*

TESTIMONIALS.—The prevalent fashion of voting applause to respectable conduct, of establishing joint stock premiums for the most ordinary and simple virtue, seems to open a curious chapter in the story of modern ethics. One might think the practice of the plainest duties must be deemed an unusual merit, and a task terribly arduous, to call for the notice which we now profess to take of their performance. To judge from the external aspect only of this machinery of honour, its moving impulse might be supposed to lie in a very singular estimate of what we ought to do, and of the actions to be expected from others. An inhabitant of another planet, seeing one of these civic assemblages, and informed of its object, would conclude that the reward could hardly be proposed for the fulfilment of an universal law, but must surely be offered in gratitude for an exceptional and unlooked-for excellence. When he found men combined to utter thanks and confer premiums for a trust faithfully executed; for a task industriously completed; nay, even for obliging demeanour and due courtesy in the business of some office voluntarily assumed, at very sufficient wages;—might we not ask, "Is all this a matter of so much wonder as to deserve so much regard? is it the common rule for those who undertake public or private functions, to be faithless, idle, and surly, that you extol the opposite qualities as if they were something uncommon, and entitled to particular commendation? We have better morals than those in the Georgium Sidus." This might be an extreme conclusion; but it cannot be denied that something altogether sickly lies at the root of this proneness to overpraise on slight occasions. Somehow we must have wandered a long way from positive conceptions of duty, before we can fall, with such ready applause, on the moderate specimens of its observance, that now are commonly advanced as things to be proclaimed and rewarded by laudatory friendship.—*Daily News*.

OLD AGE.—The nightingale sings the sweetest in the evening; the woods assume the gayest and most cheerful aspect in the autumn of the year; the sun is brightest when it is about to disappear beneath the horizon; it cannot, therefore, be contrary to the analogy of nature, that the sunset of life should be even more cheerful and joyous than its meridian. Everybody believes senility to be an evil, because he has heard it asserted a thousand times; but how many have found that "the fear of ill exceeds the ill we fear;" and that the enjoyment of life suffers no diminution from the increase of years. When Fontenelle, in extreme old age, was asked what inconvenience he experienced, he replied, "None but that of existence." Confessing that he had no real subject of complaint, he must needs urge a fictitious one, by taking it for granted that great age must of itself be a great evil. What would Methuselah have said to these grumbling boy-greybeards.—*New Monthly Magazine*.

A WORD TO PARENTS.—A child beginning to read becomes delighted with a newspaper, because he reads of names and things which are very familiar, and he will make progress accordingly. A newspaper in one year is worth a quarter's schooling to a child, and every father must consider that substantial information is connected with this advancement. The mother of the family being one of its heads, and having a more immediate charge of children, she should herself be instructed. A mind occupied becomes fortified against the ills of life, and is braced for any emergency. Children amused by reading or study are, of course, considerate and more easily governed. How many thoughtless young men have spent their earnings in a tavern or grog-shop, who ought to have been reading! How many parents who never spent twenty dollars for books for their families, would gladly have given thou-

sands to reclaim a son or daughter who had ignorantly and thoughtlessly fallen into temptation.—*American Paper*.

THE BRITISH FRIEND.

GLASGOW, 8TH MONTH, 31ST, 1846.

We have learned with satisfaction, that our Friends who lately paid a religious visit to some parts of Norway, were favoured to return in safety early in the present month. EDWIN O. TREGELLES and JOHN BUDEN arriving in London about the 1st, and ISAAC SHARP on the 7th instant, on which day he attended the Meeting for Sufferings. Our Friends took their departure from London on the 6th of 6th month, for Hamburg. Thence they proceeded to Gotteburgh, where they held two Public Meetings on board of ships in the harbour, none being allowed to be held on shore. They were favoured to arrive safely at Stavanger, on the 21st of 6th month; and on the 25th, the Two Months' Meeting and Yearly Meeting of Friends there were held; at which, we have reason to believe, the company and services of our Friends from England were peculiarly acceptable; they were received with much love and gratitude.

We understand the number who attend meetings at Stavanger, is 99, about one-half of whom are considered as members. Their care and watchfulness over one another is remarkable; and including children, this Christian oversight extends to 145 individuals. Our Friends were much impressed with the state of those they visited—the peculiar watchfulness in which they evidently seek to live, and the tenderness and meekness of their spirits, were instructive and edifying.

After spending two weeks amongst them, in daily religious intercourse in their Meetings and Families, our Friends proceeded to Bergen and Christiana; in each of which cities, they held a public meeting. At Copenhagen they separated, two returning to England; but our Friend, ISAAC SHARP, feeling some religious service required of him in Sweden, proceeded to Stockholm. He found that capital in a state of much excitement, owing to some public festival; but after waiting quietly for a few days, he succeeded in obtaining an interview with the king; who received him kindly, and parted with him in a friendly manner.

THE GENERAL MEETING FOR SCOTLAND was held at Aberdeen on the 17th instant, and was attended by WILLIAM FORSTER, of Norwich, LYDIA A. (PISCAT), of Reigate, and THOMAS PUMPHREY, of Ackworth—the latter with a Minute, the two former, with Certificates from their respective Monthly Meetings.

THOMAS PUMPHREY has since visited families at Kinnuck, and had a meeting there, as also at Glasgow and Edinburgh.

WILLIAM FORSTER has also visited all the meetings in Scotland; was at Glasgow, on the 27th; and proceeded thence by way of Carlisle, to visit Friends of Allendale Monthly Meeting.

LINDLEY MENAR HOAG has recently been engaged in visiting the Meetings of Friends in Essex, accompanied by Edward Harris. He was at Stebbing, on the morning of the 16th inst., and had a meeting at Dagenham, the same evening; was at Broomfield on the 17th, and at Bardfield on the 21st, where he attended the funeral of Sarah Smith.

JAMES BACKHOUSE, of York, is at present engaged in visiting the Meetings of Friends, within the limits of the Quarterly Meeting of Cumberland and Northumberland.

At Brighouse Monthly Meeting, held on the 21st current, ROBERT LINDSAY returned the certificate granted him in 3rd Month last, to pay a religious visit to Friends in Ireland; he having accomplished the service for which he had been liberated.

ARNEE FRANK, of Bristol, has been liberated by his Monthly Meeting for religious service in the counties of Surrey, Sussex, and Kent.

JOSEPH BEVAN BRAITHWAITE, of Westminster, having been liberated by his Monthly Meeting to visit Friends in Lincolnshire, &c., is now engaged in that service.

THE WORLD'S TEMPERANCE CONVENTION.—We had made arrangements for giving a somewhat detailed account of the proceedings of this interesting assembly. It would, however, to have done it anything like justice, have occupied so much of our space, that we have been obliged to abandon our intention. We regret this the less, when we observe how largely the different Temperance periodicals, particularly the *Tea Total Times*, have reported the business as well as the public meetings of the Convention. These

papers, from their cheapness, are widely known and read, and that also by a large portion of our subscribers, and to them we must therefore refer. There are one or two points, on which we could have wished that the Convention had taken higher ground; and we close this notice by observing, that we cordially unite in the desire so generally expressed by the Journals referred to, that the deliberations of the Convention may, to a large extent, be blessed for the advancement of the Temperance Reformation.

CAPITAL PUNISHMENT.—Our readers will learn with regret, that the political changes of the day have been the means of again and again postponing Wm. Ewart's motion for the abolition of capital punishment. It was finally fixed for the 11th inst., when the sudden illness and death of a very near relative obliged him to delay it till the next session—as it was hopeless to get a discussion now, when so many of his supporters had quitted London.

NATIONAL EDUCATION.—The periodicals, both political and religious, are nearly one and all engaged in speculating upon this subject; many contending for, and many opposing such a measure. To enter minutely into a discussion of the subject, seems somewhat unnecessary on our part—at the same time, as it must be admitted to be one of universal interest, we feel that we cannot pass it over altogether in silence.

We have therefore at once to avow our entire disapprobation of state interference in such a matter, as being beyond its legitimate province. Let the State give to the people all their religious and political rights, as well as by all lawful, consistent means, protect them in the enjoyment of those rights. But we have yet to learn that the Legislature has anything more to do with *secular*, than with *religious* education. The power which it has long assumed over the latter, has been productive of such an amount of bitter fruits, as little to warrant any further assumption.

The discussion which this important question is likely to undergo for some time to come, will, it is to be hoped, tend to illuminate the public mind, until, having become thoroughly indoctrinated with the Voluntary principle, sentiments like the following, which we quote from a cotemporary in our own city, shall become the

basis of intelligent action in relation to the education of **THE PEOPLE**:—

Every step that Government takes beyond the protection of the life, property, and liberties of its subjects is a violation of voluntaryism—an attempt to enforce compulsionism—an officious meddling with matters beyond its province. The classing of ignorance with other crimes would be no violation of that principle, inasmuch as an ignorant person is unfit to avail himself of the protection offered by any Government, and of course such must be specially cared for, which we propose to do by making those who have the charge of him responsible for his training. If we are to have nationally paid schoolmasters, let it be for those only who, through the neglect of relatives or their own culpability, must be ranked with lunatic or fatuous persons, whom Government specially legislates concerning.

Every system of national education, be it religious or irreligious, is utterly impracticable. Our much-boasted of parochial schools—what have they done for Scotland? Some answer they have done much, but we answer they have done little—so little, indeed, that had Scotland not provided other means, Scotland would at this day have formed a much more unfavourable contrast with other nations. Did our parochial system, by its offer of £10, £20, or £30, secure effective teachers for the youth of Scotland? Let its past and present history tell. At this day it is quite common to see the state-paid teacher lounging at his ease, without so many scholars as to break the silence, while the Voluntary teacher, not by any natural superiority, but by being placed in a proper relation to the taught, has his twenties and his hundreds of ardent juveniles listening with affection to the rudiments of their education—the elements of future greatness and usefulness. While we thus speak, we forget not that among our parochial teachers there are many able and excellent men. We regret the fact. These Scotland sacrifices annually, daily, at the shrine of her national education. These, with less income than an ordinary tradesman, are without the means of sustaining their claims and character. Voluntary teachers are generally much better off than they, and were they all Voluntary teachers, we have sufficient means and sufficient spirit to support them more in keeping with their rank than did ever our miserable, niggard, mistaken, deceptive national system.—*Glasgow Examiner*.

THE CHRISTIAN EXAMINER—FRIENDS—AND THE FIRST DAY OF THE WEEK.—We find "The British Friend" accused in the last number of this English Cotemporary, with having startled the religious public, by virtually charging the Society of Friends with a denial of the divine appointment of the Christian Sabbath; and the Editor feels it a duty which he owes to our "estimable body" to investigate this matter. The Examiner proceeds to narrate the occasion of our alleged offence—our review of the pamphlet by Henry C. Wright, entitled, "First Day Sabbath not of divine appointment;" quoting the terms in which we spoke of it; giving also the extract adduced by us in support of our opinion.

Without controverting any of the positions laid

down in the extract, the Examiner simply remarks, that "no class of the community will be more surprised to hear Friends charged with such sentiments than pious members of that Society." What class of Friends the Examiner means by the "pious members," does not appear. We happen to know that there are those under our name who differ in some degree from the general and recognised belief of the Society on this point; at the same time we hope their number is but small, and that the Examiner does not confine the "piety" to this class of professors; and of course, that those amongst us, who, with ourselves, hold to the original doctrines and practices of the body, are not reckoned profane on that account.

We are fully warranted in believing, that numbers among other denominations, see eye to eye with Friends, with respect to the First day of the week. But we should justly lay ourselves open to the charge of illiberality and narrow-mindedness, were we to single out these exceptions to the rule, and designate them the "pious members" among Independents, Episcopalians, or others.

The assertion of the Examiner, that the "pious" among us will be startled more than any others, at an exposition of the view which our Society has *always entertained*, regarding the First day of the week, is immediately followed with the question—"What! do Friends meet for worship on the Lord's day—do they devote hours to private study and family devotion on that day—do they abstain from their usual secular avocations, simply because it is the custom of the country? Is this the ground on which their observance of the Lord's day rests? Is this the kind of obligation which binds their conscience?" The Examiner then remarks—as well indeed it might—"we almost insult them" (Friends) "by raising such questions. We do not believe the assertion. It is not, in this case, an intentional falsehood; but it certainly is an egregious mistake." Now, we are desirous to show our Cotemporary, that there is neither falsehood nor mistake on our part. Surely the Examiner cannot be ignorant that it is impossible, at least it is most unusual, for an author when treating a subject somewhat minutely, to have only *one* argument in support of his views. This, however, is what the Examiner appears to have assumed was the case with the author of the pamphlet in question, as well as our case;

because the brief extract in our pages contained little more directly favouring the author's view, than "the custom of Society"—which, be it observed, he terms a good custom. We trust neither our author, nor Friends as a body, nor yet ourselves as conductors of a "Journal chiefly devoted to the interests" of that body, will be frightened from the only Scriptural view of the First day of the week, through the officious and mistaken kindness of the Examiner, in attempting to flatter us into its own peculiar notions respecting it.

Suppose the "Christian Examiner" to be treating of any of the virtues—say that of honesty—and by way of enforcing the observance of it, were to remark that it was highly commendable among men, would that Journal relish our exclaiming—"What! a Christian Journalist having nothing more to urge in favour of honesty, than its ensuring the praise of men?" Yet this would be no worse on our part, than the Examiner's accusing us of "falsehood," palliating the charge with its not being "intentional," accusing us too with the commission of "an egregious mistake," because the quotation which we made from a treatise on the First Day of the week, happened not to embrace the *whole* of the author's arguments in support of his opinion respecting that day.

Instead of so lame a course as the Examiner has obviously pursued in this case, why was the pamphlet itself not particularly inspected? Had this been done by the Editor, we should have been spared his idle declamation about the "custom of society," and he might have made himself wiser, and have learned what were the real sentiments, both of the author of the pamphlet and those of Friends, for whom he professes as much esteem.

The Examiner, as we have seen, acquits us of "intentional falsehood;" and makes us guilty, merely of committing "an egregious mistake" in this matter. As our readers may be as curious as we were, to have the *proof* of this "unintentional falsehood" and "egregious mistake," we proceed to give it them. It is contained in three quotations—one from the "general advices" of the Yearly Meeting, and one each from the Yearly Meeting's printed Epistle of 1817 and 1828. To these "general counsels," as the Examiner calls them, it is of course quite impossible for us to object. Never have we written a syllable in contravention of them;

neither has the author, whose work we reviewed, said aught militating against them. But we must be allowed to observe, that *because* we are to be careful to make a profitable and religious use of First day—*because* the day more particularly set apart for public worship is to be properly employed—and *because* Friends should assemble their households at least once on that day for the public reading of the Scriptures, &c.—and this is the sum and substance of the quotations—it by no means follows, as a necessary consequence, that Friends are in error, for not designating First day, "the Lord's Day," or "the Sabbath;" or yet, that Friends are wrong in maintaining, that there is no more holiness in one day than another, or that First day is *not* of divine appointment as the Christian Sabbath. So much for our "falsehood"—while the "egregious mistake," it must be apparent to all, is on the side of our cotemporary.

To such as view this and other religious matters differently, our christian charity is especially due; yet we deem it nevertheless our duty, not only plainly and fearlessly to avow our honest convictions, but also to set those right who attempt to misrepresent us—even though such misrepresentation should be calculated to obtain for us, and for the Body at large, an esteem which otherwise we could not enjoy; but would subject us, on the contrary, to be classed among the *non* "Evangelical."

For the benefit, then, of our aforesaid cotemporary, and that of such others as may stand in similar want of information, we would recommend a careful perusal of the pamphlet by H. C. Wright; and below we subjoin an authoritative statement of the views of Friends on the subject before us—taken, not from "General Counsels," excellent though these undoubtedly are—as to the manner in which we ought to spend First day—for that is not the point in dispute;—but whether Friends consider *that* day the divinely appointed Christian Sabbath. What follows, we may add, has the "imprimatur of the Yearly Meeting," as fully as the extracts given by the Christian Examiner; while it is of higher value, on account of its being more applicable to, and decisive of, the question in hand.

"We are not against set times for worship; only these times being appointed for outward conveniency, we may not therefore think with the Papists that these days are holy, and lead people into a superstitious observation of them; being persuaded, that all days are alike holy in the sight of God.

We not seeing any ground in Scripture for it, cannot be so superstitious, as to believe, that either the Jewish Sabbath now continues, or that the First day of the week is the anti-type thereof, or the true Christian Sabbath; which with Calvin we believe to have a more spiritual sense; and therefore we know no moral obligation by the Fourth Command or elsewhere, to keep the first day of the week more as any other, or any holiness inherent in it. But first, forasmuch as it is most necessary, that there be some time set apart for the saints to meet together to wait upon God; and that secondly, it is fit at some times they be freed from their other outward affairs; and that thirdly, reason and equity doth allow, that servants and beasts have some time allowed them, to be eased from their continual labour; and that fourthly, it appears that the Apostles and primitive Christians did use the First Day of the week for these purposes; we find ourselves sufficiently moved for these causes to do so also, without superstitiously straining the Scriptures for another reason: which that it is not to be there found, many Protestants, yea, Calvin himself upon the Fourth Command hath abundantly evinced. And though we therefore meet, and abstain from working upon this day; yet doth not that hinder us from having meetings also for worship at other times."—Barclay's Apology, Proposition XI. Sec. 3, 4.

Robert Barclay also, in his "Catechism and Confession of Faith," when replying to the "Westminster Confession," declares, that "there are divers things therein which will not abide the test, for which the Scripture proofs alleged are most ridiculous—for example:

"In chap. 21, sec. 7, ('Westminster Confession') where they say, that the Sabbath from the resurrection of Christ was changed into the First day of the week, which in Scripture (say they) is called the Lord's day, and is to be continued to the end of the world, as the Christians' Sabbath. In which they assert three things:

First, That the First day of the week is come in place of the Seventh for a Sabbath. To prove which, they allege 1 Cor. xvi. 1, 2, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the First day of the week, let every one of you lay by him in store, as God hath prospered him; that there be no gathering when I come. Acts xx. 7, And upon the First day of the week, when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow, and continued his speech until midnight."

That these proofs assert not the things expressly, we need not, I suppose, dispute. Now to say, that because Paul desires the Corinthians to lay something by them in store that day; or because he brake bread, and continued his speech until midnight; therefore the First day of the week is come in place of the Sabbath; is a consequence more remarkable for its sottishness, than to be credited for its soundness. Indeed, to make so solemn an article of faith, as these men would have the morality of the First day of the week to be, would need a more positive and express authority. The text doth clearly enough tell the reason of the disciples meeting so frequently, and of Paul's preaching so long, because he was ready to depart tomorrow; it speaks not a word of its being Sabbath.

Their second assertion, "That the First day of the week is therefore called the Lord's day," is drawn yet more strangely from that of Rev. i. 10, "I was in the Spirit on the Lord's day, and heard behind me a

great voice, as of a trumpet;" whereas no particular day of the week is mentioned. So far them to say, John meant the First day of the week, hath no more proof, but their own bare assertion.

For their third assertion, that it is to be continued to the end of the world, as the Christians' Sabbath, they allege these Scriptures, Exod. xx. 8, 10, 11, "Remember the Sabbath day to keep it holy: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger, which is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it. Isaiah lvi. 2, 4, 6, 7; Matth. v. 17, 18, Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil: for verily, I say unto you, Till heaven and earth pass, one jot, or one tittle shall in no wise pass from the law, till all be fulfilled."

If they prove anything, they must needs prove the continuance of the Seventh day; seeing in all the law there is no mention made of the First day of the week being a Sabbath. If these may be reckoned good and sound consequences, I know no absurdities so great, no heresies so damnable, no superstitions so ridiculous, but may be clothed with the authority of Scripture."—Chapter 18. XVIII.

We must here apprise the reader that the extract given above, is from Robert Barclay's Catechism, bearing the date of London, 1691; the modern edition of that work not containing, we believe, the chapter we have quoted from, nor the one which precedes it. The original highly expressive title-page, is appended.*

Since writing the foregoing, we have seen the "Universe" newspaper, animadverting upon our sentiments on this subject, in terms not very dissimilar to those of the Examiner; but we are spared the trouble of going into any reply to the former journal at present, by a letter on "The newspaper Press and the Society of Friends," from a Correspondent who signs himself "One of the Old School," in another column, to which the reader is referred.

* A Catechism and Confession of Faith, approved of and agreed unto by the General Assembly of the Patriarchs, Prophets, and Apostles, CHRIST himself chief speaker in and among them: which containeth a true and faithful account of the Principles and Doctrines which are most surely believed by the Churches of Christ in Great Britain and Ireland, who are reproachfully called by the name of Quakers; yet are found in the one Faith with the Primitive Church and Saints: as is most clearly demonstrated by some plain Scripture Testimonies (without consequences or commentaries,) which are here collected and inserted by way of Answer to a few weighty, yet easy and familiar Questions, fitted as well for the wisest and largest, as for the weakest and lowest capacities. To which is added, an Expostulation with, and Appeal to all other Professors. By ROBERT BARCLAY, a Servant of the Church of Christ.—"Search the Scriptures; (or, Ye search the Scriptures;) for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life." John v. 39, 40.

Correspondence.

THE "UNIVERSE," AND FIRST DAY
OBSERVANCE.

To the Editors of THE BRITISH FRIEND.

RESPECTED FRIENDS,—I hope you will notice, and reply to, a leading article which appeared in the *Universe* paper, of the 14th inst., reflecting on yourselves, and likewise attempting, but miserably failing, to prove that the views of the early Friends, and those of Friends generally, respecting the observance of First Day, are the same as those held by one of our modern authors, and many other professors.

I should think the article in question beneath your notice, were I not aware of the fact that the *Universe* circulates extensively amongst Friends.

Yours respectfully,

Six Month, 21st, 1846.

J. T. R.

JOHN AND ELIZABETH ESTAUGH.

To the Editors of THE BRITISH FRIEND.

DEAR FRIENDS,—After perusing the truly interesting narrative relative to the early settlement of New Jersey, inserted in the last number of "*The British Friend*," I thought, as further confirmation of the character of John and Elizabeth Estaugh, it might be satisfactory to know that a Testimony from Haddonfield Monthly Meeting, in New Jersey, was given forth concerning the former, and another Testimony was afterwards issued by the same Monthly Meeting respecting the latter: there is likewise published, as you say, Elizabeth Estaugh's Testimony concerning her beloved husband.

These public documents fully bear out the statements adduced of the sincerity and usefulness of these honest-hearted Friends:—that John Estaugh came forth in the ministry in the 18th year of his age, and was favoured to minister suitably to the states and conditions of those that heard him; he being as a Scribe well instructed, who brought forth out of the heavenly treasury things both new and old. His godly conversation bespoke him a true follower of the Lamb, and minister of Jesus Christ, whom he freely preached, and by the effectual power of whose divine love, he was called forth to the assistance of travellers Zionward; for which they could bless, praise, and magnify the God of all mercies. As a faithful messenger he would invite every one to the Fountain which had healed him. "And oh," say the Friends, "the deep humility that appeared in his demeanour at the time of his public testimony!" Yet, in private conversation amongst his friends, how cheerful and pleasant he could be in that blessed freedom wherein Christ had made him free! He was valiant for the Truth to the last; and though gone to his grave, his memory long remained sweet and precious to those who knew him; and in the words of the Monthly Meeting's Testimony, "we doubt not he is now in the fruition of that glory and happiness which will never have an end."

His last visit in the service of the Truth was to the island of Tortola, the principal of the Virgin Islands, in the West Indies, in company with our worthy Friend John Cadwallader, who was taken unwell on their passage thither, and died shortly afterwards, in peace, on the said island. John Estaugh, in attending the funeral of his beloved companion and friend, caught an illness from a shower of rain, which occasioned his death in a few days; the one departing this life on the 26th of the 9th Month 1742; and the other on the 6th of the 10th Month following—both aged about 66 years.

Elizabeth Estaugh, as you observe, survived her

husband about twenty years. She departed this life, as one falling asleep, on the 30th of the 3d Month, 1762, in the 83d year of her age.

J. H. M.

19th of Six Month, 1846.

THE "UNIVERSE" NEWSPAPER AND THE
SOCIETY OF FRIENDS.

To the Editors of THE BRITISH FRIEND.

DEAR FRIENDS,—I doubt not that a Circular on behalf of the above Journal must, from your prominent position, have come into your hands. Considering that there is no political paper in this country managed by Friends, there certainly seemed an opening for one to be conducted on such principles as the Circular in question professes on behalf of the "*Universe*."

From the opportunity I have had for observation, I can testify, that while the sentiments of the Editor are not in unison with my own on all topics, the paper, as a whole, is one which I have always pleasure in taking up, and I consider it among the best of our political Journals.

An article, however, in a recent number, compels me greatly to modify my opinion of the Editor. The article I refer to, is entitled "*The Society of Friends and the Christian Sabbath*;" and seems to me to call for animadversion, particularly from the circumstance of the "*Universe*," circulating to some extent among Friends. It has also been reported that some of our members are associated in the proprietorship or management,—but the accuracy of this I feel disposed to question; or the above article, I am persuaded, could scarcely have found admission into its columns. With your leave, therefore, I propose to offer a few remarks upon it by way of reply.

The "*Universe*" wishes to show, that the belief of our Society respecting the First day of the week, is not what *The British Friend* has represented, when noticing the pamphlet of H. C. Wright on that subject. The "*Universe*" may be said to charge you with having belied the Society; and thereby startled "the pious" among us, as well as the religious public.

It seems to me most culpable in any Editor presuming to write on a subject with which he has not acquainted himself, especially when the means of thoroughly doing so are in his power; and surely it is not a little remarkable too, that the Editor of the "*Universe*" should be familiar with certain letters of the same author, which, if I recollect aright, were condemned in your periodical because of the unsound opinions they contained respecting the observance of First Day. I say it seems strange that the "*Universe*" should have got familiar with these letters, in which the author, it must be admitted, has not expressed himself in a way that any Friend could approve—and yet that his treatise, written on purpose to explain his views fully and explicitly, should appear to have been studiously avoided by the Editor of the "*Universe*."

According to this paper, the "pious" among us will be surprised, and "will feel a righteous indignation on hearing that our Early Friends held so obnoxious a sentiment" as *The British Friend* and H. C. Wright represent they held. The Editor seems to think he could confirm this by "the published works of J. J. Gurney;" but he prefers higher authority—the Book of "Rules of Discipline," &c., from which he favours his readers with three quotations. The first is the 4th of the "General Advices"—the other two are from the Yearly Epistles of 1817 and 1828. All the Extracts have exclusive reference to the manner in which First Day should be spent; how then they could be imagined decisive of the question upon which Friends differ from most other professors,

the Editor of the "Universe" has omitted to inform us.

Any one who has read this said pamphlet, or who is at all conversant with the views and practices of Friends, must know that ever since they were a people, they have devoted First days to religious purposes—but the Editor of the "Universe," together with all others in like ignorance respecting them, seem to imagine, when they hear of Friends denying the holiness of this day—refusing to term it either "Sabbath," or "Lord's day,"—or to consider it as of divine appointment, the same as the Seventh was to the Jews—I say this Editor, and such as share his ignorance, imagine that *therefore* Friends would have no day at all devoted to religious worship or improvement, or that their observance of the First day, is but a compliance with the custom or law of the country! As if there was no medium between a superstitious veneration for a day, and running wild into irreligion and forgetfulness of the First Commandment.

To return to the extracts made by the "Universe" from the Book of Rules—instead of any one of them alluding to the points in dispute between Friends and others, as to whether the day is in itself holy—whether it is of divine appointment the Christian Sabbath—whether it may properly be termed "Lord's day"—whether any other day would not be as acceptably devoted to the same purpose,—the extracts refer merely to the way in which Friends should be concerned to employ the time thus set apart; and notwithstanding the assertion of the "Universe" to the contrary, they bear no testimony at all to the obligation, by which he says Friends feel themselves bound—no testimony to any obligation to "remember the Sabbath day to keep it holy." Strange that people cannot understand, that the idea of keeping one day holy, gives countenance to an erroneous principle—that *other* days are not equally matter of concern in this respect—and that the terms "Sabbath," and Lord's day," are improper under the Christian dispensation, on account of their countenancing the fallacy that *any* one day is holier than another.

"Where two or three are met together in" the name of Christ—where and whensoever worship is offered in spirit and in truth, *there* is a holy day or time, and *there* is a holy place. With such correct and spiritual views as I deem them, in regard to the Gospel dispensation, how desirable it seems that Friends should be more and more solicitous not to hide their candle under a bushel; but in a day when there is a prevalent tendency to trust in outward rites and observances, that they should place it on a candlestick, in order to the widest diffusion of the light.

I would now offer a remark on the opening paragraph of the article in the "Universe;" it refers to the responsibility of Societies and Journalists. The Editor is correct in stating that Friends as a Society, "have no literary organ—no journal over which they have the power to exercise official control." The assertion that "they are not therefore to be held responsible for the sentiments advanced in any journal or newspaper published in the United Kingdom," is also, *in part*, correct. Should any such journal publish documents sanctioned by the Society, the responsibility for these however, must of course rest with the Society itself.

The "Universe" next informs us that Friends are not considered free from responsibility—but to what extent they incur this responsibility is not defined—because "there is a periodical published in Scotland which bears their name—is managed by one or more of their members, and professes to reflect their opinions." The "Universe" happens to "know that there

are some who think the whole Society responsible for this publication." Now, I suppose as its Editors, you have no wish to throw the responsibility from your shoulders, further than I have already stated you are entitled to do—for your own opinions, as private individuals, you are of course accountable; for the sentiments you publish, taken from the Society's documents, the responsibility is *not* yours. This I conceive is as it should be. Suppose the Society had an official "literary organ" to-morrow, it does not appear to me that it would place itself in one whit a better position than at present; unless, indeed, it had the power to prevent individuals from publishing on their own responsibility—a power which such a Society as that of Friends is the last to be likely ever to claim.

But fearing I have trespassed too far on your space, I conclude, subscribing myself as formerly, yours truly,
ONE OF THE OLD SCHOOL.

LONDON YEARLY MEETING.

"INFORMATION has been received through a channel that may be relied on, by which it appears, that the committee that recently visited this country, made report to the late Yearly Meeting of London, stating the number of meetings they had with us, &c., but said nothing about the effect produced by their visit. A member of the meeting then rose and stated that Anti-Slavery Friends had issued a reply to the advice sent over by that Yearly Meeting. Many friends were in favour of its being read, but it was decided that it should not. The same friend then announced his intention of having it published. It was accordingly printed before the conclusion of the meeting, and ready for distribution.

"This course will, no doubt, give its contents a more general circulation, than if it had been read in the meeting. But is it not a curious position for wise men to place themselves in; to send a deputation to us, bearing an exhortatory address, advising us to pursue a course which they prescribe for us, and then to refuse to hear a respectful reply, showing our reasons for not complying with that advice?"

The foregoing, extracted from "*The Free Labour Advocate*," regarded as speaking the sentiments of the "Anti-Slavery Friends" of Indiana, it will be observed, takes precisely the same view of their treatment by our Yearly Meeting, as we gave expression to some months ago. The journal does not stop here, but denounces, in terms of indignant severity, the injury which they believe has been done them. Would that Friends in this country could but be prevailed on, to open their eyes to a perception of the right course to be taken in this case, for the restoration to our unity and fellowship, of a body of Friends, whose only ground for separation is the course they believe it their duty to adopt, in relation to the great question of liberating their brethren of colour in the United States, and for the emancipation of the bondmen of "every nation, kindred, tongue and people."

ARMSCOT MEETING.

THE annual public meeting at this village, was held as usual, on First day, the second of the present month. The meeting was rather thinly attended by Friends from a distance—owing, it is believed, to the severe thunder-storm on the previous day, combined with the unfavourable appearance of the weather on the morning of the day of meeting. From the same causes, the assembly was rather slow in gathering; so that it was

some time past eleven (the hour appointed,) before the meeting-house was filled.

Most of the Friends in the ministry who usually attend this village gathering, were present on this occasion. Our friend, Joshua Treffry, was also present, and largely engaged in ministerial labour. During this engagement, which was of rather a remarkable character, great solemnity prevailed over the assembly, and intense interest was strongly marked on the countenances of many of the villagers present. In the course of the meeting, several other Friends were engaged, either in testimony or prayer.

At the close, but few Tracts were distributed, the ground being very wet from the heavy rain which fell during meeting time, and which had not entirely ceased when the congregation broke up; Friends, generally, were therefore obliged pretty quickly to betake themselves to their respective conveyances, and the villagers soon dispersed to their several homes. While the opportunity of spreading the truth by means of small publications was thus very much curtailed, as compared with bygone years; there is reason to believe, notwithstanding, that many of those who attended this meeting were profitably impressed; the fruit whereof may, at a future time, be encouragingly made manifest.

D. H.

8th Month, 22d, 1846.

CONTROVERSY.

ALTHOUGH, for the sake of controversy, and through a love for needless disputations, some may fall into a troublesome and unprofitable propensity for argument on trifling occasions, and at seasons when it is not needful, and by this means promote a disposition very foreign to a Christian temper, and the cultivation of a peaceful mind, both in themselves and others; yet, to discountenance controversy entirely as unprofitable, in matters of religion, would give room for error to stalk abroad in open day, without fear of exposure. The Apostle admonished the brethren to contend earnestly for the faith.

So long as the spirit of unrighteousness is abroad in the world, seeking, by its various stratagems, to undermine the truth as it is in Jesus, not only in bold and violent assaults, but also in artful insinuations, so long I believe will the children of the light feel themselves bound to oppose and controvert. Through every age the truth has been maintained by controverting error under right authority.

When the Jews were rebuilding the broken down walls of Jerusalem, they were obliged to build with one hand and hold a weapon to defend their work in the other. "For the builders every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me." (Neh. iv. 18.) By this example of the Jews, the efforts and precautions are prefigured which are indispensable to repair the waste places of the Christian church at times of spoliation and treading down. And while building the broken down walls of righteousness, the sword of the Spirit is not only held in requisition, but he that sounds the trumpet at the approach of the enemy, is essential to our safety. Our blessed Lord said, "he that hath no sword let him sell his garment and buy one," evidently alluding, from the context, to a spiritual weapon. The Apostle Paul in his Epistle to Titus, referring to what one of themselves, even a prophet of their own, said of the Cretians, that they are always liars, evil beasts, slow bellies, observes, "This witness is true;" and exhorts "to rebuke them sharply, that they may be sound in the faith: not giving heed to Jewish fables, and commandments of men, that turn from the truth." (Tit. i. 13, 14.) Also in writing to the Galatians, he speaks of withstanding Peter to the

face, because he was to be blamed. And in his epistles generally, he treats on carnal introductions into any of the churches, as the most alarming harbingers of commotion, and as producing the greatest breaches of unity and peace. Can any example be adduced from the apostolic writings of the introducers of error being held excusable, and of those who faithfully withstood it being considered culpable, and arraigned on the accusation of treading the dangerous and forbidden ground of controversy? No! such must have rendered the many exhortations in their writings, on the most important matters appertaining to the welfare of the church, a complete nullity, and been an evident perversion of right reason.

If the many writers against popery, had, from a fear of controversy, neglected to expose the fallacy of Romanism, little progress, we have every reason to believe, would have been made in the Reformation. If our early Friends had not faithfully answered their opponents, and their elaborate and dignified controversial writings had not appeared, it seems quite unlikely, that Quakerism, lasting and immutable Quakerism, would have so conspicuously reared itself above the heads of all its opponents to stand as a beacon to the nations. Shall we yield then in this day to that fastidious and partial spirit, which deprecates all polemical writings, and every thing of an opposing character without discrimination, while the enemy is upon our borders; and permit him silently to undermine our religious principles, and fill up the fountains of pure peace? It must indeed be a most mistaken desire, that quietness should be maintained, while the most active efforts are observable by injudicious applications to destroy the vital properties of that soil which can alone produce true righteousness and peace.

I believe the loudest opponents of controversy are often those, who are endeavouring secretly to undermine the Truth to suit their own views, and who are afraid of having their actions squared and gauged by righteousness. Such are apt to cry for peace, love and unity, to serve as a cover and screen from the true light, while they can the more successfully bring about their own darling purposes, or serve their own private ends.

An aversion to all controversial writings, obtains so much in the minds of some, that he who broaches error, seems to be held much less in the wrong in their estimation, than he who faithfully opposes it, because a disinclination to read writings of this kind arises, which often precludes correct information, and leads us to offer opinions on important matters deplorably warped by our prejudices and predilections.—*American Friend.*

OLIVE LEAVES.

(For THE BRITISH FRIEND.)

I.

FRIENDLY INTERNATIONAL ADDRESSES.

MR. EDITOR,—I should feel deeply grateful to your courtesy, if you would permit me, in some corner of your paper, to address a few words of congratulation to your readers, on the happy termination of the Oregon Question, and on the happier tendency of those social influences which were brought to bear on its settlement. The "Friendly International Addresses" interchanged between the two countries, when that question wore its most serious aspect, constitute, in their origin and effect, a great fact and forerunner in the progress of international society. Harbingers of a new era in the world's history, they are fraught with a new evangel to those who are labouring and praying for the prevalence of peace on earth and good will to men. If it is more blessed to give than to receive, it

is because the gift, in its inception and reflection, fills the heart of the giver twice with the blessedness of its benefaction. I would congratulate the authors, advocates, and signers of these Friendly Addresses, in Great Britain, on the enjoyment of this double reward of their messages of fraternal greeting to their brethren and sisters in America. A thousand peace lecturers could not have done so much to revive, in that country, the old home feelings towards the fatherland, as these interesting epistles. Their moral influence will outlive the present generation and the remembrance of the Oregon Question. Most of the towns which were settled in America before the Revolution, were named after places and persons in England, that were remembered with gratitude by those who first made their homes in the New World. Their descendants, perhaps, were well nigh forgetting the filial relation between their birth-places and those of their ancestors, when they were reminded of its existence by those who had kept it in fresh remembrance in Old England. The Friendly Addresses from Boston to Boston, Plymouth to Plymouth, Worcester to Worcester, Norwich to Norwich, Newport to Newport, have been received and answered like those which mothers send to their daughters sojourning in a foreign land. Nor have those addressed to towns and cities in America, without this coincidence, been less happy in their influence. The address from the inhabitants of Manchester, in public meeting assembled, to those of New York, met a response from hundreds of the leading commercial houses in that city, which has already been extensively published through the United Kingdom. The Address of the city of Edinburgh to the city of Washington, signed by the municipal authorities and most of the distinguished men of that distinguished city, will long be preserved in the metropolis of our nation, as the evidence of a new social relation between two kindred countries.

Two of the most remarkable of these friendly communications, more than forty of which have now been wafted across the Atlantic, were from the city of Exeter; one signed by more than *fifteen hundred men*, the other by more than *sixteen hundred women*, of that city. The first of these was addressed, very happily, to the citizens of Cincinnati, in the state of Ohio; the other to the women of Philadelphia and of the Union generally. This peace-breathing message from the women of Exeter to their sisters in America, constitutes the most interesting fact and feature in this social movement. It has been received in the spirit it breathes, and has inspired a response which will tend to bring, over the surges of human passions, the influence of Woman, as another gospel of peace. It was a moment of no ordinary significance to the moral world, when the Address of the women of Exeter, with its 1600 signatures, was exhibited in a public meeting of several hundreds of their sisters in Philadelphia. As that album of peace, ten yards in length, was unrolled from the Speaker's desk, until it reached half way down the hall, sympathies, that Heaven has made its Æolian harp strings here on earth, were touched to the finest issues of their inspiration. A response was immediately adopted, to use the language of a distinguished lady of that city, "with an earnestness and zeal which gave evidence that it was a heart-felt utterance:—and its 3,525 signatures, with the 1,623 from England, encourage the hope that woman is wakening to her highest destinies and holiest hopes; that she is learning the purifying and blessed influences she may gain and maintain over the intellect and affections of the human mind."—The white glove of peace, thus thrown across the ocean by sixteen hundred Englishwomen, at a time when stormy thoughts were gathering blackness, is now passing from river

to mountain, from valley to valley, and from prairie to prairie, over the American Union; and Woman is everywhere entering the lists, armed with all her attributes, for a crusade against the fell spirit of war. In the town of Worcester, Massachusetts, containing about 10,000 inhabitants, 1,088 women responded to their English sisters, in an Address recently presented to the women of Old England's Worcester, together with a responsive Address from more than 800 of the voters of the former, to the inhabitants of the latter place.—"A Letter from many Ladies of New England to those of Great Britain," written in words of breathing beauty, by Mrs. L. H. Sigourney, the American Poetess, has been added to the messages already received from the women of the United States to the women of this Realm.

I would conclude this communication by reiterating my belief, that a thousand Peace Lecturers could not have done such a work for the brotherhood of the two nations, as has been effected by these "Friendly International Addresses." They have made thousands of peace-pleaders among those who watch over the cradle of unfolding infancy, who surround the fire-side, and pervade the social circle, with the silent administration of their spirit of gentleness and deeds of love.

ELIHU BURRITT.

Manchester, July, 1846.

II.

FROM THE HOUSEWIVES OF AMERICA TO THE HOUSEWIVES OF GREAT BRITAIN AND IRELAND: OR RECEIPTS FOR MAKING VARIOUS ARTICLES OF FOOD OF INDIAN CORN MEAL.

NOTWITHSTANDING these receipts have been inserted in many of the Public Journals, we readily give them a place in our columns; desiring to increase the circuit of their travels; believing that the more generally they become known, and are brought into use, the *sum* of human comfort and happiness will be augmented; and the praiseworthy object of our esteemed friend, E. Burritt, be thereby proportionably promoted.—*Eds. B. F.*

COMMON JOURNEY, OR JOHNNY CAKE.

Into one quart of meal, stir one pint of boiling water, with salt; spread it on a board an inch thick, and bake it before the fire, or otherwise on an iron over the fire.

SUPERIOR JOHNNY CAKE.

Take one pint of cream, half a pint of meal, two eggs, two tablespoonfuls of wheat flour, half a teaspoonful of carbonate of soda, and salt to suit the taste. Bake in a hot oven.

* The above receipt was furnished by Owen Lovejoy, of Illinois, brother of the "*Martyr*," with the remark, "Try it, and tell Lord Morpeth to do the same."

AN EXCELLENT JOHNNY CAKE.

Take one quart of milk, three eggs, one teaspoonful of carbonate of soda, one teacup of wheat flour, and Indian meal sufficient to make a batter of the consistency of Pancakes. Bake quick, in pans previously buttered, and eat it warm with butter or milk.

INDIAN POUND CAKE.

Eight eggs; the weight of the eggs in sugar; the weight of six of them in meal; half a pound in meal, half a pound of butter, and one large nutmeg.

INDIAN CAKE.

One pint of sour milk, one teaspoonful of carbonate of soda, one tablespoonful of sugar, one tablespoonful of butter, one egg, salt, and stiff enough to pour.

BATTER CAKES.

No. 1.—Prepare a thick batter by wetting sifted meal with cold water, and then stirring it into that

which is boiling. Salt, and when it is lukewarm, add yeast; when risen, bake in thin cakes over the fire.

No. 2.—Take some milk, correct its acidity with carbonate of soda, add salt and meal to make a thick batter, and cook as before.

No. 3.—Stir a quart of boiling water into the same quantity of meal, add a little salt and two eggs well beaten; cook as before.

GINGER CAKE.

One quart of sour milk with carbonate of soda, one quart of meal, one pint of flour, one gill of molasses; add salt and ginger to your taste.

A CORN MEAL CAKE.

For one pint of meal take one teacup of sweet milk, one cup of sour cream, half a cup of molasses or treacle, one egg well beaten, one teaspoonful carbonate of soda, half a spoonful of salt; cinnamon, nutmeg, or other spices may be used to suit the taste.

CORN DODGERS.

To one quart of meal pour boiling water till thoroughly wet; add two tablespoonfuls of flour; a teaspoonful of salt; mix it well; spread it smooth in a spider or pan; first heat and oil the pan well, then set it on the coals till you can run a knife under and turn it round, then set it up before the fire to roast.

HOE CAKE.

Three tablespoonfuls of sugar; three of cream; three eggs; one teacup of buttermilk. Stir in the meal till it is a little thicker than batter, and salt and spice to your liking.

CORN MUFFINS.

Take one quart of buttermilk, three or four eggs well beaten, a small quantity of flour; mix them together, and then make it quite thick with corn meal; add a tablespoonful of melted butter, and salt to suit the taste; butter the pan in which it is baked.

CORN AND FLOUR BREAD.

Prepare a thin batter by wetting sifted meal in cold water, and then stirring it into that which is boiling; salt, and when it is lukewarm, add yeast, and as much flour as there is common meal; bake in deep dishes in an oven when risen.

YANKEE BROWN BREAD.

To two quarts of corn meal, pour one quart of boiling water; stir yeast into two quarts of rye meal, and knead together with two quarts of lukewarm water. Add, if you choose, one gill of molasses or treacle.

CORN BREAD.

To one quart of sifted meal, add one teacup of cream, three eggs, one teaspoonful of carbonate of soda dissolved in water, buttermilk to make it quite soft; stir it well, and bake it in a bake-kettle or oven.

BROWN BREAD BISCUIT.

Two quarts of Indian meal; one pint and a half of rye meal; one teacup of flour, two spoonfuls of yeast, and a tablespoonful of molasses. Add a little carbonate of soda to the yeast, and let it rise over night.

HASTY PUDDING.

Put in three pints of water and a tablespoonful of salt, and when it begins to boil, stir in meal until it is thick enough for the table. Add, if you choose, sour apple chopped. Cook twenty or thirty minutes. Eaten with milk, butter, or treacle.

FRIED HASTY PUDDING.

Cut cold pudding into smooth slices, and fry brown in a little butter or pork fat.

HASTY PUDDING BREAD.

Prepare hasty pudding as before; when lukewarm, add yeast, and after rising bake in a deep dish in a hot oven.

CORN MEAL PUDDING.

Scald four quarts of milk, stir into it one quart of sifted meal, one cup of molasses, a tablespoonful of

salt, a little spice of any kind you like; bake it three or four hours in a pretty hot oven.

BAKED PUDDING.

To two quarts of milk, add one quart of meal, a little salt, and a cup of sugar. Prepare by heating the milk over the fire, stirring it occasionally to prevent its burning; when it scarcely boils, remove it, put in the salt and sugar, and scatter in the meal, stirring rapidly to prevent its collecting into lumps; put in the nutmeg and turn into a deep pan. Bake immediately, or otherwise as may be convenient, in a hot oven, three hours. When it has baked an hour or more, pour over the pudding one gill or one half pint of milk; this will soften the crust, and form a delicious whey.

BOILED PUDDING.

Into two quarts of meal, stir three pints of boiling water, some salt, and a gill of molasses or treacle; spice or not as you choose. Tie up in a strong cloth or pudding boiler, put into boiling water, and cook over a steady fire for three hours.

SUPERIOR BOILED PUDDING.

To one quart of Indian meal, add three pints of hot milk, half a pint of molasses or treacle, a dessert spoonful of salt, an ounce or more of beef suet shred fine. Stir the materials well together, tie them in a cloth, allowing room for the pudding to swell one-eighth larger, and boil it six or eight hours. The longer it boils the better. It may be made without suet.

INDIAN DUMPLINGS.

Into one quart of meal, stir one pint of boiling water with salt. Wet the hands in cold water, and make them into smooth balls, two or three inches in diameter. Immerse in boiling water, and cook over a steady fire twenty or thirty minutes. If you choose, put a few berries, a peach, or part of an apple, in the centre of each dumpling.

SUPERIOR DUMPLING.

To one pint of sour milk with carbonate of soda, add one quart of meal and a large spoonful of flour; roll out with flour and put in apple, and cook as before.

GREEN CORN PUDDING.

Take eighteen ears of green corn; split the kernels lengthwise of the ear with a sharp knife, then with a case knife scrape the corn from the cob, leaving the hulls on the cob; mix it with three or four quarts of rich sweet milk; add four eggs well beaten; two tablespoonfuls of sugar; salt to the taste; bake it three hours. To be eaten hot, with butter.

HOMONY.

This article is considered a great delicacy throughout the Southern States, and is seen on almost every breakfast table. It is prepared thus:—The corn must be ground not quite into meal. Let the broken grains be about the size of a pin's head. Then sift the flour from it through a fine hair sieve. Next shake the grains in the sieve, so as to make the hulls or bran rise to the top, when it can be removed by the hand. The grains must then be washed in several waters, and the light articles, which rise to the surface, poured off with the water through the fingers, so as to prevent the escape of the grains. Have a pot or boiler ready on the fire with water in it; add the grains at the rate of one pint to two pints of the water. Boil it briskly about twenty minutes, taking off the scum and occasionally stirring it. When the homony has thoroughly soaked up the water, take the boiler off the fire, cover it, and place it near, or on a less heated part of, the fire, and allow it to soak there about ten minutes. It may be eaten with milk, butter, treacle, or sugar. The flour or meal sifted out can be used to make bread or cakes.

The editor of the "Philadelphia Citizen," who con-

tributed this receipt, remarks at the close of his note, "I know the English people will love America the more for the sake of the honour."

BUCK-WHEAT CAKES

This cheap article of food is considered a luxury throughout most of the American States, from the first of October to the first of April. During this period it is found almost everywhere, at breakfast, on the most frugal and the most sumptuous tables. When eaten warm, with butter, sugar, molasses, or treacle, it possesses a flavour that cannot be equalled by any other girdlecake whatever. The Buckwheat flour, put up in small casks in Philadelphia, is the best that can be procured in America.—E. B.

RECIPE.—Mix the flour with cold water; put in a cup of yeast and a little salt; set it in a warm place over night. If it should be sour in the morning, put in a little carbonate of soda; fry them the same as any girdle cakes. Leave enough of the batter to leaven the next mess. To be eaten with butter, molasses, or sugar.

Varieties.

DETERMINE TO BE USEFUL.—No matter what may be your condition in life, you have an influence, and that influence should always be exerted in a proper way. The young have no right to fold their arms, bury their talent, and become the drones of the social hive. Aim high, but with prudence; act with perseverance; let no obstacle drive you from the path of honour and duty, and you may be sure of eventual success. Riches are not within the reach of all; competence is; and the latter is preferable in every respect to the first. Remember that God helps those who help themselves, and that utility is the great end of human exertion. He that clothes the poor, clothes his own soul. He that sweetens the cup of affliction sweetens his own heart. He that feeds the hungry, spreads out a banquet more sweet and refreshing than luxury can bestow.—*Christian Citizen*.

THE SCRIPTURES.—An old Nonconformist teacher says, "We must not so limit the mind of God to the Scriptures, as if He had therein spoken his last dying words to his people"—and communed with them no more. The Scriptures are very precious to the spiritually minded; yet, were every minute circumstance of every man's duty therein recorded, who could lift the bulky volumes? who find means to buy them? Therefore, we need a rule adapted to every possible occurrence; and so great are Divine mercy and wisdom that it is nigh at hand—"the Word nigh in the heart." Rom. x. 8.—*J. Stickland's Life*.

THE WORD OF GOD.—The Bible, which is the best book in the world, informs us that the Word of God is He who is a discernor of the thoughts of the heart; and that the Word was made flesh, and was the only begotten of the Father. Is it therefore proper to call the Bible, the Word of God? This name belongs to the Saviour. The distinction is important, and should be kept in view.—*Ibid*.

PRECIOUS BOOKS.—The lives of pious persons, written by themselves, compiled from their own papers, or related by some faithful friend, who gives us mostly their own words, and carefully collects their important sentences—these are the precious books—the blessed treasures of inestimable worth. Here we have not only true precept, but animating example—and the soul that thirsts after grace and salvation, has the whole process and progress, by which her fellow-traveller encountered all difficulties, escaped all dangers, and overcame all obstacles that poor pilgrims meet with in their journey to life.—*Preface to "Life of Lady Guion."*

THE WARRANT.—In 5th Month, 1660, a Meeting for worship at Kingston Lisle in Berkshire, was entered by some of the county militia, who wounded several with the points of their swords, pulling some by the hair, breaking their heads, and cruelly beating others, with many insults. Being desired to show the commission by which they acted, one of them held up his sword, saying, "This is my warrant."—*Besse*.

FORTITUDE, AND SINGULAR PRESERVATION.—A party of the king's army stationed at Newtown-harry, in Ireland, (during the Rebellion in 1798) came to Ferns to disperse the United Irishmen, who held possession of the place. The latter at first made some demonstration as if they would risk a battle; but seeing that the regular troops opposed to them were provided with cannon, they fled away from the town. On hearing that the army were coming in, a Friend stood at his own door, lest he should be suspected of being an enemy. When the military came near it, one of the soldiers stepping out of the ranks, presented a gun at his breast, and was on the point of drawing the trigger, when the Friend called to him "to desist from murder." The soldier, like one struck with amazement, immediately let the gun fall from his shoulder; and presently his officers interfered for the Friend's protection, whose life was thus providentially preserved.—*Ibid*.

INJUSTICE OF A (so called) "JUSTICE"—In 1665, Armorer, a Justice of the peace, (so called) in Berkshire, sent for some Friends. Coming before him with their hats on, he ordered his servant to take them off and fill them with water. Seeing the injustice of this silly act, his servant was reluctant to do it; but Armorer kicked him, and forced him to do it against his will. When the hats were filled with water, he ordered the constable to put them on their heads, which he refused to comply with, and throwing the water out returned them to the Friends, who were afterwards committed by Armorer to the house of correction for six months.—*Ibid*.

APPLAUSE DANGEROUS.—"That they be not high-minded," was the charge Timothy was to give to those who abounded in riches. But there are other characters, besides the wealthy, to whom it is applicable. For instance;—it is a lamentable fact, that however desirable popularity may be in some respects, it has often been the occasion of a man's ruin. Those who are constantly receiving the applause of their fellow creatures, stand, therefore, in particular need of the above-mentioned caution.

Draco was a celebrated lawgiver of Athens. His popularity, it is said, was uncommon; but the attention and kindness of his admirers proved fatal to him. Appearing in a public assembly, he was received with repeated applauses, and the people, according to the custom of the Athenians, showed their respect to their lawgiver, by throwing garments upon him. This was done in such profusion, that Draco was soon hid under them, and smothered by the too great veneration of his citizens. Thus the flatteries of some, and the applause of others, may become the occasion of much evil, by so inspiring us with pride, and filling us with self-complacency, as either to relax the exertion of intellect, or make us suppose that we are such a superior order of beings, as gradually to excite the contempt of others, and finally change our popularity into disgust. Let us then keep a vigilant eye, not on our enemies only, but on our friends, since a man's life may be equally destroyed by a profusion of that which is sweet and pleasant, as by that which is rank and poisonous.—

JUVENILE.

STATISTICS OF DEATH AND DISEASE.—The Registrar-General's quarterly returns of the state of the public health are obtained from 115 districts; 34 are placed under the metropolis, and the remaining 81 comprise, with some agricultural districts, the principal towns and cities of England. The population was 6,570,000 in 1841. 43,582 deaths were registered in the spring quarter ending June 30—a number greater by 2,163 than were registered in the corresponding quarter of 1845, and 4,731 more than in the June quarter of 1844. The districts of Lancashire and Yorkshire were the most unhealthy. The inadequate supplies of water by companies, the imperfect sewerage in towns, the open drains and ditches, and the general neglect of cleanliness, leave everywhere great quantities of organic matter to decay and putrefy in the midst of crowded populations. In such circumstances the mortality, like putrefaction, is always increased when the temperature is high; and epidemics of diarrhoea, dysentery, and cholera prevail. In the metropolis, the deaths at the close of June from diarrhoea, dysentery, and common cholera rose to fifty weekly, and have since increased, until they reached to the number of 149. In Liverpool, Sheffield, and the towns of the north, where epidemics in the last quarter were more fatal than they had been before, the deaths, in proportion to the population, were at least one-third more numerous than in London.

REMOVING HOUSES IN AMERICA.—The "go-a-head" principle that governs both public and private conduct, prompts to continual change in buildings. If a house stops an improvement in a town, it is unceremoniously removed, with a very trifling remuneration to the owner. They have even succeeded in the task of removing houses bodily from one site to another. A very neat and successful operation was performed in the removal of a block of two large three-story brick dwellings a distance of some ten or fifteen feet, for the widening of a street. The new foundation for the houses had been, of course, previously prepared, and the houses themselves placed on a sort of a railway, preparatory to their removal. The movement was effected by means of jackscrews, acting in a horizontal direction. The construction of the tracks, or ways, was novel, and extremely simple. They consisted of double lines of cast iron plates inserted between the foundation of each of the walls of the building itself; and for wheels, or rollers, cannon-balls of equal size were placed between two lines of plates, the upper plates being inverted. As the foundation of these ways consisted of the original foundation of the building, there could of course be no hazard of yielding, as the whole building rested on walls of equal size; it was moved without any dislocation or cracking of the walls in any part, or of the finishing. The operation has been accomplished with entire success. We understand also, that it has been done with very moderate expense, compared with the advantage gained of placing the whole edifice on its new foundation, without the slightest injury, and without hazard of serious accident.—*Review of Wyse's America in the Critic.*

TELEGRAPHIC COMMUNICATION BETWEEN FRANCE AND ENGLAND.—It was stated some time ago that a submarine telegraph was to be laid down across the English Channel, by which an instantaneous communication could be made from coast to coast. The Lords Commissioners of the Admiralty, with a view of testing the practicability of this undertaking, have been pleased to approve of the projectors laying down a submarine telegraph across the harbour of Portsmouth, from the house of the admiral in the dockyard to the railway terminus at Gosport. In a few days after the experiment has been successfully tested at

Portsmouth, the submarine telegraph will be laid down across the Straits of Dover, under the sanction of both the English and French governments.

MOTHERS.—Napoleon, after having observed to M. Campan that the old system of children's education was bad, inquired what she considered wanting to make it good. "Mothers"—was the reply. As women are the first, and perhaps the most influential, teachers, we must have good mothers, if we would secure good teachers. With them rests the tuition of the heart; so much more important than that of the head. Sentiment precedes intelligence; and it has been well observed by the authoress of a deservedly popular work, that the earliest smile which responds to the maternal caress, is the first lesson in the affections. Mothers were meant by nature to inspire virtue, even when they do not directly seek to teach it, and they will rarely go wrong when they follow their parental impulses.—*New Monthly Magazine.*

GRAVE, YET COMPREHENSIVE REPLY.—In the evening, being at David Campbell's, his daughter said to John Pemberton, "You see, Mr. Pemberton, father has given you his 'kirk,' and attended you several times; suppose you go to church on Sunday, and hear father—we have some elegant preachers in the Highlands." To which John Pemberton gravely replied, "We have a testimony to bear against a hired ministry." Thomas Wilkinson, the narrator, continues—"When we came to take leave of this hospitable family, it was with some tenderness on both sides. Margaret Campbell, the daughter, observed that it was hard to have such guests, and never to see them more."—*John Pemberton's Journal.*

WILLIAM LLOYD GARRISON was the first editor of the first newspaper established in the world on the principle of total abstinence from all intoxicating drinks. Its name was the *Journal of the Times*, printed in Bennington, Vermont, about the year 1827. He also started the first *Emancipation* paper in America.

TRADE TO THE EAST.—A curious operation is at present carried on by the Turkish Government, which shows the primitive notions of business that still prevail in the east of Europe. On the abolition of the Levant Company, several years ago, a number of Greek firms settled in London, and established a flourishing trade, which goes on to the present moment. The older English merchants who had traded with the Levant knew little or nothing of the countries or people with whom they dealt, whereas these new settlers came well stored with a perfect knowledge on the subject, and raised the trade to a condition which had never before existed. The result of the trade is that the exports to the East far exceed the imports, and that there is constantly a balance in favour of this country, which has to be settled by remittances. The oriental heads seem to have been a little puzzled to find out how this was to be managed. At last the Turkish Government appointed a banker to draw bills upon several of the leading London firms, whose names are known all over the United Kingdom, that when accepted they might form a means of settling all out-standing accounts. These bills are continually arriving, and are drawn against large remittances of coin, which are sent to the firms in question, by whom they are of course treated as bullion. The remittances present the strangest medley of foreign coinage, including Turkish and Russian money, Venetian *zecchini*, Neapolitan and Sicilian currency, and even some of the gold coins of Piedmont. Nations more advanced in commerce would have settled their differences by some mode of indirect drawing, but in the Levant no method is known but that of exporting coin direct, and drawing bills against it.—*Times.*

Reviews.

CONSIDERATIONS ADDRESSED TO THE MEMBERS OF THE YEARLY MEETING OF FRIENDS OF PHILADELPHIA. Philadelphia, JOHN PENINGTON. Pp. 86.

"He that answereth a matter before he heareth it, it is folly and shame unto him."—Prov. xviii. 13.

We regret that the shortness of time intervening between our receipt of the above work, and our going to press for the present month, precludes our doing much beyond introducing it to public notice.

As yet, we believe these "Considerations" relative to the state of our Religious Society in America, and in measure affecting this country, have only been printed in Philadelphia—but they appear to us so valuable, that we are anxious they should be forthwith reprinted in England, in order to their general diffusion. In style they are unexceptionable—the spirit which they breathe is all that we could wish—the narrative is condensed and clear; while the facts appear to be undeniable, and the reasoning of the writer unanswerable.

LIFE OF WILLIAM ALLEN, WITH SELECTIONS FROM HIS CORRESPONDENCE. In 3 volumes. London: C. GILPIN; 1846, vol. i. pp. 468.

So comprehensive and valuable a volume as the one now before us, we regret our not having been able sooner to notice. Unlike the greater part of similar works, this Life of William Allen is far from being restricted to the record of his religious experience; but embraces a somewhat minute account of the author in the various benevolent, and philanthropic, and scientific pursuits to which he was so largely devoted.

In the perusal, it has been instructive to observe how much it was the concern of this eminently gifted, but deeply humble Friend, in the midst of manifold business engagements, that the best things should always be uppermost—together with his care to ascribe the success which at any time attended his labours solely to the divine blessing—the reward of the creature being the feeling of gratitude for having been the instrument of good to his fellow pilgrims towards immortality.

William Allen, besides being extensively known personally to Friends, was also favourably esteemed as the author of several small Treatises; one entitled "Brief Remarks on the Carnal and Spiritual State of Man;" and another, "Thoughts on the Importance of Religion."

As the work now under Review gives us a faithful development of a life devoted to the cause of Truth and righteousness in the earth, and to the promotion of the temporal interests of the whole family of man, we doubt not that Friends generally will be anxious to possess the volume, in order to a more intimate acquaintance with one of whom it may be truly said, that though dead, he yet *by example speaketh*.

THE LIFE OF JOHN STICKLAND, LATE OF EAST HOLME, NEAR WAREHAM, DORSET. Compiled from his own Papers. By W. L. BELLows. Second Edition. London, C. Gilpin, 5 Bishopsgate Without; and to be had of all Booksellers.

We know not that it ever fell to our lot, to derive

from a small work like this, so much instruction of a kind at once interesting and profitable. John Stickland was what is termed a "Local preacher," among the Methodists; but his religious views harmonized remarkably with those of Friends; and the narrative, as a whole, will, to the spiritually minded Christian, be found highly confirmatory, strengthening, and encouraging. We cordially recommend it to the attention of our readers. It would afford us pleasure to transfer to our pages, many valuable passages, detailing John Stickland's religious experience. What we give below must suffice at present.

"The following anecdote, connected with John Stickland's ministry, is so deeply instructive," (in reference to preaching in one's own will,) "that it contains a volume in a few lines."

"Preaching at Portland, on one occasion, he found a stop to that Divine liberty wherewith he had been favoured, and felt that he ought to cease. But this idea occurred, 'What will the people think of my ending so soon?' He spoke on. When the meeting closed, a woman said to him, 'If you had left off about the middle of your sermon, I should have got some good; but I lost in the last part all that I gained in the first.' 'Ah!' said he, with a sigh, 'If I have not preached to you, you have to me.' He never forgot her remark, but often recurred to it with feeling."—Page 58.

"Another circumstance which tended to wean J. S. from an undue dependence on many words, was this; he attended a Friends' meeting at Poole: the silence was broken by this sentence only—'It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes.' The strength and light imparted to him were such, that he often referred to this precious opportunity as a proof that a short sermon may be more profitable than a long one; and that the ministry of women may greatly establish the soul, for the person who spoke was a female.

"Fellow professors of the Christian name! be no longer as a house divided against itself on this important question; namely, 'Whether ONE HALF of our race shall be foreclosed from bearing the cup of salvation to the perishing sinner?' If ye believe that in Christ Jesus is neither male nor female, then bear this testimony openly, and let Him send by whom he would send within your borders."—Ibid. page 54, 5.

As regards the hint conveyed in the former quotation, how we do long that it might be pondered by those within our own pale, who may be led into the snare of preaching long sermons, beginning, it may be, in the life, but not ending so; and calculated to remind the hearers of the "dead fly" whereby the whole is rendered unsavoury. Another snare which the truly anointed servant will be tremblingly solicitous to avoid, is that of delivering long prayers in the human wisdom, wherein the Divine majesty is addressed in much doctrinal matter, propounded with the view, it is presumed, of instructing the congregation. It has been well observed, that

"True ministry is a coin of pure gold, and of great value, having on one side Jonah's commission, '*Preach the preaching that I bid thee;*' and on the other, '*Without Me ye can do nothing.*'"—Ib. page 59.

Births.**SIXTH MONTH, 1846.**

- 27th. At Laurence Pountney Lane, London, ALICE, wife of Richard Doll, a daughter; who was named Bertha.
29th. At Yealand, HANNAH, wife of John Waithman, a son; who was named John Wilson.

SEVENTH MONTH, 1846.

- 7th. At 3, Maxwellton Place, Glasgow, SUSANNA, wife of James Cruickshank, a son; who was named Charles James.
9th. At 4, Beech Grove, Leeds, LITTIE, wife of L. H. Pegler, a son; who was named Sidney.
29th. At Yeodon, near Otley, HANNAH, wife of Benjamin Bowden, grocer and draper, a son; who was named Arthur.

EIGHTH MONTH, 1846.

- 2nd. At Needham, RACHEL, wife of Samuel Alexander Maw, a son; who was named Samuel Alexander.
... At Maidstone, CATHERINE, wife of Thomas Fardon, chemist and druggist, a daughter; who was named Charlotte.
14th. At Castle Donington, Leicestershire, HANNAH, wife of Edward Hyatt, a daughter; who was named Mary.
17th. At Yealand, ELIZABETH, wife of Richard Batt, a son; who was named William.
... At Springfield Mount, Leeds, ANNA MARIA, wife of George Tatham, stuff merchant, a daughter.

Marriages.**SEVENTH MONTH, 1846.**

- 1st. At Poole, JOSEPH BARRETT, of Peckham, to LOVE THOMPSON, only daughter of the late James Salter, of the former place.
2nd. At Cork, GUILFORD DUDLEY, of Sheffield, son of the late Guilford Dudley, of Cork, to ELLEN, daughter of John Power, Glen Mills, Cork.

EIGHTH MONTH, 1846.

- 5th. At Peel Meeting House, London, JOHN HUBBERT, Hull Street, (parish called St. Luke's), to RACHEL HOOPER, Charter House Square, London.
... At Henley on Thames, WALTER BURKE, corn dealer, of Hoxton, to MARIA, eldest daughter of Joseph Theobald, of the former place.
6th. At Liverpool, JOSEPH HARRIS, of Pap Castle, near Cockermouth, to ANN, youngest daughter of Amos Bigland, of the former place.

Deaths.**TENTH MONTH, 1845.**

- 12th. At his residence, Stanley Green, Standforth, near Stockport, RALPH WALMSLEY, in his 73th year.

SIXTH MONTH, 1846.

- 25th. Of rapid consumption, HENRY, youngest son of William and Ann Noakes (the former deceased), in his 21st year.

SEVENTH MONTH, 1846.

- 13th. At Leighton Buzzard, in her 24th year, after an illness of a few days' duration, ANNA MARIA, second daughter of John Dollin Bassot, of that place.
14th. At the same place, in his 29th year, of an apoplectic seizure, and like his sister after a few days' illness, PETER JOHN, eldest son of John D. Bassett.
... At Bolton, GEORGE BINKS, in his 86th year. He was a consistent Friend; in conduct worthy of imitation; and in character irreproachable.
16th. At Camberwell, London, JACOB STEELE, in his 72nd year.
22nd. At Kilcorley, King's County, Ireland, ABIGAIL ODLUM, aged 66.
24th. At Sheffield, EMMA, only daughter of Thomas and Patience Watson, aged 2 years and 8 months.
27th. At Hertford, JANE, wife of Richard Shillitoe, aged 62; an elder.
30th. At Malton, in his 28th year, after a long illness, WILLIAM, eldest son of Abraham Sewell, of that place.
31st. At her residence, Godmanchester, near Huntingdon, in her 87th year, MARY TOWNSEND, a much esteemed elder: she had been for some months in a declining state of health, but her mental faculties continued bright; and she was favoured with a very peaceful close.
... At Yealand, HANNAH, wife of John Waithman, aged 28.

EIGHTH MONTH, 1846.

- 1st. At her residence, Bristol, after a long confinement, borne with patience and resignation to the Divine will, MARY MULLEY, relict of the late Samuel Mullet.
3rd. At Alta-Villa, Caher, after a short illness, MATILDA, wife of William Going.
5th. JONATHAN SNACKLETON, Holbeck, near Leeds, aged about 64.
... At Bishop Stortford, SUSANNA, wife of Joseph Heath, of that place.
6th. At Wandsworth, ANN MADDOCK, in her 91st year. The remains of this dear Friend were followed to the grave by a large number of relatives and friends, who humbly trust she has passed from a long and useful life to one of endless rest and peace.
... WILLIAM LUCAS, of Hitchin, aged 73; an elder.
... At Blandford, Dorsetshire, in her 72nd year, SARAH, relict of the late William Fincham.
... THOMAS BOX, farmer, Lothersdale, near Cross Hills, aged about 73.
7th. THOMAS ANDREWS, cloth manufacturer, Farsley, near Leeds, aged about 63. This dear Friend bore a long and painful affliction with exemplary patience; and his end was peace.
... At Dean Scales, near Pardshaw, JAMES GRAHAM, aged 76.

- 8th. At Lancaster, BRIDGET WHALLEY, in her 83rd year.
At Great Bardfield, Essex, SARAH, wife of Joseph Smith.
23d. At Aspley, aged 18 months, ELLEN ELIZA, daughter of Richard Edward and Mary White, of Aspley Guise, Woburn, Beds.
24th. At her residence, 25, Sydney Place, Edgehill, Liverpool, MARY ARNITT, in her 71st year, widow of the late Francis Arnitt, of Thirsk, banker, and a member of our Society. Not being in affluent circumstances, she had very little intercourse with members of her own Society of later years, having been a resident in Liverpool since she left her native county; but to that extensive circle with whom she became acquainted, she was a shining example of humility, virtue, piety, and self-denial, and by whom her loss will be keenly felt and long deplored. She always sympathised with the poor, and felt delighted when she had an opportunity of relieving them. During her recent illness she bore her affliction with much patience, referring to the incomparably greater sufferings of the blessed Redeemer; and counselling those around her to fear the Lord, and obey His voice; and on more than one occasion repeated those beautiful lines of Job Scott to Mary Leadbetter—

"One change I wish, and none beside desire,
A change of heart, to holiness entire."

Being taken very ill two days before her death, and believing her dissolution at hand, after a short stillness, she said in a solemn and audible voice, "Lord Jesus, receive my spirit." Soon afterwards she revived, but almost entirely lost her articulation. She continued in a quiet and peaceful state of mind, perfectly sensible to the last, awaiting a joyful immortality.

Poetry.**FORGIVENESS.**

WHEN on a fragrant sandal tree
The woodman's axe descends,
And she who bloomed so beautifully,
Beneath the weapon bends—
E'en on the edge that wrought her death,
Dying, she breathes her sweetest breath,
As if to token in her fall,
Peace to her foes, and love to all.

How hardly man this lesson learns,
To smile and bless the hand that spurns,
To see the blow, to feel the pain,
And render only love again!

One had it—but he came from heaven;
Reviled, rejected, and betrayed,
No curse He breathed, no plaint He made,
But when in death's dark pang he sighed,
Prayed for his murderers and died.

J. EDMESTON.

FEAR NOT.

"Fear not, little flock, it is your heavenly Father's good pleasure to give you the kingdom."

THEN fear ye not—ye faithful few,
Though rough the road and dark the view,
Though trials all around you stand,
And cares perplex on every hand;
If journeying on, *hard* seems your lot,
Through all, Oh! let your faith fail not!

Ye little band—through suffering led
The thorny path of life to tread,
Though tempest tossed and comfortless,
Though many sorrows round you press;
If journeying on, *hard* seems your lot,
Through all, Oh! let your faith fail not!

Ye poor in spirit, and ye meek,
To you his promise God will keep;
Ye pilgrims trav'ling Zion-ward—
Ye humble followers of your Lord;
If journeying on, *hard* seems your lot,
Through all, Oh! let your faith fail not!

Ye heavy-hearted, contrite few,
Remember Jesus died for you;
For you upon the cross he bled—
For you his precious blood was shed;
And though now *hard* may seem your lot,
Through all, Oh! let your faith fail not!

Ye little flock—not of the world,
Ye sheep of Christ's eternal fold,
Lift up your heads, in hope rejoice,
For ye shall hear your Master's voice;
Although now *hard* may be your lot,
If through it all your faith fail not.

*Be comforted, your faith hold fast,
And when the storms of life are past,
When all the path of suffering's trod,
Ye shall surround the throne of God,
And loud hosannas ceaseless sing
To your Redeemer, Priest, and King;
Triumphant then shall be your lot,
And all your trials be forgot,
If to the end your faith fail not.*

American Friend.

W A R.

Scourge of the nations, and the bane of freedom, hope, and life!

Stern reveller in gory fields, exulting in the strife!
Thou terror of ten thousand homes! thou sword-plague of the world!

When shall we see thy bale-fires quenched, thy blood-stained banners furled?

Ambition-born and power-begot, with passions dark and vile
And fostered by the cruel arts of avarice and guile,
Thou goest forth with reckless hosts to slaughter and enslave,

Thou trampler upon human hearts, thou gorged of the grave!

Thy oriflamme floats wantonly i' the pure unconscious air;
The chorus of thy drums gives out the warning note, "Prepare!"

Thy cymbals ring, thy trumpets sing, with shrill and vaunting breath,—

Alas! that such vain pageantry should grace the feast of death!

Growing in peaceful splendour stands some proud and prosperous town,

Till thy dread footsteps pass her gates, and tread her glories down;

While panic sweeps her wildering streets, and all thy bounds of prey

Make riot in her homes, and leave dishonour and dismay.

Some village, nestling tranquilly amid its happy shades,
Girt with the calm variety of corn-fields, streams, and glades,

Beholds thee pause upon thy march, and in thy fierce employ
—poil its blooming paradise of quietude and joy.

A province withers at thy frown, a kingdom mourns to see
Her desecrated temples torn, her towers o'erthrown by thee;
Bewails her commerce paralyzed, her fields unploughed and wild,

And all her household sanctities invaded and defiled.

And yet the land that sends thee forth, what land soe'er it be,

Leaps at thy lawless victories, and lifts the voice of glee;
And songs are sung, and bells are rung, and merry bonfires blaze,

While false or foolish pens distil the poison of their praise.

And at the crowded banquet-board, quick tongues diffuse thy fame,

And columns lift proud capitals in honour of thy name;

And virgins, pure and beautiful, give their fond heart away
To men who trod out human life i' the carnage yesterday.

Thy trophies, brought in triumph home, attest what thou hast done,—

What valour lavished on the foe, what fields of glory won; ?
But men who scorn thy painful pomp, survey with blushing face

Such signs of sanguinary power, such symbols of disgrace.

Aye, strip thee of thy dainty garb, thy tinsel robe of pride,
Lay glistering helm, and flaunting plume, and spacious names aside,

And what remains of that gay thing that dazzled us before?—

A monster hideous to behold, an idol smeared with gore!

Enough of thee our ears have heard, enough our hearts have felt,

More than enough of agony thy savage hands have dealt;
Too much of wide unhallowed waste, thou blighter of the sod,

Thou foe to nature and to man, thou rebel unto God!

The widow's curse is on thee, War, the orphan's suppliant cries,

Mixed with the mother's malison, ascend the placid skies;
And bones that bleach upon the shore, and welter in the sea,
Appeal—and shall it be in vain?—against thy deeds and thee.

The green earth fain would fling thee off from her polluted breast,

The multitudes are yearning, too, for knowledge and for rest,

And lips inspired by Christian love all deprecate thy wrongs,
And poets, fired with purer themes, disdain thee in their songs.

The "embattled corn" is lovelier far than thy embattled hordes;

One plough in Labour's honest hand is worth ten thousand swords;

The engine's steam-pulse, fitly plied, has nobler conquests made

Than all the congregated serfs of thy abhorrent trade.

More courage in the miner's heart than captain ever knew,
More promise in the peasant's frock than coats of scarlet hue;

More honour in the craftsman's cap, and in the student's gown,

More glory in the pastor's robe than all thy vain renown.

England, my own, my mother land, as fair as thou art free,
Thou island-queen whose wide domains o'ersprinkle earth and sea,

What need that thou shouldst yearn again to conquer and subdue?

Thy power has long been known to all; shall not thy mercy too?

Forbear to wield the cruel sword; or, if thou wilt invade,

Be it with palm and olive branch, that maketh none afraid,
Be it with Bible in thy hand, with justice in thy breast,

Give Gospel light, give peaceful art, give rectitude and rest.

If strong Ambition dares to doom his weaker foe to bleed,
Raise high the trumpet-voice of truth against the ruthless deed;

With magnanimity of heart, with calm and fearless brow,
Be thou the umpire and the friend, the mediator thou.

Then shall the nations look to thee, as one ordained, to keep
The balance of the social world, the portals of the deep;

And history shall write thee down, with proud and willing hand,

A realm of mind and majesty, a wise and Christian land.

JOHN C. FRICKS.

THE BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

No. IX.

GLASGOW, 9TH MONTH, 30TH, 1846.

VOL. IV.

JUAN VALDEZ:

HIS WRITINGS AND COTEMPORARIES.

No. IV.

ONE of the most eminent disciples of Juan Valdez was Julia Gonzaga, duchess of Trajetti, and countess of Fondi. She was the wife of Vespasian Colonna, duke of Palliano, and was celebrated by the historians of her own times, equally for her great personal beauty, her learning, religious disposition, and unblemished purity of character. During a long widowhood, she resided at her castle of Fondi, on the coast of Naples, not very distant from the city, which gave frequent occasion for religious intercourse with Juan Valdez, and several distinguished preachers, who, receiving his views, propagated them at first with privacy, but with great success in Naples.

During this period, the northern coasts of the Mediterranean, especially those of Spain and Italy, suffered frequent and dreadful ravages by the corsairs of Barbary. Charles the V. himself conducted a large army against Tunis, which he took in 1536, and released twenty thousand christian captives, each of whom he clothed, and furnished with the means of returning to their native country;—these spread the fame of their benefactor's generosity throughout Europe. Frideric Barbarossa, although dispossessed of his capital, continued, by means of his small but skillful fleet, to make frequent descents on the christian shores. Charles, to defend those of Spain, had erected a series of round towers at points most exposed to their landing, which are seen at the present day in partial ruin, and they give striking evidence of the insecurity of the country at this time. Italy, divided among several princes and independent nobles, was more exposed to such incursions. In 1537, Barbarossa sailed from Algiers with a powerful fleet; he passed by Messina, and coasting along the Italian shores with the utmost celerity and secrecy, laid the towns waste as he proceeded northward.*

* Even the pope, Leo the tenth, in the year 1516, narrowly escaped being carried off by the Moorish corsairs. He had retired from the affairs of Rome to a small town at the mouth of the Tyber, three miles from the sea. The corsairs suddenly disembarked from their vessels, ravaged the coast, and carried off a considerable number of persons as prisoners. It is supposed that their object was to capture the person of the pontiff, but Leo, apprized of his danger, escaped, and hastened in great terror to Rome. "Had they been successful, it would indeed have been a singular circumstance," says the writer, "if Leo had, in one moment, descended from the height of his authority and the first station in Christendom, to the degrading condition of a slave."

In the darkness of the night, he anchored with his squadron opposite the town of Fondi, which relied for its defence upon its castle, where Julia Gonzaga, then a widow, resided. But so unexpected and sudden was his approach, that she only learnt that the town had been already taken, by the investure of the castle by the enemy. Barbarossa had hoped to have seized the person of Julia, whose rank and riches would have authorized a demand for a weighty ransom for her redemption from captivity; but she found means to escape in the greatest haste on foot into the country, where it were vain to follow, and he returned again to his vessels in the bay, disappointed of the chief object of his expected prey.

Her husband, Vespasian Colonna, to whom she was most tenderly attached, died whilst she was yet in the flower of her age. She remained a widow. This circumstance, considering her age, rank, and wealth, raised her character highly in general estimation in her own times. At that period, it was a practice with all persons of distinction to assume an emblem, with a motto expressive of their sentiment. This custom has descended to us in the devices engraved upon seals, as well as the family crests. After the death of her husband, Julia Gonzaga adopted for her device the flower of the Amaranth, with the motto, *NON MORITURA: IT SHALL NOT DIE.*†

Juan Valdez addressed to her his translation of the Epistle to the Romans, in Spanish, with comments, in the following letter:—

Juan Valdez, to Julia de Gonzaga,—

"Persuading myself that, by means of your continual reading the Psalms of David, which I sent the

† "Immortal Amaranth,—a flower which once
In paradise, fast by the tree of Life
Began to bloom; but soon for man's offence,
To heaven removed, where first it grew there grows
And flowers aloft shading the fount of life * * *
With these, that never fade, the spirits elect
Bind their resplendent locks."

The allusion is not the less beautiful taken in either sense; as referring to the constancy of her affection for her deceased husband, a virtue so rare with persons of her age and rank at that period, that all historians who speak of her, make mention of it. "It shall never die." Or on the other side, as referring to the certainty of the immortality of his departed spirit. "It will never die." The reader may make either of these applications of the motto and emblem, and they evince an aspiration—

To breathe an atmosphere *above the senses*,
To quaff affection at the fountain's source,
To ratify a love, this life commences,
By bonds that death itself could not divorce.

former year unto you, translated out of Hebrew into the ordinary Castillian language, you have framed to yourself a mind such as was David's—that is, alike pious, alike confident in God, and alike resigned to God in all things. And being desirous that you, passing on forward, might frame to yourself a mind like perfect, like firm, and like constant, in those things that appertain to the gospel of Christ, as Paul had, I now again send you the Epistles of Paul, translated out of Greek into the ordinary Castillian language, by the continual reading whereof, I am certain you will much benefit yourself in spiritual edification; but this with condition that you read them not with intent to know for curiosity's sake, and for vanity—as men without piety do, who imagine to put an obligation upon God by setting themselves to read Paul—but with intent to frame and ground the mind according as Paul's was formed and grounded. And of this I must inform you, that so far you are to imitate David as you know that he imitated God; and so far you have to imitate Paul as you shall know that he imitates Christ. This I say in respect to what belongs to you, to endeavour to become very like unto Christ, and very like unto God, striving to recover that image and likeness of God whereunto the first man was made conformable. I cannot be content that you should think to recover it by only holding before the eyes David and Paul, as samples to sum up an account. By this means you would be like a painter who takes a copy of another picture, by which it happens that he not only falls short of nature, but he attains not to the perfection of that which he copies; and if he does even this, it is considered a kind of miracle. I say, therefore, that this would not content me; I wish you to set David and Paul as your samplers only when your heart does not serve you to set God and Christ for your patterns; always endeavouring so to perfect yourself in that which belongs to piety, and in that which belongs to the Gospel, as that at least the heart serving you to propound Christ and God for your patterns, you should come to draw the image so like the true likeness of God and Christ, that the image (in yourself) might serve as a sampler to others, even as the images of David and Paul do now serve for patterns to you.

“And if happily it seem, that what I now say is a new thing, and not formerly practised; know that it is of great antiquity and much practised, though, because it is not understood, it seems to be new. That this is so, appears by what Paul writes to the Corinthians; who, as he says, were yet as carnal, and not spiritual: be you, saith he, of me, even as I am of Christ. Whence I conceive that if the Corinthians had been spiritual, he would not have said unto them, *imitate me* . . . but he would have said unto them as he says unto the Ephesians, *Be you imitators of God as dearly beloved children*. Meaning this, as you are sons of God, and dearly beloved of Him, strive to recover the image and likeness of God; not taking the pattern from any man, but from Himself. And truly it seems that our Lord Jesus Christ himself had this in view; for in one place saying, “Learn of me, for I am meek and lowly in heart;” he says in another, “Be you perfect, according as your heavenly Father is perfect.” See, then, this is no new or unusual thing that I propound, in counselling you to take the picture from the proper image of Christ and God; but an old thing, and such as hath been practised by Christ himself, and by Paul. It now remains, that recommending yourself to God, you should apply your mind thereunto.

“And because the constant reading of the history of Christ would much further you in the imitation of Christ, in as much as many of His words and works carry great efficacy in them and by them, as I con-

ceive, God works more effectually upon the hearts of men, mortifying and quickening them thereby, more than by any other written in Scripture; I intend, by His favour, to serve you with them, as I have served you with those of David and Paul. And know for certain, that as in reading of Paul we may learn the marvellous effects of the cross of Christ, so by the history of Christ a man may come to know, see, and feel in a wonderful manner the cross of Christ himself. Under the term Cross, I understand all that which was of weakness and infirmity in Christ, both respecting what he felt himself, suffering hunger, thirst, cold, and heat, with all other inconveniences that our bodies are liable to, and in his feeling of affliction and anguish for some things which he saw amongst men and in men, and in his inward feeling of death; and of what he endured outwardly, being esteemed a vile, base, and vulgar person, and so used, and further, held as a pernicious and scandalous person, and so crucified.

“Now what I have spoken relating to the history of Christ (the translation of the gospels) I shall accomplish at such time and manner as it shall please the Divine Majesty. In the meantime, lose no time in striving every day to make yourself more like unto God; for this purpose, use the reading of David, and more like unto Christ, using the reading of Paul, in whom also you will behold the cross of Christ, albeit not so evidently as in the evangelists. And because it may seem strange that I should present the Epistles of Paul unto you before the gospels, for the reading of Paul is esteemed more difficult than the evangelists, which contain the history of Christ, I would have you to know, *that as far as my understanding can reach, there is without all doubt more difficulty in the perfect understanding of the Gospel than of the Epistles of Paul*, for reasons too long to repeat. I will only now say, that as I read in Paul the conceptions and apprehensions of Paul, in the Gospel I read many conceptions and apprehensions of Christ. I find so much more difficulty in the perfect comprehension of the Gospels, than of Paul, as I conceive the conceptions and apprehensions of Christ were more elevated and more divine than those of Paul; not denying, that as regards the style, the gospels are more intelligible than the epistles. But of this I propose to speak more at large, when it shall please God that I come to translate the Gospels.

“Now concerning the translation, I have been desirous to confine myself strictly to the letter (of the original), even so as to leave the meaning ambiguous in the Castillian, where I found it so in the Greek, . . . and this I say, that intending the translation of Paul, I may not pretend to write mine own conceits, but those of Paul. It is very true that in some places which seemed necessary, I have added some small words to the text, but of these some are understood in the Greek, and others seem of necessity to be understood. And all these, as you may observe, are marked that you may know them for mine, and make use of them as you please, in reading or not reading them. But of this be advertised, that as you would not do well to disesteem that which God may give you ability to understand, of yourself in this reading; so neither is it good to trust too much to your own understanding, despising the judgment of others. It is not good that you should despise your own, and it would be wrong to despise that of others. . . . I have kept myself as near as possible to the mind (meaning) of Paul, and if I have gone aside in anything, it has been through ignorance; and therefore I shall take very great delight in being corrected, in whatsoever I have erred; and most of all in that from whence any scruple, how light soever it be, may arise to any christian mind. For though you know my

chief view in this writing was to satisfy your desire, yet I desire besides your profit, the benefit of all others who shall read it, *and not to offend the least of them in any thing.* This is my principal profession, for as I conceive the Son of God made profession of the same, here in this life, whom I, being a christian, am bound to imitate.

"And in case you desire to read Paul's text (the Greek) and not my translation, that you may do it with greater ease, I will inform you of some things that shall facilitate the understanding of his meaning. And so I say unto you that by *gospel*, Paul (sometimes) understands the preaching of that good news of the pardon general which is (to be) published throughout the world.

"By *letter* Paul understands *all that a man doth, saith or thinketh, without being inspired thereto by God*, albeit they are such matters as other men have said, done and thought, they being inspired thereto. *Letter* it was in Peter, when, in Antioch, he severed himself from the Gentiles, because he would not scandalize the Jews; and *Spirit* it was in Paul, when he did reprehend him for it. By *faith*, Paul understands the credit that a man gives to the pardon general, which Christ published, and others in his name. By *hope* he understands the patience and sufferings wherewith a man that believes waits for the accomplishment of that which he believes, without being wearied in his hope. And by *charity* he understands that *inward bowelly affection* wherewith a man that believes and hopes, doth love that which he believes and that which he hopes for; loving God and Christ, from and by whom he hopes to attain that which he believes; and loving also those things which are theirs. By *the justice of God*, Paul understands the perfection of God, as we, when we would express a man to be very perfect, say he is just, our meaning is, that there is nothing in him that is not very good—nothing that is wanting.

"By *the grace of God*, he understands the favour that God shows unto a man in drawing him to accept the pardon general, and increasing in him other inward favours which are called *grace*, in as much as God bestows them graciously, without respect of desert, only because it is his will. By *the gift of God*, he chiefly means his having given Christ unto us, that we should hold for certain the pardon general; and he means particularly those outward gifts of the Holy Spirit, which in Paul's time, were abundantly communicated to them who believed. By *sin* he almost always understands the affection and the appetite to sin which lives in a man through his natural and through his acquired depravity: I say almost, because he sometimes means the sacrifice for sin. By *the old man*, he means the man that is not regenerated and renewed by the Holy Spirit; and by *the new man*, the man that is renewed and regenerated. By *the flesh*, the *carnal man*, the *body of sin*; and by *the law of the members*, he understands the selfsame as he does by *the old man*; that is, nature without the spirit. By *the law of God*, he signifies that which He gave unto the Hebrew people by Moses; this he sometimes terms *the law of death*, because it was its part to condemn, and where he calls it *the law of sin*, because it stirred up in men the affections and appetite of sinning. By *the law of the Spirit*, he understands faith; by *circumcision*, Judaism; by *uncircumcision*, the state of the Gentiles. And finally know, that by *Christian liberty* he signifies the degree, state, and dignity unto which God advances the man who, accepting the grace of the gospel, becomes regenerated, renewed, and made a son of God, free from those things to which other men are in bondage, according as he maintains himself in his renovation, and doth not deprive himself of that sonship for which he is ruled by the Spirit.

"And because it may seem strange to you that Paul, reprehending vices in some of them to whom he writes.....names certain vices which are shameful even in the men of the world, know that, as in Paul's time, there were some who made licentiousness of Christian liberty, and gave themselves to vices and villanies, it was necessary that Paul should reprove them in that in which they most sinned. So in that time it was necessary to seek to redress outward vices in Christians, according as they did not esteem these for evil, through the false notions they had run into of Christian liberty, having left the restraint of the world. It is now needful to apply a remedy to Christian men for their inward vices; because they, partly for God and partly for the world, do abstain from outward vices, suffering themselves to be overcome by the inward.....

"You will find some things in Paul which you shall not feel in yourself, and others that you will not understand, and some that will seem strange to you. And all these, it seems to me proper that you should pass over, not caring much to weary yourself for the understanding of them, for your intention is *not to comprehend all that Paul wrote, but to frame your mind as God shall give you grace to understand, feel, and taste in Paul.* I also advise you, that when you begin to read an epistle, you fail not to read the argument written before it, for it gives much light to the whole epistle.

"But in truth, all these advices are as nothing, for there is one of much more avail than all these: that is, that whenever you take Paul's epistles into your hands, you should commend yourself to God, beseeching Him that He would send his Holy Spirit, who may be your guide in the reading; and you should endeavour to obtain this by means of the only begotten Son of God, Christ Jesus our Lord; to whom be glory for ever. Amen."

We have given this dedicatory epistle to our readers at length, and almost complete, because we think it *shadows out* the peculiar spiritual views which Juan Valdez propounded amongst his friends, and explained in the few writings which have come down to us. This epistle, we think, disproves certain charges brought against him in relation to doctrinal unsoundness on the subject of Christ's proper divinity; and that he undervalued or disparaged the Scriptures;—censures in which our early Friends so largely, and like him, so unjustly shared.

Of Vittoria Colonna, another disciple of Juan Valdez, and who, for female virtue and learning, was the grace and ornament of her age and country, we have yet to speak in the succeeding article. W—

W.

CORRECT PRINCIPLES.

THE importance of teaching children correct principles in little things cannot be over-estimated. Once teach a child to be faithful in that which is least, and he will be faithful also in much. In early years, opportunities for displaying deeds of goodness are rarely found, but in the ordinary occurrences of the domestic circle; and it is here only, that the germ of correct principles of action can be nurtured and matured. Here the feelings, dispositions, and purposes are often severely tried, and daily occasions are afforded to teach the mind proper discrimination between virtue and vice. As soon as the child can understand moral obligation, let the mother teach him to obey her requirements from principle, because God has commanded it, and

that she is bound by His holy laws to require filial obedience. Let her gain this point in the outset, showing by a consistent example how much stress is laid upon it, and she will succeed with comparative ease in subduing the wayward, rebellious spirit, and inducing in the child a cheerful submission to her wise decisions. The law of the parent will be to the child as the law of God—and those only who have proved this by experience can realize the strength of principle on this point that will soon be formed in the young mind.

Said a teacher in our hearing, "I was noticing, unobserved, a day or two since, two sprightly little girls conversing with each other during recess—one of whom began to relate an anecdote, and soon repeated some expression bordering on indecency. The other suddenly interrupted her with the remark, '*My Mother* does not allow me to listen to such things,' and at once turned away." Another, who was habitually all kindness to her fellow-pupils, always assisting them with unwearied patience, whenever she could do so, was desired by a schoolmate who had been too indolent to commit her lesson, to prompt her aside, during recitation. She replied with surprise, "I should not think you would ask me to do so—it's against the rules." These children had been taught principle in little things, and what mother would not rejoice to have her child thus conscientious, when away from her sight?

Correct precepts, repeated and re-repeated, will have far less influence than a correct example. Let the mother maintain that self-possession and rule over her own spirit, which results from *habitual communion with God*, and she will be able to make an impression respecting any point of duty, that may be lasting as time. Here, we are fully persuaded, lies the great secret of success in instilling right principles, and laying a right foundation in the mind of childhood. That father or mother who draws no supplies from the Infinite Fountain, may well expect a world of perplexity in the work of moral education, and an ultimate failure in all that is most important. Tender, gushing, and deathless as their affections may be for their beloved offspring, they will in all probability leave upon them the impress of their own irreligious principles and character, to be worn in life, and, dying graceless, carried with them to the bar of God.

"Strange, that flowers of earth
Are visited by every air that stirs,
And drink in sweetness *only*, while the child
That shuts within its breast a bloom for heaven,
May take a blemish from the breath of love,
And bear the blight for ever."

The only safe course for the parent, is "really to be what she wishes her child to become." The early formation of a right character is truly a work worthy of an angel's powers—and it is not the work of an hour or a day, but of time. It requires skill, patience, faith, discrimination, discretion, fortitude, heavenly-mindedness and an eye fixed on results present and distant. To make a child truthful, just, kind, benevolent, pure-minded, and upright in all things, *from principle*, despising, and condemning falsehood, flattery, injustice, pride, disobedience, selfishness, and the whole brotherhood of vices, solely from *principle*, must require a vigilant eye, and the improvement of every appropriate occasion. But no other earthly effort can so well repay incessant labour. Shrink not then from the task, honoured parent. It is a mission of love towards those dear to thee as life. Leave it undone and thou mayest entail a heritage of sorrow, sin, and shame, upon beings formed for nobler ends—perform it well, and thou wilt be instrumental in polishing gems, to "shine above the brightness of the firmament, and as the stars for ever and ever."—*Advocate of Moral Reform.*

LETTER FROM GEORGE FOX TO ROBERT BARCLAY.

To the EDITORS of THE BRITISH FRIEND.

DEAR FRIENDS,—Thinking the perusal of the following original Epistle, discovered among the Urie manuscripts, cannot fail to be very interesting and edifying to many Friends, I transcribe it, by kind permission, for insertion in your Journal; believing it has never yet appeared in print.

I may passingly observe, that Patrick Livingstone was an eminent Early Friend, and, like the worthies whose letter he conveyed, stood to the end, through much persecution, a most upright and unbending pillar in the Church. I hope that, ere long, some of his valuable writings, hitherto unpublished, may come forth as treasure from the closet.

With the salutation of love, I remain your well-wisher,

J.H. M.

9th Month, 12th, 1846.

GEORGE FOX TO ROBERT BARCLAY.

"DEAR ROBERT,—I received thy letter by Patrick Livingstone, and I am glad to hear of the prosperity of Truth in those parts; the Lord God has a great seed in that nation. For when I was moved about 1657 to come into that nation, as soon as ever my horse set his feet upon the land—the Scottish ground—the infinite sparks of life sparkled about me; and so as I rode with divers Friends I saw the seed of the Seedsman, Christ, that was sown, but abundance of clods, foul and filthy earth, was above it; and a great winter and storms and tempests and thundering and shaking there must be, and earthquakes, before this earth was washed off; and a great deal of dark airy profession a-top up in the head, and no true satisfaction in the soul; and priest and people were puffed up with black airy notions in the evil spirit, and not in the Spirit of God; and that spirit of rebellion which talked of election with that dark airy spirit which had bound both priest and people together, and held them in a thralldom, and drew all people from the guidance of the Spirit of God in themselves. And after I had been in Scotland, all the priests and professors were in an uproar; and after many weeks I was had before Oliver's council in the parliament house; and I desired them that they might live in the fear of God, that so they might receive the wisdom of God, by which all things were made and created; that with it they might order all things that God had given them, under their hands, to his glory. And then they asked me what I came into that nation for? I answered and said unto them, to visit the seed of God that had long lain in death and bondage; and to the intent that all that did profess the Scriptures, might come to that Spirit that gave them forth, and with it they might have fellowship with the Son and the Father, and with the Scriptures, and all one with another in the same Spirit. And then they asked me, Had I no outward business? And I told them no; and for this they banished me, that I must go out of the nation within seven days. But I staid three weeks after, and came to Edinburgh again, and had meetings all up and down. Oh! the abundance of chaff and dross and dung will they find and see if ever their eyes be opened; and therefore happy are those spiritual eyes that can distinguish the chaff from the wheat; and those that have the heavenly and spiritual snail to thrash out the chaff; and the heavenly plough to

plough up all that fallow ground that has not brought forth fruit to God.

"Now this spirit in priests, magistrates, and professors, that banished that spirit that would have all people to come to the Spirit of God, that they might have unity with the Father and the Son, and the Scriptures, and one with another—now by this thou and you may see what spirit ruled magistrates, rulers, priests and professors, which God, in his time will bring down, that He may be exalted; for this spirit does not exalt Him; but that Spirit exalts Him which gave forth the Scriptures; and without that Spirit people cannot pray, nor sing praise, nor serve, nor worship God aright; nor know the Scriptures, nor the things of God inspired or revealed to them; and, therefore, to this Spirit and Truth in the inward parts must all come: then with this Spirit they may see the kingdom in them like a grain of mustard seed, and to grow up above the earth, and to flower and bring forth a multitude of heavenly seed in their ground—their hearts—to the praise and glory of their Saviour and Creator. And with the spiritual eye the virgins will see to trim their heavenly lamps, and see their heavenly olive-tree from whence they have their heavenly oil, that their lamps might burn continually night and day, and never go out; so that they may see the way, and enter into the heavenly Bridegroom's chamber, which is above the chambers of death and imagery. And likewise with this divine and spiritual light of Christ you may see the new leaven laid in three pecks of meal, that leavens the soul, mind and spirit into a new lump; and so ceases the mind, soul, spirit and body of that old leaven of bondage of corruptions, so that man and woman may be renewed again up into the image of God by Christ Jesus, the corner stone—the stone which is cut out of the mountain without hands—(mark, *without hands*), which stone must grow and become a great mountain, and fill the earth, for it must be the spiritual eye that must discern this stone and the mountain, and where they are, and what it is that cuts the stone out: so as men behold the stone, the mountain and the cutter, their hands are still: here is no glory to the earthly eye, nor to the earthly hand. This is the stone, that is beyond the philosophers' stone, which will make the mind—the soul—the spirit—like itself; yea, and change the body like unto its glorious body. And therefore away with all chaffy minds and hands; for this stone is growing, and God's wind is blowing to blow away the chaff, and scatter it away from God's wheat, in this his summer and threshing floor. And so away with that chaff that would not have perfection here; for he that is perfect is risen, and that that makes perfect is revealed; and therefore all must come to the light that Christ, the heavenly man, hath enlightened them withal, and believe in the light, which is the life in Christ the Word, that they may be grafted into Christ the life, so that he, the heavenly and eternal root, may bear them. The grace of God which hath appeared to all men (all men must come to it) to teach them and to bring their salvation, and to season their words, and to establish their hearts, and they must come to sit under this Teacher, for it is a seasoning teacher and an establishing teacher, and will bring their salvation. And all people must come to the light that shines in their hearts, to give them the knowledge of the glory of God in the face of Christ, from whence it came, who is the way to God, and the life and the truth; who is their prophet to open to them, their bishop to oversee them, their shepherd to feed them with his heavenly bread from heaven, and their priest that offered himself for them, and is risen at the right hand of God; and is come again according to his promise to dwell in man and walk in man; who sanctifies

man, and offers up man to God. And he is a counsellor to counsel man that he may keep in his heavenly way, and concerning his heavenly and eternal state in his kingdom. So with the light, which is the life in Christ, they shall see him exercising his offices in his church, who leads captivity captive, and gives gifts unto men. And therefore, as I said before, all people must come to the Spirit of God in their own hearts, and not quench it, nor rebel against it, nor vex it, nor grieve it; if they do, they do against that by which they should know the things of God: and there is the natural man's path, the vicious, voluptuous, proud, boasters, professors without possessors, hypocrites, persecutors of the just, chaffy, birth of the flesh, blind guides that lead into the ditch—a corrupting place—beasts, false prophets, and devils out of the Truth, which must go into the lake that consumes. So it is the Spirit of Truth that leads into all truth, and they that are not led by this Spirit, as Christ has sent and sends, they are led by the spirit of the false prophets, Jews, beast and whore; though in that spirit they may profess the Scriptures from Genesis to Revelation, that spirit shall lead them into the ditch together, where they do corrupt and shall be consumed by God's eternal fire, without the heavenly Jerusalem, as all the filth was consumed in the fire without the gates of outward Jerusalem.

"And now, dear Robert, concerning the things thou speaks of about thy books, I say it is well that they are sent; and keep within the rule of the Spirit of life, which will lead into all truth, and that all may be stirred up in your nation to walk in it; for they have been a long time asleep, for the gospel bell does ring and sound, to awaken them out of sin unto righteousness. And all that have the instrument to work in God's vineyard, be not idle, but be diligent—that you may have your penny; for God's trumpet is blown in Zion, and his alarm is sounding in his holy mountain, that makes the spirit and mind that does inhabit the earth to tremble, and that they must all do before they come to inhabit and inherit eternity. So the Lord God Almighty preserve all that are convinced by his Spirit, in his fear, in lowliness and humility learning of Christ, so to be taught of him—the spiritual heavenly man, that they may not abuse his power; but as all have received the Truth let them walk in it, that they may be God's free men and free women—free from him that is out of the Truth—so to serve God in the new life, above the old; and so to have no fellowship with the old life, which lives in the oldness of the letter that killeth; but the Spirit giveth life. And therefore keep in the unity of the Spirit, and walk in it, which is the bond of the Prince of peace.

"And so with my love to thy father, and all Friends that query after me in Scotland, as though I named them one by one, Richard Ray, George Keith, Friend Scott, and to John Swinton and Ellen Dundas; and thou mayest communicate the substance of this Epistle to all the Meetings in Scotland. So no more but my love. G. F.

"Swarthmore, 16th of 10th Month, 1878."

MOUNT SINAI.

For THE BRITISH FRIEND.

GEORGE FISK—a clergyman who travelled through Palestine in 1842—has described his visit to Mount Sinai, and his solemn reflections thereon, in the following words—

"The twenty-third of May was a memorable day when I made the ascent of Mount Sinai. Not a particle of the wilderness of granite about me was there, which had not quaked at the mysterious and awful

presence of Jehovah by which it was overspread; not one of its numberless clefts and caverns in which was not heard and echoed, the trumpet which sounded long, and waxed louder and louder. The whole region appeared scathed, as if the breathings of the Almighty were yet upon it, and as if the flame and smoke which veiled his awful presence had but just passed away.

"The ascent is commenced at a deep ravine, lying to the south-west of the convent—that is, at its back—and the first stage carried us over such part of Horeb as forms a kind of breast-work, a foundation, from which Gebel Mousa—the alleged peak of Mount Sinai—springs. This part of the journey is made tolerably easy by means of large slabs or blocks of granite, dispersed in such order as to give us firm footing; but as many have been washed away from time to time by winter torrents, some effort is required to keep the road. In about half an hour the ascent becomes more fatiguing and steep; and the way lies between impending masses of vast magnitude, and through two arched gateways at a short distance from each other.

The latter of arched ways introduced us to a rather extensive plain, or platform, in which grows a fine teeming cypress, and near it is a roughly-constructed stone building, called the chapel of the convent, and another in commemoration of the flight of Elijah to Horeb. From this spot the summit of Mount Sinai is visible; and from thence the direct ascent is made. It is toilsome and difficult. The monks, who live upon traditions, point out the various objects of interest, but make sad work in referring to Scripture names and narratives. When we were rather more than half way up the peak of Sinai, they pointed out a spot in which tradition says that Moses surveyed the conflict between Joshua and Amalek; and surely no place more probable or picturesque could well be selected. After many a persevering effort the summit was gained, where we found a chapel of the Greek church, and a mosque—but both in a ruinously dilapidated state. Proceeding to the very highest point, so as to command the vast region of mountain scenery, my mind was absorbed by the terrific grandeur of the picture. In the words of an enterprising and intelligent traveller of an earlier day, I may say, 'It would seem as if Arabia Petrea had once been an ocean of lava, and that, whilst its waves were running literally mountains high, it was commanded suddenly to stand still.'

"From the notes of the same traveller, the following account of Jacob's well is selected—'At the widest part of the opening of the valley there is a low pile of rude masonry, surrounded by a large number of loose stones of considerable size, and the remains of walls and their foundations. * * An ancient—a very ancient well is concealed by these remains, the descent to which is made through a narrow mouth in the stone-work above, usually covered with a massive fragment of stone. The stone was too heavy for us to remove without more aid than we could command. I should gladly have drunk of this water—but, in addition to the fact of its mouth being closed, I learnt that 'the well is deep'—and I had 'nothing to draw with.' The most august traveller whose feet ever pressed the soil of the Holy Land, once rested on the brink of this noted well. That traveller was Jesus of Nazareth. The well is Jacob's well. It is in the high road—the road over which the generations in past ages have been wont to travel from Judea to Galilee. The identity of the well of Jacob is not sought for through any popish tradition, but through a Mahomedan one, which appears never to have been disputed, and it seems, time out of mind, to have been called by the Arabs, Bir Y'acoub (the well of

Jacob), and it is by that name they now, universally, designate it. On account of its great depth, and the consequent coolness of the water at all seasons; it has no doubt been highly esteemed from the beginning, and this may be alleged as a reason why the woman of Samaria should come so far from Sychar to draw water, when other wells were near at hand, and while the vale of Sychar abounded with rich streams."

Ridley Herschell, who visited this well in the following year, assigns (and with greater probability) as the reason why the woman should come a mile and a half to draw water at this particular well, when there are fountains close to the town of Sychar, that there is every reason to suppose she did so as a religious ceremony, similar to that practised by the Jews at Jerusalem on the great day of the feast of Tabernacles. An American missionary once gauged this well, and found it seventy-five feet deep, and having in it ten feet of water.

J. P.

AN OVERRULING PROVIDENCE.

For THE BRITISH FRIEND.

THERE are some interesting and instructive observations on this subject, in "Lectures on History, as developing an overruling Providence, delivered at Philadelphia, in the 2d Month, 1840," which the writer thinks will be appreciated by the readers of *The British Friend*; and he has therefore been induced to bring them under their notice.

In these discourses, the lecturer has successfully shown, from ancient as well as modern history, that the Providence of God, omnipotent, omniscient, and omnipresent, watches over and rules in the kingdoms of men. As a sparrow falleth not to the ground without His permission, so is He mindful of the actions of mankind; and it has pleased Him to interpose by his providence in the affairs of men, by visiting with his righteous judgments the workers of iniquity; as also in extending his protecting care over those who faithfully walk in the ways of his commandments: "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

Alluding to the power of the priesthood in the heathen world, in upholding the dark and iniquitous mysteries of idolatry among the Egyptians, Persians, and Greeks, the lecturer observes—

"Such was the influence of the priests, that the ignorant and superstitious multitude were turned to the worship of images, and bowed down to birds, to beasts, and to fishes, whilst inward and outward testimonies to sacred, unchangeable spiritual truths were unknown, overlooked, or forgotten."

Yet even in those days of thick darkness which covered the minds of mankind, the author observes—

"If man had but stood in the power and purity of an inward conformity to the principle of truth, he would have turned instinctively from the worship of such deities. He would have found, in the testimony of his own heart, some taste of the goodness, some sense of the purity, of One who is higher than all; and this feeling would have spread over his mind, a calmer, a holier influence, whose tendency would have been to draw to an inward religious condition."

"As Christianity began to spread, and to put forth powers which threatened to shake the old heathen temples to their foundations, there set in, the tide of a counteracting spirit, abounding in superstition and regard to rites, which previous philosophers had begun publicly to ridicule, or privately to condemn. Magic arts were everywhere introduced. Soothsayers and magicians abounded, and philosophers supported and sustained them." * * * "In the distress and calamities now provisionally permitted to fall upon the extended empire of Rome, the unlearned peasant was taught to see the hand of their ancient gods, revenging themselves on the nation, because the Christians had set their worship at naught. This feeling led to the bloody persecution which

followed. Not only was every public calamity and cross occurrence attributed to the Christians, but the polished citizens of Greece and Rome regarded them with contempt, on account of the unphilosophical nature of their doctrines; and still more on account of the character of its first teachers and preachers. Celsus, the earliest writer against Christianity, makes it a matter of mockery, that labourers, shoemakers, farmers, the most uninformed and clownish of men, should be zealous preachers of the Gospel."

And do we not see, when the same power is manifested by means of similar instruments in the present day, that it is met by precisely the same objections? The gospel, when preached through those whom the world accounts as "unlearned and ignorant men," remains still to be to the Jews "a stumbling-block, and to the Greeks foolishness."

The limits of these pages do not afford room to follow the able lecturer in showing the rise and prosperity of empires, and their decline and fall, when their measure of iniquity became filled. One or two remarkable retributions of Divine Providence, selected from those of more modern date, will afford the reader a view of the author's subject, and the manner in which he has so judiciously treated it. From a speech which he has quoted of a member of Congress, we have a faithful exposure of the dreadful evils which slavery in America has brought upon the country and its inhabitants, wherever this crying sin is tolerated and upheld. The quotation is from a speech of the son of the late Chief Justice, Marshall, in the House of Delegates, in Virginia.

"Slavery," said this enlightened Legislator and true Patriot, "is ruinous to the whites, retards improvement, roots out an industrious population—banishes the yeomanry of the country—deprives the spinner, the weaver, the smith, the shoemaker, the carpenter, of employment and support. The master has no capital but what is vested in slaves; the father, instead of being richer for his sons, is at a loss to provide for them; there is no diversity of occupations, no incentive to enterprise. Labour of every species is disreputable, because performed by slaves. Our towns are stationary—our villages almost everywhere declining, and the general aspect of the country marks the curse of a wasteful, idle, reckless population, who have no interest in the soil, and care not how much it is impoverished."

"Who cannot in this see," adds the author, "the Providential hand administering judicial judgment. The crime made its own reward. But for our manifold iniquities, our national and individual corruptions, there are, there have been, of late, heavy and complicated punishments." * * * "The inspeaking spirit of the gospel, as it is submitted to, restrains the lust of power, relaxes the grasp of avarice, and, breathing the universal essence of love, will always speak out against slavery."

Brian Edwards remarks of Jamaica, that whilst under the dominion of Spain, "All the murders and desolations of the most pitiless tyrants that ever diverted themselves with the pangs and convulsions of their fellow creatures, fall infinitely short of the enormities committed in Jamaica by the Spanish nation." On this circumstance the lecturer observes, that—

"During the protectorship of Oliver Cromwell, the English seized upon the Island, and visited its settlers with inflictions like those they had meted to others. They devastated the plantations, and finally forced the miserable remnant of the Spaniards to leave the island without property, and without means of subsistence. [But mark.] Retaining the slaves in bondage, and abounding in vice and oppression themselves, the English inhabitants afterwards suffered severely, in their turn, by hurricanes, earthquakes, insurrections and invasions."

Port Royal, the chief town of Jamaica, became a very sink of iniquity. The rise and extensive prosperity of this place, its deplorable wickedness, and fatal catastrophe, are circumstances recorded in his-

tory. In reference to the earthquake of 1692, which destroyed the town of Port Royal, the following inscription is recorded on a tombstone at Green Bay:—

"Dieu sur tout."

"Here lies the body of Lewis Galdy, Esq., who departed this life, 22d December, 1736, aged 80. He was born at Montpellier, in France, but left that country for his religion, and came and settled in this island, where he was swallowed up in the great earthquake in the year 1692; and by the Providence of God, was, by another shock thrown into the sea, and miraculously saved by swimming, until a boat took him up. He lived many years afterwards, in great reputation, beloved by all who knew him, and was much lamented at his death."

In reference to this awful visitation, the lecturer has related the following remarkable circumstance:—

"A few years before the destruction of Port Royal, a female member of the Society of Friends expressed her belief, that the inhabitants were so wicked, that the earth would swallow them up. She was the wife of John Taylor, who was a minister, and who had erected, at his own expense, a meeting-house for Friends, a short distance from Port Royal. The earthquake that destroyed the town, occurred whilst the little company of Friends were at their Monthly Meeting; and, of consequence, all who were then in attendance, were preserved unharmed."

On the intercourse of the First settlers of Pennsylvania with the natives, and its bearing upon the Christian principle of doing unto others as we would wish that others should do unto us, he proves, by historical evidence, the truth of the adage—"Honesty is the best policy;" or, as Charles James Fox's maxim has it, "What is morally wrong, can never be politically right." The colonies of West New Jersey and Pennsylvania, the author proceeds to say—

"Were founded on the immutable principles of justice and equal rights. In these, we see more of the external manifestation of the truth, that Providential blessings accompany national righteousness, than in any other instances in modern times. The universal prosperity, political, moral, and religious, of the colonies, so long as they remained attached to the principles upon which they were founded, give certain evidence that they had their origin in the truth." * * *

"Men who had come themselves into subjection to the dominion of Christ, were, in the love and the spirit of the gospel, establishing governments in the wilderness. Penn sought of the Lord, for wisdom to know, and an honest mind to enable him to perform, his duty. It has been said of Pennsylvania, that, 'of all colonies that ever existed, none was established on so philanthropic a plan; none was more deeply impressed with the character of its founder; none displayed more, as it grew up, his principles of toleration, liberty, and peace; and none rose and flourished more rapidly than she did. She was the last of the British colonies which were settled in the eighteenth century; but she soon exceeded most of her elder sisters in population, improvement, and general prosperity.'" * * *

"Whilst anxious to furnish a retreat for his brethren in religious profession, secure from persecution, oppression, and strife, Penn was also desirous that it might be an asylum for all; where man, restored to the lost rights and privileges with which God originally endowed him, might enjoy the highest degree of possible freedom and happiness. Dwelling with the fountain of the inward law, he dared not settle on those lands until he had equitably purchased them from the Indians. All remained prosperous whilst the colony was in the hands of its original planters."—This reign of peace lasted for seventy years.—"But when a change of legislators came, a change of measures was adopted; and Indians, even in Pennsylvania, were grievously cheated and wronged. They were stirred up to acts of revenge, and a war ensued." * * *

"Whilst Pennsylvania kept her faith with the Indians, she never suffered at their hands. Whilst she kept to the peaceable principles of her founder, war and bloody contention came not to her doors. But now the protecting influence has departed, and over her once peaceful dominions was spread the spirit of war. Her punishments then came upon her. By the waters of Brandywine—by the village of German-

town—at the night massacre of Paoli—at the bloody scenes at Wyoming, she had terrible witness of conflict and carnage. The dead bodies of her proud and war-breathing children were left upon the fields of Princeton, and the plains of Monmouth, and on every battle ground, from the highlands of the Hudson, to the encampments at Yorktown.”

But my limits warn me, that I must not follow this interesting discourse further, than to give the talented lecturer's Conclusion, which may be regarded as his summing up, placing his well-arranged arguments clearly before the reader, in support and confirmation of his hypothesis, that an Overruling Providence is clearly developed throughout the History of the affairs of mankind. He concludes in these words—

“We have thus hastily run over the history of empires, and every step of our journey has been amongst monuments that speak of man's individual weakness, and of national sins, and bear testimony to the omnipotent justice and overruling Providence of immutable wisdom. From the ruins of ancient cities—from the barrenness of once fertile plains—from the calamities now visiting our nation—from the history of every country and of every clime, the voice of warning and instruction arises: I would that we may give it due heed. We see in the light of the past, the numberless evils and calamitous workings of war: how, through it, the comforts of home are invaded, the labours of learning impeded, and the records of science destroyed. If we see in the Roman decline, the increased demand for excitement, and on tracing it up to its source, find it sprang from their deepening corruption, and proved the precursor of ruin, we shall feel alarmed, if either within ourselves, or without, among our neighbours, we see a growing tendency for new fountains of dissipation. We have seen that the crimes and corruptions of Egypt extinguished her learning, and deeply debased her; that the Israelites, for their sins as a nation, still bow down to the rod of correction, and suffer oppression and bondage. Idolatrous Ammon—Moab the haughty—Idumea the proud, have been brought down to the dust, and confounded and spoiled. Every vestige of Nineveh the mighty, is lost from the banks of the Tigris; and the Euphrates but murmurs amid the earthy mounds of dissolving Babylon. We have seen Tyre receiving those judgments that recompensed her for selling her neighbours as slaves. We have studied the Providences through which Persia, the powerful, was punished—through which Greece by art decorated, by philosophy polished, went down into slavery and ignorance, through the broad path of vice and corruption. We have seen Rome, conquering Rome! sink in blood; Carthage, the centre and seat of commercial prosperity, perish through unhallowed ambition. When we remember these things, shall we not tremble to think of the national crimes which pollute our own lovely land? * * * * Let us remember that national crimes call forth the action of that mysterious pen, which, guided by the hand of Providence, still writes on the walls of national glory, and national defences—Mene, Mene, Tekel, Upharsin.”

THOUGHTS ON FAMILY WORSHIP AND ON PRAYER.

For THE BRITISH FRIEND.

THE collecting of children and servants by the heads of families, for an interval of daily retirement and waiting upon the Lord, has so obvious a tendency to strengthen the hopes of the Christian in his pilgrimage through life, that no arguments are needful to recommend its adoption in every well-regulated family.

These opportunities are peculiarly suited to the profitable reading of a portion of Ho'y Scripture, which, under the Divine blessing, may give, as it no doubt has often given, a tone and character to the mind that would prove of lasting benefit to those who are rightly influenced thereby. I have often thought, that if these seasons of retirement were duly appreciated, and their advantages practically sought after, the bended knee would be more frequent at such favoured seasons, the tongue more often loosed in a tribute of thanksgiving to the Lord for his past mercies, and the hum-

ble petition poured forth for his continued preservation and care. It might be that these manifestations of holy influence on the mind would be marked by but a few broken expressions; nevertheless, the bubbling up of Divine life (as it has been aptly termed) would spread over the little family circle, and each would proceed to their several avocations refreshed thereby, as a well-watered garden, green and full of life. May we not humbly trust that this would be our experience, if the things which now let and hinder were removed out of the way; yea, that not the heads of the little tribe only, but even amongst the children—the young men and maidens of the family circle—there would sometimes be found those who would be rightly qualified to speak a word in season, or to magnify the goodness of the Almighty, and tell of the wondrous things which He had done for their souls?

But beyond and above all, the life of religion in the soul is only to be maintained by frequent, secret, individual prayer. How often did the Saviour retire, even from his own disciples, and went up into a mountain apart to pray. To “pray without ceasing, and in everything to give thanks,” implies a state of mind, as essential to every one of us as ever it was to those to whom the injunction was more particularly addressed; and this simple exercise of mind, happily, does not require of us impracticable things; but when engaged in our outward and lawful occupations, we may find intervals for turning our hearts to the Lord, in secret aspirations, for the light of his countenance to shine upon us. “Cause thy face to shine, and we shall be saved.”

I am willing to believe that the practice of reading a portion of Scripture daily, in the families of Friends, has very generally obtained amongst us. Without intending to discourage, much less to exclude, evening reading, where practicable, I believe that a portion of the early part of the day would be generally found more advantageous for this purpose. In the evening, children and servants are often too much fatigued with their previous occupations to profit much by what they hear, more especially if the hour allotted to the duty be late in the evening. Much of the advantage to be gained by a daily reading of the Scriptures in families must depend on the orderly manner in which the reading is conducted. A suitable portion should be selected, rather for its instructive application than for its great length. The New Testament, and especially the writings of the Evangelists, and the Psalms, would furnish ample selections suitable for these occasions. If the reader be distinct in his delivery, and a solemn pause be observed at the commencement and at the conclusion, the effect would be more impressive, and less liable to be dissipated from the mind of the attentive hearers. The reading might be suitably extended on first day—that being the day more especially devoted to religious improvement. P.

LETTER FROM DAVID HALL

To Thomas Carr and John Shaw, about to visit their brethren in Ireland; David Hall wisheth health and peace.

DEAR FRIENDS,—May the angel of the Lord's holy presence be your post support, and supply; may the pure water in the spiritual laver make and keep your vessels clean; may the holy anointing oil fit and qualify you for his service; may the curious ministerial robes be upon your flesh when you appear before the Lord in his temple. That it may be so, let us remember the primitive precept, “Wait at Jerusalem,” &c. May the whole armour of God cover and accoutre you. They who visit the various states in meetings new-a-days must go down low and be slain, resigned

cross-bearers, bearing also in mind two other directions of the good Master, "Have faith in God;" "In your patience possess ye your souls;" also, "Be ye wise as serpents," &c.

But be your work ever so hard, let not Christ's servants be discouraged, because their Master has graciously promised them His company. Finally, pray for us that stay, when it is well with you. In my name, salute Joseph Gill and wife, with all my friends and cousins in that nation.—Farewell!

25th of 3d Month, 1727.

DAVID HALL.

HINTS FOR CHRISTIANS.

THE way to secure the future, is to improve the present.

Opportunities to do good create obligation to do it; he that has the means, must answer for the end.

Knowledge is power; seize every opportunity, therefore, to discipline the mind, and to acquire as much knowledge as possible.

In all doubtful cases, take the safe side, remember he who parleys with temptation is lost.

Prefer the duty you owe to the danger you fear.

Pray often, and you will pray oftener.

God requires the services of the whole being. Strive, therefore, for a pure heart, a clear mind, and a sound body.

Let no impenitent husband, wife, parent, child or friend, go down to death unwarned.

Cultivate an enlarged benevolence,—remembering that you live in the nineteenth century! Refuse no contribution to the cause of God, until you have thought of the judgment.

Sow such seed while you live, as you would be glad to eat the fruit of when you die.

Do what you can to induce others to do what they ought.

Watch lest you go towards heaven by your resolutions, and towards hell by your conduct.

HISTORICAL SKETCH OF THE ORIGIN OF THE CHRISTIAN DISCIPLINE, OR CHURCH GOVERNMENT, OF THE SOCIETY OF FRIENDS.

(Continued from page 170.)

OF THE RELATION OF THE SEVERAL MEETINGS TO EACH OTHER, AND OF THEIR PROCEEDINGS.

THUS was a series of representative meetings established, in the order and character of which very little change has since been made, so little, indeed, that the description given of them by William Penn, in his account of the rise and progress of the society, may form a suitable concluding review of their past and present general offices and relation to each other:—He says, that "George Fox exhorted that some out of every meeting of worship should meet together, once in the month, to confer about the wants and occasions of the church, and as the case required, so those monthly meetings were fewer or more in number in every respective county; and that these monthly meetings should, in each county, make up one quarterly meeting, where the most zealous and eminent Friends of the county should assemble to communicate, advise, and help one another, especially where any business seemed difficult, or a monthly meeting was tender of determining a matter. Also these quarterly meetings should digest the reports of the monthly meetings, and prepare one for the county against the yearly meeting, in which the quarterly meetings resolve, which is held yearly in London, where the churches of this nation, and other nations and provinces, meet by chosen members of their respective counties, both mutually to communicate their church affairs, and to advise and be advised on any depending case to edification; also to provide a requisite

stock for the discharge of general expenses for general services in the church. At these meetings any of the members of the churches may come if they please, and speak their minds freely, in the fear of God, to any matter; but the mind of each meeting therein represented is chiefly understood, as to particular cases, in the sense delivered by the persons deputed or chosen for that service."*

When thus met together for the service of the church, one of their members chosen by the body acts as clerk to the meeting, and endeavours to collect the real sense and judgment of the members present. It is not usual to determine any matter by the majority of voices; the aim being to arrive at the truth in the matter proposed, and knowing that there are different degrees of experience among the members, as well as diversity of gifts, the mere counting of numbers is not considered to be the true method of decision in the affairs of the church. The views of the early Friends as to the spirit and manner in which the meetings for discipline should be conducted, are so well expressed in the following passages from one of their highly esteemed writers, that we cannot illustrate the subject better than by extracting them:—

"It is not of absolute necessity that every member of the church should have the same measure of understanding in all things; for then, where were the duty of the strong bearing with the weak? and then, where would be any submitting to them that are set over others in the Lord? which all tend to the preserving of unity in the church, notwithstanding the different measures and different growths of the members thereof. For as the spirits of the prophets are subject to the prophets, so are the spirits of all that are kept in a true subjection to the sense of life given by the same spirit in the church, and by this means we come to know the one master, even Christ; and have no room for other masters in the matter of our obedience to God."

"And whereas it may often fall out that among a great many, some may have a different apprehension of a matter from the rest of their brethren, especially in outward or temporal things, there ought to be a Christian liberty maintained for such to express their sense with freedom of mind, or else they will go away burdened; whereas, if they speak their minds freely, and a friendly and Christian conference be admitted thereupon, they may be eased; and oftentimes the different apprehension of such an one comes to be wholly removed, and his understanding opened to see as the rest see."

"Seek not to drive a matter on in fierceness or in anger, nor to take offence into your mind at any time, because what seems to be clear to you, is not presently received; but let all things in the church be propounded with an awful reverence of Him who is the head and life of it; who hath said, 'Where two or three are gathered together in my name, I will be in the midst of them.' But he that follows his own spirit sees nothing as he ought to see it. Therefore, let all beware of their own spirit and natural temper, as they are sometimes called; but let all keep in a gracious temper. Then are ye fit for the service of the house of God."

"It is no man's learning nor artificial acquirements, it is no man's riches nor greatness, it is no man's eloquence and natural wisdom, that makes him fit for government in the church of Christ, unless he, with all his endowments, be seasoned with the heavenly salt, and his spirit be subjected, and his gifts pass through

* Preface to George Fox's Journal, octavo edition, p. xxvii

the fire of God's altar, a sacrifice to his praise and honour, that so self may be crucified and baptized in death, and the gifts made use of in the power of the resurrection of the life of Jesus in him.

"And when this great work is wrought in a man, then all his gifts and qualifications are sanctified; then they are made use of for the good of the body, which is the church; and they are as ornaments and jewels which serve for the joy and comfort of all who are partakers of the same divine fellowship of life in Christ Jesus our Lord."*

OF THE MEETING OF MINISTERS.

When the general meeting of ministers transferred much of its duties to the representative yearly meeting, of which they formed a part, there were some portions of service which more particularly belonged to the ministers themselves.

Although the power to approve or disapprove of ministers, rested with the members of the church to which they respectively belonged, in the capacity of a monthly meeting, yet it was deemed fitting that the ministers should have an especial oversight of each other, and that they should meet together for mutual consultation and advice in regard to those of their own station.

George Fox, in 1674, writes thus:—"Let your general assemblies of the ministers, [in London,] or elsewhere, examine, as it was at the first, whether all the ministers that go forth into the counties, do walk as becomes the gospel, for that you know was one end of that meeting, to prevent and take away scandal, and to examine whether all who preach Christ Jesus do keep in his government and in the order of the gospel, and to exhort them that do not." Meetings for these purposes, in which friends in the station of elder are now united, continue to be regularly held.

OF WOMEN'S MEETINGS.

All the meetings which have been hitherto described were conducted by men; but one of the earliest features of our religious economy was the elevation of the position of women in the church, by recognising them as helpers in spiritual as well as in temporal things; holding in the former, as well as in the latter, a distinct place, and having duties which more peculiarly devolve on them. For this purpose meetings were established among them, with a special regard to the care and edification of their own sex. A meeting of women Friends is mentioned at Bristol as early as 1668, and it appears from a passage already quoted from George Fox, that they had been held in London at a still earlier period. Their general establishment does not, however, appear to have taken place until after the settlement of the men's meetings; after speaking of these he says, "Truth still spreading further over the nation, and Friends increasing in number, I was moved, by the same eternal power, to recommend the setting up of women's meetings also." His views in regard to the establishment of these meetings are conveyed in the following passages:—"That faithful women, called to a belief of the truth, and made partakers of the same precious faith, and heirs of the same everlasting gospel of life and salvation, as the men are, might in the like manner come into the profession and practice of the gospel order, and therein be meet helps to the men in the restoration, in the service of truth, and the affairs of the church, as they are outwardly in civil and temporal things; that so all the family of God, women as well as men, might know, possess, and perform their offices and services in the house of God: whereby the poor might be better taken care of, the younger sort instructed, informed, and taught in the

way of God; the loose and disorderly reprov'd and admonished in the fear of the Lord; the clearness of persons proposing marriage more closely and strictly inquired into in the wisdom of God, and all the members of the spiritual body, the church, might watch over and be helpful to each other in love."

Again, speaking of the important duties of women in the church, he says, "The elder women in the truth were not only called elders, but mothers—now a mother in the church of Christ and a mother in Israel is one who nourishes, and feeds, and watches, and rules, and is a teacher in the church, an admonisher, an instructor, an exhorter. So the elder women and mothers are to be teachers of good things, teachers of the younger, and to be trainers of them up in virtue, holiness, righteousness, in wisdom, and in the fear of the Lord in the church of Christ."

There is good reason to believe that these views of George Fox were practically carried out; and that the meetings of the women Friends established for these Christian purposes, had a very salutary influence upon the body, both by the service which they directly rendered, and by the right opening which they gave to the exercise of the gifts of faithful women in the church. An instructive epistle "from the women Friends in London to the women Friends in the country, and elsewhere, about the service of women meetings," was written in the year 1674. The true character of that service is very clearly set forth in this document. It is stated, that though their service was distinct in some respects, it was in perfect unity with that of their brethren:—"We being in that humility and subjection of spirit to the Lord, and therein preferring them, (our brethren,) it shuts out all usurpation, and the spirit of it; so that we in a sincere mind are workers together with them in the same faith, only distinct as to the place, and in those particular things which most properly appertain to us, as women;—still eyeing the universal Head in whom male and female are one, where no division can be admitted of, so that the body is held entire in Christ Jesus united.

Their services," they state, "have been and are to visit the sick and the prisoners that suffer for the testimony of Jesus; to see they are supplied with things needful; and relieving the poor, making provision for the needy, aged, and weak, that are incapable of work: a due consideration for the widows, and care taken of the fatherless children, and poor orphans, according to their capacities; for their education and bringing up in good nurture, and in the fear of the Lord, and putting them out to trades, in the wholesome order of the creation. Also the elder women exhorting the younger in all sobriety, modesty in apparel, and subjection to truth; and if any should be led aside by the temptations of Satan any way, to reclaim such; and to stop tattlers, and false reports, and all such things as tend to division amongst us; following those things which make for peace, reconciliation and union." "Chiefly," say they, "our work is to help the helpless in all cases, according to our abilities;" and "although more especially our provision is set apart for the supply of the household of faith and family of God, yet we cannot be limited; but as the universal bounty of the Lord maketh his sun to rise on the good and the bad, and sendeth rain on the just and on the unjust, so the same bounty, according to its measure in us, often finds the same object of charity, which cannot (as we find freedom) be sent empty away. But as on the Lord we wait, and our eye is single unto Him, from whom we daily receive our living supply for these our services, the Lord hath been and is with us, as oft as we meet together, answering abundantly with what his work calleth for, and his arm of power is over us, which at first gathered us; and in it is our preservation to this

* Epistle to Friends, by Stephen Crisp; 1690.

day; to which power we commend you, dear sisters." Few will deny that the objects here described are fitting occasions for the exercise of faithful women in the church, and that the spirit of love which the document breathes, marks the writers to have been like minded with those women, who when the Lord Jesus was on earth, followed Him, and ministered to Him.

EFFECTS OF THE ESTABLISHMENT OF THE DISCIPLINE.

The persevering efforts of George Fox to establish a regular, uniform system of discipline, a work in which he was assisted by nearly all those who had been instrumental in gathering the society, proved a great trial of spirits: to a large proportion of the members, the arrangements appear to have been quite satisfactory: there was, however, a considerable number of objectors—the self-willed and lawless opposed it with vehemence, and it must be admitted that not a few of a very different class were drawn aside by specious arguments, to oppose what was represented as an encroachment upon individual spiritual liberty. Certain it is, that a schism to some extent took place on this occasion; which, however, there is reason to believe, left the society in a more healthy state than it found it. The general meeting of ministers in 1677 issued a strong declaration on the subject. Robert Barclay wrote, upon this occasion, his "Anarchy of the Ranters;" William Penn his "Liberty Spiritual;" and Stephen Crisp an excellent tract, all of them endeavouring to prove the necessity of established order and discipline in the church of Christ.

They utterly disclaimed the idea that the doctrine which they had taught of individual illumination was opposed to order, government, and subjection in the church of Christ. They maintained that there was a perfect harmony between the ORDER of the gospel and that blessed truth so constantly upheld by the society of Friends, that "where the Spirit of the Lord is, there is LIBERTY," not only from the thralldom of sin and Satan, but from the yoke of ceremonies, and from the unauthorized domination of man in matters of religion. "The Spirit of the Lord" can never lead into licentiousness, discord, or insubordination. It is the spirit of truth; it is also the spirit of meekness, forbearance, gentleness, and love. Utterly opposed to the notion of independence one of another in the church, this Holy Spirit binds together in one all the living members, provides for every one his right place, and qualifies for his right functions, in the body of Christ. It teaches all the members of that mystical body to be subject one to another in love, and above all to be subject in all things to the Lord Jesus himself, who has bought us with a price of infinite value, and whose undoubted right it is to rule over his own church according to his will.

Such are the truly scriptural principles on which George Fox and his brethren were enabled to institute that system of discipline, the rise and establishment of which we have attempted to describe in the preceding pages, and which is still steadily maintained in our religious society. Nor can it be denied that the wisdom manifested in its institution, affords a decisive evidence that those who were engaged in it were not given over, as some persons have imagined, to a wild and lawless enthusiasm, but were truly subjected to the yoke of Christ, and were eminently favoured with the practical experience of His gracious guidance and government.

BALTIMORE SEPARATION IN 1828

For THE BRITISH FRIEND.

THE discipline of the Society of Friends was in a very remarkable manner instituted and established in the wisdom of truth, not in the will and wisdom of man

It is to be sustained also in that wisdom, and in that spirit and life alone, in which it was established.

But it is possible for a church, (or what if we say, for a Yearly Meeting,) if a faithful waiting for the pointings of heavenly light is not kept to, to swerve from this holy order, in an anxiety to accomplish certain things which may appear goodly on a superficial view, or may be favourite measures with some who have obtained the confidence of their fellow-members. In this case, an overweening confidence in man may be a snare to a whole people, who ought singly and individually to look to the simple pointings of truth.

On the other hand, it is possible, in the ever-changing illusions and snares of our unwearied enemy, for a church to adhere very punctiliously to the outward letter of the discipline, while yet, through want of watchfulness, and by an assimilation with the world's spirit, it may have lost that precious *life*, in which alone the discipline is available and efficient for the support of the cause of truth. It is possible, indeed, for a church to glory in the most beautiful appearance of outward order, and yet to be unsound in doctrine to the very heart. Is such a church to be considered united in a true oneness with the faithful in Israel? Is not such a vessel, whether composed of many or few, marred on the wheel, and become unserviceable? And are not even the two or three, if it may be, who within its borders may testify, in a little true degree of the life and power of truth, against the prevailing corruptions, though oppressed and down-trodden for this their testimony,—are not these the true church, among whom the Blessed Master will make good His promise, of being in the midst? And ought not the living ones in other parts of the vineyard to recognise them in this capacity, for their encouragement, and for the upholding with one accord of the same testimony? and ought they not to say within themselves, What is that which the Master calls for at my hands?—rather than, What is that course which will most please my fellow-members, or be calculated, in my own apprehension, most easily to conciliate their good will?

Should twenty thousand members of a church depart from the life and power of truth, maintain a mere outside show instead of the substance, and *identify themselves, by their deeds, with the supporters of unsound doctrine*; and, on the other hand, should five hundred, or even five individuals, led by the spirit of truth and abiding in its blessed power, come out from among them rather than be partakers of their evil deeds; *these few* would be the *true* church, and the *others*, numerous though they might be, would be the *seceders*. This is Quaker doctrine; though it may be scorned by the worldly wise.

It is sometimes profitable to look back at days that are past, and take a lesson therefrom for the future. So let us refer a little to the circumstances which characterized the Hicksite separation in Baltimore Yearly Meeting, as we have them recorded in the Philadelphia "*Friend*," vol. 2d.

It will be remembered that a very large majority of the members of that Yearly Meeting united with the Hicksites; and having the clerk on their side, they had the control of the proceedings until the separation took place. The very small number of Friends, however, who were disposed to adhere to the genuine principles and practices of the Society, perceiving, at length, that their further submission to the irregular proceedings of the dominant party, who had identified themselves with the unsound doctrines of Elias Hicks, would involve them also in the responsibility of uniting therein, came to the conclusion at the annual assembly of 1828, to separate themselves from the larger number of the members, "to meet select from those who have thus departed from our regular order, and to

hold Baltimore Yearly Meeting agreeably to its original institution, as a part of the great body of Friends." (See "An Epistle from the Yearly Meeting of Friends held in Baltimore, &c., 1828;" *Friend*, vol. 2, p. 31.) On page 37 of that periodical, we may observe a remarkable feature of that separation, and compare it with what has since occurred elsewhere, viz.: that the advocates of the Hicksites endeavoured to make it appear that *doctrines* had nothing at all to do with the separation, but that it was purely on matters of discipline. They say, "that in the deliberations of the meeting, *no matters of faith* have been discussed, and no departure from the testimonies," &c. "been proposed or deliberated upon—that the business which has been transacted has been confined to an inquiry into the manner in which the ordinary church government and municipal regulations of the Society have been attended to," &c. And, going on to state that "a very few individuals did withdraw, with the avowed intention, it is said, of establishing another meeting, independent of, and not responsible to, the Yearly Meeting of Baltimore," they have the assurance to repeat the assertion, that this division has "taken place on some difference of opinion touching their municipal affairs, and without involving any question of principles." (Page 37.)

But are any of us at the present day disposed to allow this plea, that the question was not in relation to principles? We may safely answer, none. It is a fact, as well authenticated as most in the history of the Christian church, that however the Hicksites might strive to cover up the true nature of the case, the separation was on the ground of vital principles of our faith. And we may see on page 53 of the above-cited volume of "*The Friend*," the view that was taken at that time, by Friends of Philadelphia, of the responsibility of associating, or *tacitly uniting* with those who bring unsound doctrines into the church. The writer of that clear and extended view of the Baltimore separation saw plainly, that the fundamental principles of the society were at stake, and that no compromise could be made between soundness and unsoundness; but according as each individual gave his strength to one party or the other, so was he responsible or not for the wrongs made by that desolating subtle spirit.

The following expressions, taken therefrom, are just and cogent, and not applicable to that juncture alone, but worthy of being pondered by us all in the present day. "It will probably be said, that comparatively a few only of the members of Baltimore Yearly Meeting, who joined themselves to the new sect, *actually hold* the unsound principles of Elias Hicks. We sincerely hope this is the fact; but it does not change the state of the case; whether they themselves hold the principles or not, if they unite in a society capacity with those who do hold and openly avow them, they lend their influence in support of those principles, and sanction them by the language of conduct and example. They show their approbation of them, by the strongest evidence which can be given, viz., social unity and church fellowship."

Did the sound portion of the Society, in other parts, then stand aloof from these few Friends who were "contending for the faith once delivered to the saints?" By no means. It is no less remarkable than well known, that all the efforts of the Hicksites to evade the responsibility in which they had entangled themselves by the support of those who brought unsound doctrines into the church, were unavailing. The *small body* which came out from among them in Baltimore, even under circumstances most unfavourable, as far as mere outward order was concerned, was without hesitation recognised by the other sound Yearly Meetings, as the true Yearly Meeting of

Friends of Baltimore; and their Epistles were received, minutely, and replied to with entire cordiality, as emanating from brethren of the same household of faith. And why? Because they bore a firm and unflinching testimony for the truth, and against error. W.

PETITION AGAINST EMBARKING TROOPS FOR FOREIGN AND COLONIAL COUNTRIES.

A PETITION from 1483 of the inhabitants of Rochdale, against sending soldiers to distant lands, where they mostly perish, was lately presented to Parliament, by W. S. Crawford, M.P. The Petition is as under:—

To the Commons of Great Britain and Ireland in Parliament assembled.

The Petition of the undersigned inhabitants of Rochdale and neighbourhood,

Respectfully sheweth:

That your Petitioners have heard, with deep concern, that it is intended to embark some thousands of Soldiers, from these Kingdoms, to various Foreign and Colonial Stations.

That a large proportion of the troops from time to time sent abroad, consists of young men who have left their civil pursuits through the oppressions on industry, and entered the army ignorant of the sufferings attendant on military life.

That your Petitioners are informed and believe, that during the last four years, or thereabout, there have perished, in the British dependencies abroad, and in adjacent countries, nearly twenty thousand soldiers, natives of the United Kingdom.

That the annual mortality among one thousand soldiers, under thirty years of age, stationed in Jamaica, is upwards of one hundred and forty; and that in the various garrisons in India, China, and Bermuda, the deaths are fearfully numerous—so that comparatively few British soldiers ever return home from those settlements.

Your Petitioners desire to express their conviction, that no government has a right to require of citizens services so dreadful, and attended with such awful sacrifice of human life.

That for the reasons aforesaid, and especially as it appears that the Asiatic Cholera is spreading over many Eastern Nations, your Petitioners beseech the House of Commons, as the trustees of the people, not to sanction, by votes of money or otherwise, any further embarkation of troops from the United Kingdom to Foreign or Colonial Countries.

ANN CAPPER TO GRACECHURCH STREET MONTHLY MEETING.

Stoke Newington, 2d of 9th Month, 1831.

BRETHREN,—My heart's desire, and, if I may be allowed to confess, my prayer to God is, through the Redeemer, our Advocate, that every member of our meeting may take deep root in the seed of life, that so, by the power of God, they may be raised to bud, blossom, and bring forth fruit; that the stream of life from the living God may flow through these vessels to a large ingathering even in our day, that many may be touched who have yet not known His power, and may come to His life in themselves, that so our Society may shine as it did in ancient days. This, in the love of the gospel, is from one who desires that all aggrandisements and things of time may be as nothing in your view.

ANN CAPPER.

P.S.—My faith is firm that the effusion of the Holy Spirit is, and will be greatly revived amongst us. May faithfulness keep pace with knowledge.—A. C.

PROGRESS OF ABOLITION.

THE Legislature of New Hampshire has passed an act, entitled "An Act for the further protection of Personal Liberty." Section I. provides that no judge of any court of record, or justice of the peace, shall hereafter take cognisance of fugitive slave cases, or grant certificates for the removal by their claimants, of alleged fugitives from slavery.

Section II. forbids any sheriff, deputy sheriff, coroner, constable, jailer, or other officer of the state, or citizen thereof, not holding a commission from the Government of the United States, arresting or detaining or aiding the arrest or detention of any alleged fugitive slave.

Section III. provides the penalty for a violation of the preceding sections—a fine not exceeding 1000 dollars, nor less than 500 dollars, or imprisonment in the county jail not more than twelve nor less than six months, according to the discretion of court.

This is a good law, and its passage is highly honourable to New Hampshire.

A Resolution was also adopted, by the Legislature, requesting the Senators and Representatives from the State in the Congress of the United States, to urge the passage of measures providing for the extinction of Slavery in the District of Columbia, and its exclusion from Oregon and other territories, that now, or any time hereafter, may belong to the United States—for all constitutional measures for the suppression of the domestic Slave Trade; and to resist the admission of any new State into the Union while tolerating slavery. The Governor was requested by an additional resolution, to furnish copies of the foregoing to the Legislatures of the several States, and to the Senators and Representatives of the State in Congress.—*Free Labour Advocate.*

THOMAS SHILLITOE AND TOTAL ABSTINENCE.

A CORRESPONDENT has obligingly sent us the following remarkable address, to which we cheerfully allot a portion of our space; and as a large number of our readers are warm supporters of the cause which Thos. Shillitoe so strikingly advocated, we cannot doubt that the appearance of the speech in our columns will be viewed with satisfaction.

SPEECH OF THOMAS SHILLITOE, AT THE SECOND ANNIVERSARY MEETING OF THE BRITISH AND FOREIGN TEMPERANCE SOCIETY, HELD AT EXETER HALL, LONDON, 21ST OF 5TH MONTH, 1833.—"I believe I am safe in saying that duty has brought me here to-day, to prove, from my own experience of more than thirty years, which is said to be the best schoolmaster, that ardent spirits are not essential to the health and to the comfort of mankind; and also to prove the fallacy of the opinion abroad, that where individuals have been in the habitual use of them, it is dangerous for such to abandon their use all at once.

"A fright, when a lad, brought on a very severe nervous complaint, which increased as I grew up. At the 24th year of my age, my health became so impaired, that my medical attendant ordered me to quit London altogether, and put me on a generous diet; a beef steak, and some of the very best ale that could be procured, were ordered for my breakfast, and at my dinner and supper plenty of good ale and wine, and, to avoid obesity, vegetable diet. This mode of dieting myself I pursued for twenty years; my health gradually more and more declined; my nerves were so enfeebled, that twice I was confined to my bed from the sudden sight of a mouse. These frights too, which proceeded from different causes, produced such dread, such horror, such debility, and such sinking and fre-

quent craving for food and stimulants, for several days afterwards, and my frame became so overcharged with the quantity of food and liquids, and my nervous irritability so increased, that I felt as if I could not live. Smoking, spirits and water were then recommended. Although the quantity was increased from time to time, they did not produce the effect I desired. I became alarmed at the consequences, not knowing where it would end. These not producing sleep, I was then advised to have recourse to laudanum. I began with ten drops, yet I found I was obliged to increase my dose three drops every third night, until it got to one hundred and eighty drops; I left off at that quantity. In addition to my nervous attacks (I apprehend in consequence of my generous and high manner of living,) I became bilious, rheumatic, and gouty; I frequently had very bad colds and sore throat; and I can only describe the situation I was brought into, by saying I went about day by day frightened for fear of being frightened, a dreadful situation indeed to be living in. I made a visit to a medical friend of mine in Hampshire, where I spent some time. This afforded him an opportunity of observing the state of my health, and the effect which my manner of living had on my constitution; and before I quitted his house he advised me to make a general change in my manner of living, to abandon my beef steak, to abandon the use of all fermented liquors, and use animal food but very sparingly. At first it appeared to me as if human nature could hardly be willing to submit to my friend's prescription, for my physician in London had desired me to double my portion of ale in the morning, saying my hypochondriacal habit required it. At last I called upon him for his advice, in as debilitated a state of body, I think, as I well could be to walk about. His advice to me was to procure some of the oldest Madeira wine that could be got, and to take a bottle of it in as short a time as possible. A friend of mine provided me some, which he told me was twenty years old—I believe it is best thus to go into the details of what I suffered. I took the bottle of wine between the hours of eight and ten at night, and it produced very little more effect, such was my state of debility, than if I had taken so much water: but feeling satisfied of the sincerity of my friend, who had enforced to me the necessity of a general change, I made up my mind to be willing to seek for help from Almighty God, that I might give it a fair trial, satisfied as I was, that nothing short of His help could enable me to endure the conflict I must undergo. When I returned to my own home, favoured as I believe I was, with that health that would bear me up in making the attempt, I proceeded all at once, for I found tampering with these things would not do; and gave up my laudanum, fermented liquors of every kind whatsoever, and my meat breakfast. My health began gradually to improve, although I felt some of the effects of the old complaint in my stomach after I had taken my dinner meal; I therefore confined myself wholly to vegetable diet, and my health has gradually improved from that time to the present; so that I am able to say, to the praise of Him who enabled me to make the sacrifice of these things, that I am stronger now, in my eightieth year, than I was fifty years ago, when in the habit of taking animal food, wine, strong malt liquor, and spirits and water; and my bilious, my rheumatic, and my gouty complaints, I think I may say, are no more. Nor have I, since this change, ever had an attack of that most dreadful of all maladies, hypochondria. I call it most dreadful, from what I have felt of it. It exceeds derangement, because when derangement takes place the mind is gone. I find, from continued experience, (it being thirty years since I ate fish, flesh, or fowl, or took fermented liquor of any kind

whatsoever,) I find abstinence to be the best medicine; I don't meddle with fermented liquors of any kind, even as medicine. I find I am capable of doing better without them than when I was in the daily use of them.

"It is an opinion that it is necessary to use ardent spirits when people are travelling, to defend them from cold. Now, I will mention two striking instances of my experience to the contrary. Having to travel from Copenhagen, in Denmark, to Chistiana, in Norway, eleven days' journey before me, in carts that would have no covering over them, in the 12th month, (that is December,) when the frost was very severe, my friends told me I must have spirits. We sometimes started at four in the morning, and travelled till ten at night, at that season of the year, fearing the falls of snow might have a tendency to impede our journey, and I never took any thing stronger than coffee, while the man whom I hired to take charge of me was taking his spirits, and seemed as if he could not do without them. I have reason, however, to believe I suffered less from cold than he did. I spent the greater part of the winter in Petersburg, and travelled on sledges, without having recourse to any thing stronger than coffee. I do not say my mode of living would do for all constitutions; but I am sure that if persons had but courage to make a trial of it, it would suit a great many, and be the means of procuring and preserving their health better than living in a more generous way.

"When I think of my friend who put me in this mode of living, I am satisfied of this, that he did more towards my comfort here, and towards my endeavouring to seek after a better inheritance in the world to come, than if he had given me TEN THOUSAND SOVEREIGNS. It is probable that such a present would have promoted an increase of indulgence in which I was living, and would have been almost sure to increase that state of disease which I had from time to time been labouring under. And another way in which I was favoured to experience help, in my willingness to abandon all these things, arose from the effect my abstinence has had on my natural temper. My natural disposition is very irritable, and was not helped in my nervous complaint, irritability being very much attached to such complaints. I am persuaded that ardent spirits, and high living, have more or less effect in tending to raise into action our evil propensities, which if given way to, war against the soul, and render us displeasing to Almighty God. When I recur to the effects that the use of ardent spirits had on my health and on my mind, I am renewedly confirmed in the belief that the Good Power never had any thing to do in producing them, and, therefore, they must have been produced by the evil power—that power which envies our happiness here and hereafter. (Applause.) And I am now about to close with some expressions of a physician to one of the Duchesses of Marlborough: 'Madam, eat less, take physic, or be sick.'" (Long continued cheering.)

A gentleman present said, "Mr. Shillito had walked from Tottenham (six miles) to attend the meeting, and would probably walk home again."

CIRCUMSPECTION.—If Friends would be more circumspect in their worldly dealings with others, and more consistent with their profession, their individual characters would stand much higher, and also tend to advance the influence and usefulness of the Society.

To be at peace with the Almighty, and to have our dependence upon Him, is the proper disposition of mind for the true Christian, and the only foundation for substantial happiness. Would that this were the desire of all to follow after!—*Pemberton's Journey.*

THE BRITISH FRIEND.

GLASGOW, 9TH MONTH, 30TH, 1846.

ROBERT LINDSAY, of Brighouse, Yorkshire, has obtained the certificates of his Monthly and Quarterly Meetings, to accompany Benjamin Seebohm in his contemplated religious visit to North America. They are likely to embark from Liverpool about the 20th of 10th month.

JOHN PEASE, of Darlington, is at present engaged in a religious visit to Friends and others, in Lancashire Quarterly Meeting, and some contiguous meetings. He was at the Quarterly Meeting, at Liverpool, on the 17th current, and held a meeting with Friends of Egremont, the following evening. On first-day, the 20th, he was at Birkenhead, and Liverpool; and our latest account left him at Warrington, on the 21st.

MARY NICHOLSON, of Whitehaven, we learn, has returned from her religious engagements among Friends in Ireland.

PRISCILLA GREEN, who has for some time been confined by indisposition, at Cork, is, we understand, improving in health, though slowly.

JOHN TALWYN SHEWELL, of Ipswich, has obtained a minute from Woodbridge Monthly Meeting, to attend the Quarterly Meeting of Buckinghamshire and Northamptonshire, and to take some meetings going and returning.

LUCY MAW, of Needham Market, has also received a minute from the same Monthly Meeting, to attend the Quarterly Meeting of Gloucester and Wilts, and to visit the meetings of which it is composed.

WILLIAM GUNDRY, of Calne, has been liberated by his Monthly Meeting, to visit the meetings constituting the Quarterly Meetings of Bristol and Somerset; and Devon and Cornwall. He was at the first-named meeting on the 16th inst.

MARY S. LLOYD was also at the aforesaid meeting; and having united with William Gundry, they had a meeting at Bridgewater on the 25th curt., and were to have a Public Meeting at Taunton, in the evening; intending to proceed westward next day.

JOSHUA TREFFRY, of Plymouth, in his way home from visiting Friends of Bristol, Somerset, &c., had a meeting at Bridgewater, on the 2nd inst.; on the 3rd, a meeting with Friends of

Taunton—and thence to Milverton and Welington.

JOSEPH BEVAN BRAITHWAITE, with a certificate from Westminster Monthly Meeting, and accompanied by Edward Backhouse, Jun., of Sunderland, attended Broughton and Gainsboro' Monthly Meeting held at Gainsboro' on the 19th ult., and on the 20th had a Public Meeting at Worksop; after which he proceeded to visit the Families of Friends generally in Lincolnshire—except such as had been visited previously. He also held Public Meetings in several of the principal towns, and some villages; attended Derby and Notts Quarterly Meeting, and then returned to attend Lincolnshire Quarterly Meeting, held at Lincoln, on the 17th inst., from which he went to Nottingham.

JOHN FOSTER, of Luton, in the course of his religious engagement in Lincolnshire, was at Gainsboro' meeting, on the 30th ult., and had a sitting with Friends of Broughton meeting, the day following. On the 1st of the present month he was at Boston, and attended a meeting appointed for J. B. Braithwaite; after which, he proceeded to Leek, Spalding, &c.

SARAH SQUIRE also attended Gainsboro' meeting, and then proceeded to Nottingham. She was at the Quarterly Meeting for Lincolnshire, on the 17th instant, and subsequently proceeded to Brigg, Broughton, Spalding, and so to Wisbeach.

LINDLEY MURRAY HOAG has completed his religious visit to the Quarterly Meeting of Westmoreland. On the 26th ult., he had a Public Meeting with the inhabitants of Kendal, and the day following, attended the Monthly Meeting there. Accompanied by Thomas Norton, Jun., he was at Swarthmore Monthly Meeting, held at Height, on the 28th; and at Swarthmore meeting, on first-day, the 30th, having a Public Meeting there in the evening. Thence to Colthouse, near Hawkshead, and held a Public Meeting there, on second day the 31st; proceeding afterwards into Cumberland, where he has since been engaged; and was expected to be at the Quarterly Meeting, at Cockermouth, on the 24th instant.

JAMES BACKHOUSE, of York, after visiting the Quarterly Meeting of Cumberland and Northumberland, was, in company with Thomas Handley, at Colthouse, on second day the 7th inst., where they held a meeting; had one at Swarthmore, on third-day the 8th; thence to Height,

where they had one on fourth-day, the 9th; had a Public Meeting at Kendal, in the evening; on the 10th, attended the week-day meeting; and left next day for Settle.

—
PORTRAITS—GEORGE FOX.—We have seen an advertisement announcing the publication of a Portrait of George Fox, and dedicated to the Society of Friends. It appears that a number under our name have already subscribed for the work, while the object of the advertisement is to obtain as wide a sale as possible of the Portrait among Friends.

From the style of the announcement, we apprehend the publishers do not belong to our persuasion; and may, therefore, be supposed not to be aware of the sentiments entertained by the consistent part of the Society, with regard to such publications. At the same time it is not improbable that they may be so far cognisant of the *practice* of too many of our members—not a few of them, we are sorry to say, occupying conspicuous stations—as to imagine that this undertaking will meet with general support.

In the event of the publishers of the portrait in question sustaining any loss from our members refusing, as we conceive consistency with their principles requires, to become subscribers, we should be among the foremost to regret the circumstance. It must be obvious, however, that it is the place of such as venture upon any description of speculation, to acquaint themselves with the probabilities in their favour or against them. If in the case before us, the *inconsistent practice* has been assumed to be indicative of *principle*, the publishers will know the proper quarter to blame.

We consider it to be our place, on the other hand, but from no want of feeling whatever for the publishers, to issue a word of caution in the matter, that Friends should not allow themselves to be allured into any practice inconsistent with their profession; notwithstanding, it may appear but a trifling thing, and may promise an apparently harmless gratification; as we may be assured that at the expense of consistency, whatever we purchase must far exceed its value.

We do not conceive it to be at all necessary to enter into any argument on this topic. Those who may unhappily be in ignorance of their profession, we would earnestly advise to inform themselves from the abundant sources open to them; while such as do know what may be said to be

their Lord's will in the matter, are affectionately counselled to consistency.

We feel inclined to add, that we will yield to none in just regard for the character and attainments of this "our worthy elder;" at the same time, we think that regard may be manifested in a much more sensible way than by possessing a picture of the man! Nay, it would not at all surprise us to find ourselves accused, notwithstanding the preference which we have here indicated, of something akin to mysticism, by such as see no harm in countenancing portraiture; ay, it might even be affirmed that those who are anxious to possess the *shell*, as such we fear there will be, would be among the foremost to despise the kernel; and to disown George Fox himself, were he again, in *propria persona*, to appear upon earth for the purpose of reviving primitive Quakerism.

THE EVANGELICAL ALLIANCE.—That the policy which teaches to "regard the world with cautious eye," is a safe one, daily experience serves always to confirm. Pity it is that the field for the exercise of this caution extends not only over those who make little or no profession of religion, but also over what may be termed the Church!

With regard to the "Evangelical Alliance," we confess our anticipations were ever of the most moderate order. With an object in view so indefinite, as to us it seemed, we saw no use for such a gathering; there appeared no purpose to serve which might not have been otherwise accomplished. And now that the Alliance has dispersed, we find ourselves, of course, but little disappointed, since, in answer to the question, "What has it done?" we fear it may too truly be responded, that little or no positive good has been effected, but rather much harm.

To unite for the sole purpose of resisting the encroachments of Popery, is an object which every one can understand; and had all who approved of that object been admissible, we conceive there would have been no room for complaint. But for Episcopalian and Presbyterian churchmen, and sundry dissenting sects, to constitute the alliance on such a basis as to exclude therefrom certain other dissenters, whom yet they could not deny the title of Christian, cannot be looked upon but as a ridiculous proceeding, and but ill in keeping with so much vaunting about Christian brotherhood. Even after the basis of the "Alliance" was finally condescended upon,

the materials were found so heterogeneous, that it was necessary to provide for the members being allowed to hold their respective sentiments on a variety of topics, which might, or might not be considered essential, but which were not to be discussed.

Much as was spoken during the various sittings, we have observed little in reference to the main object, though there was certainly no lack of eloquence in praise of love and union; so much, indeed, was this the case, that a stranger might have supposed the speakers had only newly discovered, that love of the brethren was a duty and a mark of discipleship.

If we thought that necessity required, we might enlarge upon the doctrinal tests on which the Alliance was based. The points upon which we should find ourselves at issue with its leaders, would be the Ministry, Baptism, and the Supper; but deeming this uncalled for at present, we must restrict our expression of dissatisfaction with the Alliance, to its proceedings in reference to the great question of American Slavery.

We have said above, that little or no positive good has resulted from this Alliance. We have subsequently thought this expression required to be somewhat qualified, as we consider it no unimportant service to have had the assertion verified, that "the American churches are the bulwarks of American slavery." If this was once a doubtful position, it is certainly something for which we are indebted to those proceedings, that the position no longer admits of doubt. Better far for the credit of the body, collectively and individually, that the question of Slavery had never been brought up, than that it should have been tampered with as it has been. Surely it says little for British Anti-Slavery feeling, at least with the leading men in this affair, when a few Americans, one or more of them implicated in the system, had sufficient influence to put an extinguisher upon a single expression condemnatory of that misnamed "institution." But the following, from the "Nonconformist," so fully expresses our views, that we cannot better conclude than in the words of this esteemed contemporary:—

There was something peculiarly imposing in the first aspect of the Evangelical Alliance. Brotherhood is an idea which can scarcely fail to commend itself far and wide—Christian brotherhood, especially. It was once a reality, and it excited universal admiration. May it become so again! But, assuredly, it is not as a skin-deep sentiment, embodied in fair

words or transient emotions, that it will command the world's reverence. If it be not the efflorescence of a vital principle, it had far better not profess to be! See, what sad results have come of attempting to cultivate a lovely thing for show rather than for use! Christian brotherhood! Was not this said to be the sole object of the Evangelical Alliance—its Alpha and Omega—the spirit of which it was to be the incarnation—the beautiful truth to which it was to give outward manifestation? Was it not, in fact, to be God's gospel in its gentlest and most winning form?—all sympathy with true disciples, wherever found, and however differing?—love falling on the neck of love, and weeping out its confessions of past unkindness? If ever human hearts should have been prepared to recognise, and to soothe, unmerited misery, surely it would be in such case. Before the eye of this Alliance passes the slave and the slaveholder, each asking a token of fellowship—the one degraded, striped, bleeding, oppressed, with bloodshot eye, and tongue parched with agony, supplicating such interposition for his deliverance as the occasion would admit of—the other, fierce, unrelenting, self-justifying, cruel, with whip in hand, and fingers dabbled over with blood, demanding unconditional recognition as a true disciple of Jesus. Who was successful? Alas! not the slave! The Alliance heeded not his wretchedness—had no words of pity or of love for him—sat not down by his side to wipe away the scalding tear of his misery, or to pour oil into the deep and smarting wounds of his soul;—no! but it looked towards the swaggering, open-mouthed slaveholder—half condemned him—hastily withdrew the denunciation—blotted out every record which implied that it had ever entertained the question—and left the recognition of the man-stealer as Christian to be dealt with as each branch of its organization might see fit to determine.

We are told that, after all, slaveholders will be excluded, and that, by a sort of circuitous shifting of responsibilities, which we would not give a fig to understand, no man possessed of slaves will be received as member of the Evangelical Alliance. So much the worse, say we, for the character of the body which can sanction so mean an equivocation. To refuse to bear testimony against the slaveholder is bad enough for men who meet to exhibit the attractions of Christian brotherhood; but to add chicanery to cowardice, and to cheat the sinner of all the benefit he might have looked for from pusillanimous discipleship, is about the worst thing which our day has turned up. Why, what slaveholder will care about individual membership, if only the body excluding him refuses to publicly pronounce his condemnation? Is there anything so inviting in the Alliance that he will regret his personal exclusion therefrom, effected by a withdrawal of every utterance which might have shaken the system to which he is wedded? And can this be Christian love, which purposely, and after solemn deliberation, rescinds every word which might minister comfort to the slave, and boasts of having done it dexterously enough to cheat the master of his expectations?

The Anti-slavery League* has very properly exposed the inconsistency of these proceedings. Like a ploughshare it has gone right through the fair-looking Paradise, and turned its under soil to the light of the

sun. It is denounced accordingly as heretical. Oh yes! there is no heterodoxy excites more violence of feeling amongst the sentimentalists of the religious world, than that which goes underneath their professions, and shows them to be wanting in soundness of heart.

CONSECRATING COLOURS.—Without being understood as approving of the style of the following extract from a London paper, which satirizes many of the vices and follies of the day, we have thought it might not unfitly precede some remarks on this subject:—

"A Queer Consecration.—The 13th Light Infantry have received a present of some new colours from Prince Albert. The ceremony of presentation took place on the Southsea Commons. In the report of it we read that—'The Prince dismounted, and entered the hollow square, accompanied by General Pakenham, Sir Charles Ogle and staff, and stood uncovered while the Rev. J. R. Gleig, Chaplain General to the Forces, consecrated the colours.' Consecrated the colours! Is the Rev. Mr. Gleig a priest of Mars? Colours are strange things to be consecrated by a clergyman. Why not consecrate muskets as well? Why not pronounce a benediction over gunpowder, over cartridges, shots, shells, howitzers, and congreve rockets, [or the cat?]. Why not give a canonical sanction to cannon? Is it felt that this would be going too far—would be too palpable an association of Christianity with carnage—terms, that in spite of aliteration, will not harmonize? We are not told that the service performed by the chaplain to the forces was followed by a sermon. Perhaps it was. If so, could his homily have been the Sermon on the Mount?"

We have lately had occasion to animadvert on several cases such as the above, where dignitaries of the Established Church have so far belied and eschewed their peaceful vocation, as to give a public sanction to the unchristian and inhuman practice of war, by dedicating, in solemn mockery, regimental standards or ensigns, the appendages of that bloody science.

In the Congregational Magazine for "October, 1844," is a case recited that has its ground and parallel in the same unblushing prostitution of Christian principles, and affords another proof that the alliance of Church and State is in itself *unholy* and its speedy dissolution an epoch devoutly to be prayed for by every true disciple of the Prince of Peace.

"The Bishopricks of Jamaica and Barbadoes were established in 1824, by act of parliament, with a revenue to each of £4000 per annum. As these were parliamentary bishops, the reader will not be surprised at the following description of the arrival of the Bishop of Barbadoes, in the sphere of his approaching Episcopal labours, from the pen of a competent witness:—"Do we not (says he) almost weep for poor human nature, when we hear that a bishop arriving in a port, and upon discovering that it was after the

* This, we may mention, is a new Anti-Slavery organization, of which GEORGE THOMPSON is President. It has been formed, not to oppose Societies already existing; but with a special view to aid the American Anti-Slavery Society, and to keep American Slavery more prominently before the public eye. It is, we may add, in support of the said Society, that the contributions from Scotland are sent to the Boston Bazaar.—See Advertisement.

hour when military regulations sanctioned the firing a salute, preferred to remain until the following morning on board, and that, too, being the Sabbath, so that then his presence might be duly announced by the thunder of artillery, interrupting the religious ceremonies of the day; assembling together all the idle of the station, and needlessly and cruelly harassing the troops, who were compelled to march several miles under a tropical sun, for the purpose of forming a guard of honour! Imagine the dignified position of a bishop, seated in the barge of a man-of-war, reckoning with feverish excitement the number of salutes fired in his honour, and then complaining, with childish peevishness, that there had been *one* discharged too few." The reviewer inquires—Can this be the kingdom, "that cometh not with observation?"

We are no prophets, nor of the sons of the prophets, but we venture to predict from observation and experience, that wars will not cease in the earth so long as the State is allied with a Church Establishment: and we may even hazard the assertion, that if the Bishops had had no seat in the House of Lords, we never should have witnessed the last French war, which cost so much blood and treasure to this and many other countries. Their votes, with one honourable exception, the then Bishop of Landaff, being all in favour of going to war with France; whereby the Minister obtained a majority, and carried his measures, the most bloody and costly in the annals of British History.

MARRIAGE CERTIFICATES.—We observe, by a circular from Edward Marsh, that these Certificates are, in future, to be obtained from him, at the Depository, 84, Houndsditch, London; and we insert this brief notice, for the information of Friends in general.

AMERICAN AFFAIRS.—We have inserted in another column, an article headed "Baltimore Separation in 1828," containing some views suggested to the mind of the writer in reflecting on the present state of our religious society, with a little recurrence to what took place some years since during the Hicksite troubles.

It will be perceived, that the remarks are intended to show the inefficiency of *mere outward order*, without the *Truth* to give it life and energy; and to remind Friends, that in the above separation, the question was not so much in regard to this outward order, (precious as true gospel order certainly is,) not so much, either, in regard to numbers or majorities, as it was to the very serious and momentous matter, *Which*

party adheres to the ancient testimonies and faith of our forefathers, and bears a faithful testimony against error?

EDUCATION IN WALES.—We direct attention to the Advertisement of the Ruthin British School, for the Education of Welsh children, deeming it worthy of the support of the benevolent and philanthropic. The history of the difficulties which have been encountered in its establishment, is too lengthy for insertion in this place. Suffice it to say, the opposition of a dominant Church is the same (or worse, perhaps,) in that quarter as in most others, where a few liberal minded individuals have maintained an ardent struggle for training, unshackled by priestly power, the rising generation. This is of greater importance to the Welsh, inasmuch as it is the readiest means of initiating them into a knowledge of English language and sentiments. Although surrounded by magistrates and landed proprietors, not an inch of ground could the promoters of this Institution obtain, until the present offered. It is, we learn, really a beautiful site; being dry, elevated, and airy. It will afford us pleasure to record, at a future time, the satisfactory progress of this School.

BRIGHOUSE MONTHLY MEETING.—It is concluded to hold this Monthly Meeting as below, for the six following months, at 11 o'clock:—

1846.	1847.
10 Mo., 30, at Brighouse.	1 Mo., 29, at Leeds.
11 Mo., 27, at Leeds.	2 Mo., 26, at Brighouse.
12 Mo., 25, at Bradford.	3 Mo., 19, at Bradford.

Correspondence.

J. WILBUR'S CONCLUDING ADDRESS.

To the EDITORS of THE BRITISH FRIEND.

I CONSIDER that you have served the cause of Truth, by inserting in your last number, John Wilbur's concluding address; and I desire it may be the means of his instructive Book being more generally read. I shall be glad to have the work entitled, "Considerations Addressed to the Members of the Yearly Meeting of Friends of Philadelphia, by John Penington," if you can send me a copy.—Your Friend,

SAMUEL ABBOTT.

Linkard, 9th Month, 7th, 1846.

GEOLOGY.

To the EDITORS of THE BRITISH FRIEND.

RESPECTED FRIENDS,—Can you or any of your readers inform me, through the medium of *The British Friend*, of the manner in which geologists harmonize the account of the Creation, as contained in the Book of Genesis, with their supposition, that the earth existed and was inhabited by animals of simplest form, ages before the creation of man? J. T.

INDIAN CORN.

To the EDITORS of THE BRITISH FRIEND.

ESTEEMED FRIENDS,—The following is from the "Manchester Guardian" of yesterday; and thinking it might form a fitting sequel to the receipts for cooking the Indian meal (which appeared in your last), I forward it in the hope of seeing it inserted in your next.

Now that homony is likely to become a staple article of diet amongst us, the information contained in the extract may be very useful. Several Friends, besides myself, have partaken of homony, cooked according to the directions given in your last number, and can speak very favourably of its agreeable qualities, and would suggest it as well worthy of the consideration of "soup societies," during the approaching winter.—Remaining with esteem, your Friend,

24th of 9th Month, 1846.

J. H.

To the EDITOR of the MANCHESTER GUARDIAN.

Sir,—For some time past I have been experimenting, in various ways, upon several kinds of food, with the view of determining the relative value of each; and as the results may be not only interesting, but exceedingly important to the public, and more particularly so to the industrious classes, I am induced to lay before you the following particulars, feeling assured that, if deemed of any value, they will find a place in your columns:—

EXPERIMENTS.

1 lb Oatmeal, cooked in 6 gills of water,	will yield.....	3 lb food.
1 " Maize meal, ditto in 8 gills ditto...	4 "	
4 " Potatoes will yield.....	3½ "	
1 " Common rice, ditto 6 ditto, ditto...	4 "	
1 " Best rice, ditto 8 ditto, ditto...	5 "	
1 " Homony, ditto 9 ditto, ditto...	5½ "	
12 " Wheat flour, made into bread, do.	16½ "	

It follows, therefore, that—

240 lb Oatmeal	will yield.....	720 lb food.
240 " Maize meal ditto	960 "	
240 " Potatoes ditto	210 "	
240 " Common rice ditto	960 "	
240 " Best rice ditto	1200 "	
240 " Homony ditto	1320 "	
240 " Wheat flour ditto	330 "	

Now, supposing each individual in any large public establishment (where I will assume, for the purpose of calculation, the numbers to be 1200) to consume 2 lb of food per day, of any of the following articles, the cost per annum would be as follows:—

Oatmeal, at 40s per load of 240lb	£2433	6	8
Maize meal, at 26s ditto	1186	5	0
Potatoes, at 12s ditto	2502	17	1
Commonrice, at 42s ditto	1916	5	0
Best rice, at 77s ditto	2810	10	0
Homony, at 40s ditto	1327	5	0
Wheat flour, at 35s ditto	4645	9	1

From analyses by experienced chemists, it is found that the proportion of nourishment in some of the more common human aliments, is as follows:—

100 lb Oatmeal contain	79lb nutritious matter.
100 " Potatoes ditto 18 to 25	ditto
100 " Best rice ditto 90	ditto
100 " Wheat ditto 85	ditto
100 " Maize ditto 83	ditto
100 " Maize meal ditto about 87	ditto
100 " Homony ditto 90	ditto
100 " Wht. flour ditto 90	ditto

Now, from these statements, it is plain that maize, or Indian corn, is not only one of the most nutritious, but it is also the cheapest article of food. In the form of

meal, it contains not less than 87 per cent of nourishment; and, taking into account its expansive properties, it is 50 per cent cheaper than oatmeal; in the form of homony, as a substitute for potatoes, it is almost 50 per cent cheaper,—possesses superior nutritive qualities, and is a more agreeable article of diet.

ECONOMIST.

ARMY FLOGGING.

To the EDITORS of THE BRITISH FRIEND.

DEAR FRIENDS,—Some of the friends of humanity are rejoicing at the prospect opening before us of a great mitigation in the *measure* of this punishment. I wish there were better grounds for rejoicing; inasmuch as I fear that punishments will be substituted, which, though less offensive to the public eye, will be equally injurious and unbearable. Indeed, I am compelled to believe that most terrible suffering, in some form, is absolutely necessary, to keep the soldiers and sailors up to that efficient degree of subservency called "discipline," of which our rulers love to boast.

Humanity pleads that the "lash" is not used in the armies of the most despotic governments, and that therefore it may be dispensed with by ours; but it should be remembered, that in most European countries *every man* is liable to become (at a given period of his life) a soldier; and, of course, the army is composed of men more of the average quality of the population, than can be the case in ours, where all the men are enlisted for an indefinite period, and where those enlisting are chiefly composed of men whose vices have degraded them to be incumbrances in civil society. It is of men thus *spoiled and useless*, that our government makes its soldiers and sailors; and of these, there was an ample supply, until by the progress of the temperance reform, (in Ireland particularly,) the labour of the recruiting serjeant is all but thrown away. Perhaps we may reasonably hope that Great Britain will not be long behind in this great moral and social improvement, and then the usual market for soldiers will be closed. May it not be in anticipation of such a result, that the "commander-in-chief" consents to limit the number of lashes to fifty? Holding out, at the same time, an expectation that it may soon be dispensed with altogether; he knows that "a better class of men" will not join the army in view of the lash, and he therefore puts it away.

I confess, I anticipate evil from this ensnaring of "the better class." As long as ruffians form the bulk of the army, murder will be called murder, and robbery, robbery, by a large number of professing Christians; but once induce *these*, or their connections, to become soldiers, and we may unblushingly be told, that they are *such* "by the providence of God;" and excuses and apologies will be made for *them*, of the same character as those by which professing churches in America extenuate the sin of slavery, and their share of guilt in upholding it.

Whenever war, or the provision for war, is participated in by "a better class of men," in Great Britain, there will be reason to fear that "peace" will lose many advocates, by their deserting to the enemy, a cogent reason this, among many others, for our looking with suspicion on every scheme which gives popularity to warlike affairs. I would rather that it carried on its *front*, its bloody character, and was always regarded as the ally of the robber and the murderer.

At the augmentation of the army, some eight or ten years ago, 10,000 men were, I think, added to this band; and I remember the mortification with which I remarked the indifference and the silence respecting it, which prevailed among those whose duty placed them as watchmen in our land; the Press and the

Peace Societies inclusive. Possibly, these 10,000 men were engaged in the late atrocious war in Scinde; a war more marked by blood guiltiness, than are wars in common. Possibly, also, many of the survivors of that body have since found graves in the East; the effects of something like *retributive* pestilence. Now, had the "humanity" of the nation been awakened *duly and timely*, these 10,000 men might have remained at the plough and the loom, and the slaughter of the poor Scindians been averted.

The sympathy of the nation with the two or three who have died under the "lash" has been evident, and is proclaimed through the civilized world. We shall see the course these sympathisers will take, when the present Government proposes (as it is expected to do) its *next* augmentation of the military power; I hope it may not be said of them, "Ye blind guides—ye strain at a gnat, and swallow a camel."

9th Month, 23d, 1846.

J. M.

ENGLISH AND AMERICAN FRIENDS.

To the EDITORS of THE BRITISH FRIEND.

In a late number of your Paper, is an article from the "Free Labour Advocate," by which it is evident that the "Anti-Slavery Friends" of Indiana do not think that they have been fairly treated by their English brethren—if possible, it is desirable to remove this feeling; and I feel satisfied the editors of *The British Friend* would rejoice in lending their aid to promote this object. With this view, it may be well to consider what led to the separation of the "Anti-Slavery Friends," and what has occurred since.

English Friends, in their Epistles, it is well-known for years, strongly urged American Friends to aid in every way in promoting the abolition of slavery, and this was done till it was known to be irksome to some Friends in America; whilst other more ardent friends of the slave were cheered by these faithful remonstrances. About four years since, it became evident in Indiana that those who were disposed to confine their exertions in favour of abolition within the narrow circle of their own society, and not to receive any aid in this work of humanity from Christians of other persuasions, were inclined to regard their Friends (who were more zealous, and felt no conscientious objection to join their benevolent neighbours of other Christian denominations in aiding to let the oppressed go free,) as transgressors of our Rules, and inconsistent members of Society. This was shown in various ways; until at length these more ardent anti-slavery advocates, rather than remain in a state of discord or disunion, concluded peaceably to separate, * * * calling themselves, for distinction, "Anti-Slavery Friends." On their separation, whether right or wrong, I do not feel it needful to pass a judgment; nor do I think it right for English Friends to do so, till they are satisfied they have fairly heard both sides of this question.

Some Friends go so far as to say, that on no account is such a separation to be justified. Indeed, it has been asserted, that one of the English deputation of 1845, declared to some of the "Anti-Slavery Friends" in America, that under no conceivable circumstances could he imagine it was lawful to separate himself from the body of Friends, and to this his companions appear, by their silence, to have assented. It may be worth while, for a moment, to reflect on the tendency of such doctrine as this. It is, if I mistake not, the peculiar doctrine of the Roman Catholic Church. Had Martin Luther been of this opinion, we should not have had his name associated with the great Protestant Reformation. Had George Fox thus bowed to Church authority, his name would not have been

associated with Quakerism, and the assertion of the great principle of liberty of conscience. But to return to the "Anti-Slavery Friends;"—they are considered to be quite orthodox Friends, and as far as I can learn, very much resemble other consistent professors of Quakerism; and as respects the assistance they give to the cause of abolition, they act in accordance with the Epistles of advice of their English Friends, and follow the example set by two members of the English deputation, who (to their credit be it spoken) do not hesitate in London to associate in the committee of the Anti-Slavery Society with Churchmen, Baptists, and others. The body from whom the separation has taken place, may, for distinction, be called, the close community Friends. These are considered to be less ardent than their brethren, and to think that whatever effort is made in the cause of humanity, is better to be done by Friends alone, unaided by Christians of other persuasions.

Now, I think it will be evident that the "Anti-Slavery Friends," who follow the advice of London Yearly Meeting, are entitled to a larger measure of our sympathy, than their brethren the close community Friends, if any distinction is to be made; the only fault of the former is, as I understand, their voluntary separation from the other body.

It may be worth while to examine this point, and especially what treatment the "Anti-Slavery Friends" have received. As before-said, I have no wish to pass judgment upon it; and if I did so desire, I hope I should see clearly that the first step was, patiently to hear both sides of the question. But for the sake of argument merely, I am willing to have it granted that the separation was an error—the London Yearly Meeting so considered it, and the Epistle of the "Anti-Slavery Friends" was * * * refused a reading. Another year passed away—the sympathies of many were excited towards the body thus treated, whose practice and feelings were more in unison with their English Friends than those of the close community, whose Epistle was duly listened to, recorded, and answered; and at length it was decided in 1845, to send over a deputation, in order to effect an union between these Friends, * * * and their close community brethren. In common with many others, I rejoiced to hear of it; and concluded the deputation would go out as mediators, anxious "to do justly," and ready to prove this, by patiently hearing both parties, that they might learn where the cause of difference originated, seek to convince those in fault of their error, and thus endeavour to promote concord.

* * * To my regret, I afterwards learnt, that the deputation did not go out as mediators, but merely as bearers of an expostulatory Epistle; and to call on the "Anti-Slavery Friends," and tell them to give up their Meetings, and unite themselves to the close community. In vain did the former reply, Before you ask us to do this, allow us to be heard, and examine into the reasons why we have separated. This the deputation refused to do; and thus, I fear, effectually shut up the way towards union, for a time at least. The course thus pursued, the "Anti-Slavery Friends" justly considered unfair and unusual; especially as the Society, in cases of difference, always requires that before a judgment is given, the judges shall first hear both parties fairly and fully. Why this full and fair measure of justice was not granted to "Anti-Slavery Friends," I have never heard, and should be glad to know if any satisfactory reason can be given. The "Anti-Slavery Friends," notwithstanding they did not consider themselves fairly treated, possessing a large amount of Christian charity, willingly received the deputation into their houses, as the deputation themselves have testified. After this, it is almost im-

credible to have to relate, that the deputation, on being asked to be the bearers of a reply to the Epistle they had brought out, refused to comply with this reasonable request. On what principle they refused, it is difficult to conceive; especially as there is no reason to doubt they must frequently have read our Saviour's injunction, "As ye would that men should do to you, do ye also to them likewise," Luke vi., verse 31; and individually, doubtless consider themselves bound to attend to this precept; but as a deputation, is there not reason to fear they have failed to act upon it?

In 1846, the deputation returned to the London Yearly Meeting, and made a long report, containing very little information on the point at issue. When certain Friends expressed the opinion, that it would have been desirable to have had more information, the deputation were silent, leaving on some minds the impression that their mission had utterly failed in its object. After some discussion, it was announced that there was a reply on the table to the Epistle sent out to the "Anti-Slavery Friends," at the Yearly Meeting of 1845. A discussion ensued, some Friends thinking it was only fair and just to hear the reply from the Friends whom the Society had thought fit to address in the previous year; and although it was urged, that "it was needful to grant this act of justice, the Yearly Meeting decided that the "Anti-Slavery Friends" should not be heard, and the Epistle was not read.

It is perhaps not a little singular, that a minister and an author also, declared that it was not in gospel order to receive this Epistle; and that the writer conversing afterwards with an elder, who thought the Yearly Meeting had decided rightly, admitted that the course might not be defensible, on the principle that in remonstrating with a Christian brother, we were bound to do him justice, and hear his reply to our remonstrance. Here naturally arises the question, is a Society, a mere collection of individuals, at liberty to pursue a course unlawful to the individual Christian? I think not; but if this idea prevails, it may perhaps account for what I consider an act of injustice to our American brethren. Indeed, the writer would wish to warn his British brethren not to become partisans, nor follow the multitude either to condemn the Friends of Indiana or New England, until they are well assured they understand both sides of the questions at issue.

In conclusion, the writer has only to express his desire, that in stating the case of the "Anti-Slavery Friends" of Indiana, he may not have done so incorrectly; and his willingness, should he be convinced that this has been done, to apologize and correct his statement where it may be in error. His wish is, that "Truth and Justice may prevail;" and feeling satisfied that the editors of *The British Friend* will as readily open their pages to any fair reply on behalf of the deputation, or of their Friends, as they do to this letter, he cheerfully subscribes himself,

9th of 9th Month, 1846.

AMICUS.

NEW YORK YEARLY MEETING.

In recently acknowledging receipt of the printed minutes of the above Meeting, it may be remembered that we promised to furnish our readers with some extracts, should there appear to be anything of particular interest. We now subjoin the following:—

"The undersigned members of the Committee upon the appeal of Scipio Quarterly Meeting, as to whether it was bound by the order of our Discipline, to enter on its Minutes the communication from our Meeting for Sufferings, furnishing a list of Correspondents for New England Yearly Meeting, have had the sub-

ject under serious consideration; and are united in the opinion, that Scipio Quarterly Meeting was bound to make such Minute, and conform to the same accordingly. Two members of the Committee dissent from this judgment.

RICHARD CARPENTER,
JAMES BROWN,
WILLIAM KEESE,
JAMES MOTT,
EPHRAIM H. SLEEPER,

SAMUEL F. MOTT,
FREDERICK MILLS,
THOMAS P. THORNE,
JAMES CONGDON,
WILLIAM TITUS.

(Report from those dissenting.)

"The undersigned, members of the Committee appointed to take into consideration the Minute embraced in the Report from Scipio Quarterly Meeting, having arrived at a conclusion different from that of the other members of the Committee, believe the occasion calls on them to present to the Meeting their views of the case, in a separate Report.

"The subordination of Meetings, and the supervisory control of the superior over the inferior Meetings as provided by the Discipline, in all ordinary cases, would appear to be complete; but it is the judgment of the undersigned, that this subordination rests entirely upon the original bond of our union, upon the doctrines and testimonies which were held when the connection and accountability of Meetings was formed;—that if a superior Meeting should make a requisition upon an inferior, a compliance with which would compromise the doctrines or testimonies of the Society, it would be the duty of such inferior Meeting to refuse compliance, and thus maintain its allegiance to those original principles, which, being of paramount importance and authority, have the highest claim. It appears very clearly to us, that the Quarterly Meeting of Scipio stands justified, on these grounds, in declining to act upon the Minute sent down to it by the Meeting for Sufferings; and cannot be justly chargeable with insubordination, because, to have accepted and acted upon the Minute in question, according to its directions, would, in the judgment of that Meeting, have identified it with those departures in doctrine which have caused so much unsettlement in the Society of latter time; and this is a power which, we think it will be admitted, no superior possesses over an inferior Meeting."

WILLIAM WRIGHT,
WILLIAM BIRDSALL.

Fifth Month, 28th, 1846.

The principle laid down in the Report of the minority, seems to us so unanswerably clear and decisive upon the point at issue, as to render comment altogether unnecessary.

BURRITTS BOND OF BROTHERHOOD.

To the Editors of *THE BRITISH FRIEND*.

MESSENGERS, EDITORS.—I send you a copy of a little messenger of good will, which I have had distributed gratuitously on the railways in America, and which I am endeavouring to put into circulation in this country, through the co-operation of persons interested in the dissemination of the spirit and principles of Peace, especially among the young, to which class of community the "Bond of Brotherhood" will be particularly adapted. If you could consistently apprise your readers of the existence of this little missile, by occasionally accrediting to it a paragraph transferred to your columns, it would do much to promote the only interest involved in its circulation—the noiseless dissemination of right principles simultaneously among the young, on both sides of the Atlantic, upon whom will soon devolve the legislation of the world. The "Bonds" are put up in packets of 100, at 2s. each, and may be procured through any bookseller in the

United Kingdom, by Sunday School Teachers, or any other persons willing to assist in their distribution. They are published monthly by Charles Gilpin, 5, Bishopsgate, London; and J. W. Showell, 28, Upper Temple Street, Birmingham, who will supply orders at the shortest notice.

ELIHU BURRITT.

London, September 1, 1846.

EXTRACT FROM No. II.

"God hath made of one blood all nations of men."

FROM Peter the Hermit's time to Bonaparte's, and from his to the earliest despot after the flood, the human race, in concert with every fiendish spirit that hated God and man, have waged a perpetual crusade against that great truth which Paul uttered in the midst of Mars Hill. But did they succeed? Did the dark passions of their alienated hearts, or all their crimson issues, put out that light? Nations fell in the struggle. Crowns fell like stars in the apocalypse; but did the angel, flying through the midst of heaven, with the everlasting gospel, suspend his flight and rest upon his folded wings? No; had we ears to hear any thing but the din of this noisy, selfish world, we might even now catch the sound of his trumpet, proclaiming as he flies;—

"GOD HATH MADE OF ONE BLOOD ALL NATIONS OF MEN!"

Christians, hear it! Hear it in the harmonies of the universe and the voices of visionless things which commune like whispering angels with the human soul. Hear it in the music of the birds, that never lose a note to settle any question of disputed territory in mid air. Hear it! the night winds sigh, which have fainted beneath the burdens they have borne from the scene of human butchery. Hear it! whisper the summer breezes, which go out a wooing the blushing flowers of every zone, and sing the same song of love over the boundaries which alone make enemies of nations. Bend your ear to the lily and the rose, and hear it there; for the gentle spirit of the summer flowers is the breath of angels; and it comes up from every daisy that lifts its yellow petals to the stars, and pleads the divinity of this lesson. Read it; for it is the autograph of every sunbeam, written at dawn and dewy eve on every inch of the firmament above. Every raindrop distilled from the ocean, that patters against your window, or glitters on the rose beneath, is sent to you with this special message of love.

E. B.

RULE IN THE CHURCH.

FROM the earliest establishment of meetings for discipline, Friends have maintained that nothing should rule in them but His spirit by whose authority they were instituted. This would lead to a proper respect for the sentiments of each other. In the printed epistle of 1696, the London Yearly Meeting says, "Let all your affairs be managed in your meetings, in the peaceable wisdom and spirit of our Lord Jesus Christ; not striving, but bearing one with and for another; that the power of Christ may rest upon you, and rule in all your assemblies." 1703. "And let the man's part, and natural wisdom and attainments, be subject to the power and Spirit of God, which will truly edify the body in love, righteousness, and peace."

It is not merely the number of persons who speak, or the number of times one may speak, but the authority from which he speaks, that is to have weight. 1700. "Keep all your meetings, as well those for

good order, charity, and Christian discipline, as those set apart entirely for the worship of God, in his love, and in the name, power and peaceable Spirit of his dear Son Jesus Christ, which is the alone authority of all our meetings; for without him we can do nothing. And in his blessed power, stand fast in righteous judgment over all unruly and disorderly spirits, that would break in upon the good order and discipline settled among us, as well as over all those that seek to lay waste the testimony of Truth, and cause the offence of the cross to cease." Those who lightly esteem the testimonies of Truth, and by their conduct and worldly spirits cause the offence of the cross to cease, will little regard the order and discipline of the church, which is designed to protect the rights of the members, as well as the principles which the Society has ever held.

1717. The London epistle says, "Recommended, that Friends concerned in meetings for business, do labour to know their own spirits subjected by the Spirit of Truth; that thereby being baptized into one body, they may be truly one, in the foundation of their love and unity; and that therein they may all labour to find a nearness to each other in spirit: this being the true way to a thorough reconciliation, wherever there is, or has been any difference of apprehension. Hereby Friends will be preserved in that sweetness of spirit, that is and will be the bond of true peace throughout the churches of Christ."

1722. "Advised to a cementing in a very close and brotherly fellowship one with another in the divine Spirit; and therein to watch against all occasion of discord, or breach of unity, in any Quarterly, Monthly, or Preparative Meeting; to the end Zion may continue a quiet habitation, the glory and presence of God rest and remain on her, and the spirit and doctrine of the gospel be lived in and maintained."

1724. "Advised that Friends in meetings for discipline watch over their own spirits, that no indecent warmth get in, whereby the understanding may be hurried and hindered from a regular judgment on the affairs before the meeting." 1733. "And when there to act in the wisdom given them of God, with a real and living sense of Truth upon their spirits; that so the affairs of the church may be carried on in brotherly love; and in that sweet, calm, and Christian disposition of mind, which tends to the mutual comfort and edification one of another, and of the church in general." Where this is attended to, it keeps out indecorous personal charges and reflections upon those who are present or absent, by which the speaker lowers himself and the station he occupies. "Ephraim shall not envy Judah, neither shall Judah vex Ephraim."

1735. The same meeting says: "We advise, therefore, upon this occasion, that nothing be done through strife and contention, or from any private views, or from the influence of numbers; but in lowliness of mind, let each esteem another better than himself."

1795. "A concern hath been spread amongst us, that the management of our Christian discipline be not committed to hands unclean; particularly that such should not be active therein, who allow or connive at undue liberties in their own children or families. 'If a man, said the apostle, know not how to rule his own house, how shall he take care of the church of God?' And we particularly desire that those, who, from their experience and stations, ought to lead such to greater circumspection, do not encourage their remissness, by putting them improperly forward into service." If all who are indulging themselves in gay and sumptuous furniture and modes of living, or their children in the fopperies of fashionable attire, were to decline taking an active part in church affairs, a great burthen would

be removed in some places, and Truth would have more room to bring forth its fruit, and rise into dominion in its native authority and simplicity. Great remissness in the religious restraint and education of children is obvious in many meetings, the young people looking more like any other professors than Friends. When the life of religion is wanting in parents and the leaders, the effects of a worldly indifferent spirit, will appear in the young people; and then the principles and doctrines of the Society will be lightly esteemed. —*American Friend.*

[QUALITY—NOT QUANTITY.]

WHEN Elias Hicks was in the height of his popularity, commanding great concourses of people, because they thought he was sure to speak, and speak much, many discerning Friends were distressed with his multitude of words without Divine life, even before he openly broached his heterodox sentiments, by which he led away hundreds. Others were opposed to judging and condemning him, and would say it proceeded from jealousy and envy, because they were not as highly thought of as he was. Still they were pained and distressed in heart. They knew that the cause of Christ, and the real good of the people were not promoted by his long discourses. Just so the same class were secretly tried, and finally became burdened with the preaching of Elisha Bates. He went off on the opposite side of the road. The same condemnation was passed on them for judging him—they were jealous—they could not be as popular as he was—and to this was attributed their professed uneasiness.

On one occasion when Elias Hicks was gratifying the crowds, with preaching that did not disturb the kingdom of Satau, Mary Nafel, of England, was in Philadelphia at the same time; and finding he intended to pass through Jersey, where her prospect lay, she was much cast down, thinking her small services would have little weight after such a voluminous preacher. She mentioned her feelings to that substantial minister of the gospel, Richard Jordan, who, pausing, said, in allusion to the few "barley loaves," "A little, with the Master's blessing, will suffice to satisfy a multitude, but without that, waggon-loads cannot do it."

How few popular preachers wind up at the close of life with credit to themselves, and with comfort to their discerning friends. The love of applause supplants the love of the Truth, and they generally terminate their career like dry and withered branches. When the people seemed determined to make our Saviour a king, he hid himself. And if any are in danger of being set up above their brethren, or of running into words without authority, retirement to the gift of God in their own hearts, waiting to see what he shall say, and what they shall answer when they are reproved, will be wisdom, and their safest abiding-place. —*Ibid.*

FAITH ILLUSTRATED.

SEVERAL years since, being at a small seaport in Massachusetts, one of those easterly storms came on which so often prove fatal to vessels and their crews on that coast. The wind had blown strongly from the north-east for a day or two; and as it increased to a gale, fears were entertained for the safety of a fine ship, which had been from the commencement of the north-easter lying off and on in the bay, apparently without any decision on the part of her officers, which way to direct her course, and who had once or twice refused the offer of a pilot.

On the morning of the Sabbath, many an old weather-beaten tar was seen standing on the highest point of land in the place, looking anxiously at her through

his glass; while others listened with trembling to his remarks on the apparently doomed vessel. She was completely land-locked, as sailors say, (that is, surrounded by land,) except in the direction from which the wind blew; and as between her and the shore extensive sand-banks intervened, her destruction was inevitable, unless she could make the harbour.

At length a number of resolute young men, perfectly acquainted with the intricate navigation of the bay and harbour, put off in a small schooner, determined, if possible, to bring her into port. A tremendous sea was rolling in the bay, and as the little vessel made her way out of the harbour, the scene became one of deep and exciting interest. Now lifted up on the top of a dark wave, she seemed trembling on the verge of destruction; then plunging down into the trough of the sea was lost from our view, not even the top of her masts being visible, though probably twenty feet high; and a "landsmen" would exclaim, "She has gone to the bottom." Thus alternately rising and sinking, she at length reached the ship, hailed and tendered a pilot, which was again refused. Irritated by the refusal, the "skipper" put his little vessel about and stood in for the harbour, when a gun was discharged from the labouring vessel, and the signal for a pilot run up to her mast-head.

The little schooner was laid to the wind, and as the ship came up she was directed to follow in their wake until within range of the light-house, where a smoother sea would allow them to run along side and put a pilot on board. In a few minutes the vessels came side to side, passing each other, and the pilot springing into the ship's chains was soon on her deck.

The mysterious movements of the vessel were now explained. She had taken a pilot some days before, who was ignorant of his duty, and the crew, aware of his incompetency, were almost in a state of mutiny. When first hailed from the schooner the captain was below, but hearing the false pilot return the hail, went on deck, and deposing him from his trust, at once reversed his answer by firing the signal gun.

The new pilot having made the necessary inquiries about the working of the ship, requested the captain and his trustiest man to take the wheel; gave orders for the stations of the men, and charged the captain on the peril of his ship, not to change her course a hand-breadth, but by his order. His port and bearing were those of a man confident in his knowledge and ability to save the vessel; and as the sailors winked to each other and said, "That is none of your land sharks," it was evident that confidence and hope were reviving within them.

All the canvass she could bear was now spread to the gale, and while the silence of death reigned on board, she took her way on the larboard tack, directly toward the foaming breakers. On, on, she flew, until it seemed from her proximity to those breakers, that her destruction was inevitable. "Shall I put her about?" shouted the captain, in tones indicative of intense excitement. "Steady," was the calm reply of the pilot, when the sea was boiling like a cauldron, just under her bows. In another moment the same calm, bold voice pronounced the order, "About ship," and she turned her head from the breakers, and stood boldly off upon the other tack.

"He knows what he is about," said the captain to the man at his side. "He is an old salt, a sailor every yarn of him," was the language of the seamen one to another, and the trembling passengers began to hope. The ship now neared two sunken rocks, the places of which were marked by the angry breaking and boiling of the sea; and as she seemed driving directly on them, "Full and steady," was pronounced in tones of calm authority by the pilot, who stood with

folded arms in the ship's bows, the water drenching him completely as it broke over her bulwarks. She passed safely between them; the order for turning on the other tack was given, and again she stood towards the fearful breakers. Nearer and nearer she came, and still no order from the pilot, who stood like a statue, calm and unmoved, amid the raging elements. The vessel laboured hard, as the broken foaming waves roared around her, and seemed just on the verge of striking, when "About ship," in a voice like thunder, rose above the fury of the tempest. Again she stood upon the starboard tack, and soon entered the harbour and cast anchor in safety. One hour later she could not have been rescued, for by the time she reached her anchorage no vessel could have carried a rag of sail in the open bay. Ship and crew, and passengers, more than one hundred in all, must have perished. When the order was given to "Back the fore topsail, and let go the anchor," a scene ensued which might baffle the description of the painter or poet. The captain sprung from the wheel, and caught the pilot in his arms, the sailors and passengers crowded around. Some hung upon his neck, others embraced his knees, and tears streamed down the faces of old seamen, who had weathered many a storm, and braved untold dangers. All were pressing forward, if only to grasp the hand of their deliverer in token of gratitude. —And now for the application.

The ship's crew had faith in their pilot. He came out of the very harbour into which they sought entrance. Of course he *knew* the way.

Their faith amounted to confidence. They gave up the ship to his direction. It was an obedient confidence. They did not say, "He will save us," and sit down indolently, and neglect his orders. The helm was turned, the sails were trimmed, and every rope loosened or tightened as he directed. Nor did they disobey, though sometimes apparently rushing into the jaws of destruction. —*Baptist Register.*

CHILDREN.

"A little Child shall lead them."

One cold morning, I looked into a milliner's shop, and there I saw a hale, hearty, well-browned young fellow from the country, with a long cart whip, and a long shag coat, holding up a little matter, and turning it upon his great fist. And what do you suppose it was? *A baby's bonnet!* A little soft, blue satin hood with a swan's down border white as the fallen snow, with a frill of rich blonde around the edge. By his side stood a pretty woman, holding with no small pleasure the baby—for it was evidently *the* baby. Any one could read that fact in every glance, as they looked at each other, and the little hood, and then at the large blue, unconscious eyes, and fat dimpled cheeks of the little one. It was evident that neither of them had ever seen a baby *like that* before.

"But really, Mary," says the young man, "isn't three dollars very high?"

Mary very prudently said nothing, but taking the little bonnet, tied it on the little head, and held up the baby. The man looked and grinned, without another word down went the three dollars—all that last week's butter came to; and as they walked out of the shop, it is hard to say which looked the most delighted with the bargain.

"Ah!" thought I, "a little child shall lead them!"

Another day, as I was passing a carriage factory along one of our back streets, I saw a young mechanic at work on a wheel. The rough carriage body stood beside him—and there, wrapped up snugly, all hooded and cloaked, sat a little dark-eyed girl, about a year old, playing with a great shaggy dog. As I stopped, the man looked up from his work, and turned admir-

ingly towards his little companion, as much as to say, "See what I have got here!"

"Yes!" thought I. Ah, these children! pretty even in all their faults and absurdities! See for example, yonder little fellow, in a naughty fit—he has shaken his long curls over his deep blue eyes—the fair brow is bent in a frown—the rosy lip is pushed up in deepest defiance—and the white shoulder thrust naughtily forward. Can any one but a child look so pretty in their naughtiness?

Then comes the instant change—flashing smiles and tears, as the good comes back all in a rush, and you are overwhelmed with protestations, promises, and kisses! They are irresistible too, these little ones. They pull away the scholar's pen—tumble about his papers—make somersets over his books, and what can he do? They tear newspapers—litter the carpet—break, pull and upset, and then jabber unimaginable English in self-defence, and what can you do for yourself?

"If I had a child," says the precise man, "you should see."

He does have a child, and his child tears up his papers, tumbles over his things, like all other children, and what has the precise man to say for himself? Nothing—he is like every body else—"a little child shall lead him!"

Poor little children! they bring and teach us human beings more good than they get in return. How often does the infant, with its soft cheek and helpless hand, awaken a mother from worldliness and egotism, to a whole world of new and higher feelings! How often does the mother repay this, by doing her best to wipe off, even for the time, the new and fresh simplicity of childhood, and make her daughter too soon a woman of the world, as she has been.

The hardened heart of the worldly man is unlocked by the guileless tones and simple caresses of his son—but he repays it in time, by imparting to his boy all the crooked tricks, and hard ways, and callous maxims which have undone himself.

Go to the jail—to the penitentiary, and find there the wretch most sullen, brutal, and hardened. Then look at your infant son. Such as he is to you, such to some poor mother was this man. That hard hand was soft and delicate—that rough voice was tender and lisping—fond eyes followed him as he played—and he was rocked and cradled as something holy.

So, of the tender weeping child, is made the callous, heartless man—of the all believing child, the sneering sceptic—of the beautiful and modest, the shameless and abandoned—and this is what *the world* does for the little one.

There was a time when the Divine One stood on earth, and little children sought to draw near to him. But harsh human beings stood between him and them, forbidding their approach. "Suffer little children to come unto me," is still the voice of the Son of God, but the cold world still closes around and forbids.

Wouldst thou know, O parent, what is that *faith* which unlocks heaven. Go not to wrangling polemics, or creeds and forms of theology, but draw to thy bosom thy little one, and read in that clear trusting eye the lesson of eternal life. Be only to thy God, as thy child is to thee, and all is done. Blessed shalt thou be indeed, when "a little child shall lead thee!"

—H. B. Stowe.

BETHLEHEM—HEBRON—THE PLAIN OF JERICHO—THE DEAD SEA.

THE excursion from Jerusalem to Jericho is not without danger; for the pasha's writ does not run beyond Jordan, and from the hill summits of Moab, which afforded Moses a view of the land he was forbidden to

enter, the Bedouin now overlooks the plain below, and occasionally swoops upon his prey.

It was a lovely morning as we rode out at the Yaffa-gate down the side of Zion hill, a little way along the Valley of Hinnom, and ascended the Hill of Evil Counsel over which lies the road to Bethlehem.

We met several flocks of sheep, preceded by their shepherds, moving slowly to Jerusalem, and at once the full force of all the beautiful imagery, and the many touching similes of Scripture, derived from such scenes and associations, came vividly to my mind. Not one of the docile creatures ventured before the shepherd, but they stopped or quickened their paces as he did; or if a young and forward one lagged behind or strayed to either side, a single word from their leader, often a very look, brought it back and checked its wanderings. It is almost incredible the influence the shepherds of Palestine have acquired over their flocks; many of them have no dogs, but each man's sheep "know his voice and follow him," and "he careth for the sheep." He sleeps among them at night, and in the morning leads them forth to pasture; always walking before them, guiding them to those places where they can enjoy the best food, and resting when he thinks they have had enough, or during the heat of the day, in some cool shady place, where they all immediately lie down around him. He has generally two or three favourite lambs that do not mix with the flock, but follow close at his side, frisking and fondling about him like dogs, and when they are weary, he carries them in his bosom. It was probably to such shepherds as these that the angel announced the glad tidings of the Saviour's birth.

We next passed the gloomy, prison-like Greek Convent of Elias, and there lost sight of Jerusalem. A little beyond this is the tomb of Rachel, a small building with a whitened dome, and having within it a high oblong monument, built of brick and stuccoed over. I thought of Jacob's words in his last hour, when dwelling on the only indelible remembrance that earth seemed to claim from him. The long exile, the converse with the angels of God, the wealth and greatness which had gathered round him, all yield to the image of the loved and faithful wife—"And as for me, Rachel died by me, in the way from Bethlehem, and I buried her there."

The spot is as wild and solitary as can well be conceived; no palms or cypresses give their shelter from the blast; not a single tree spreads its shade where rest the ashes of the beautiful mother of Israel. Yet there is something in this sepulchre in the wilderness that excites a deeper interest than more splendid or revered ones. Other tombs the traveller looks at with careless indifference; beside that of Rachel, his fancy wanders to "the land of the people of the East;" to the devoted companion of the wanderer, who deemed all troubles light for her sake. No one can stand by this spot without an earnest wish, and almost a conviction, that it is one of those about which tradition has not erred; and whether this be Rachel's tomb or not, I could not but remark, that while youth and beauty have faded away, and the queens of the East have died and been forgotten, and Zenobia and Cleopatra sleep in unknown graves, year after year thousands of pilgrims are thronging to the supposed last resting-place of a poor Hebrew woman.

The Muslims have surrounded most of the burial places of the chief characters of the Old Testament with more pomp and stately observance than this; but the tribute they pay to Rachel's remains is far more sincere and impressive than walls of marble or gilded domes: the desire the Turks feel that their ashes may rest near hers is singular and extreme. All round this simple tomb lie thickly strewn the graves of the

Muslims. A trait such as this speaks more for the character of this people than many volumes written in their praise; for it cannot be for any greatness, or wisdom, or holiness, in her who sleeps beneath, (for which qualities they show so much respect to the sepulchres of Abraham, of David, and of his son,) but simply for the high domestic virtues and qualities which belonged to Rachel: she was a devoted wife, and an excellent mother, as well as the parent of a mighty people; and for these things do the Turks venerate her memory.

It is a scene of no common interest, when a funeral train issues from the gate of the city, and passes slowly over the plain of Rephaim to the lonely sepulchre. Were a Jew to cross the procession at this moment, he would be treated with deep scorn and hatred by the very people who are about to kneel round the ashes of one of his ancestry. Deeply fallen nation! forbidden even to draw near or bow down at the place that is full of the remembrance of its ancient greatness.

From this spot, until we approached Bethlehem, the country was stony and uncultivated, though it hardly deserves the epithet barren; for the fields where Ruth, the Moabite, gleaned after the reapers of Boaz, might again be rendered productive if a proper system of agriculture were adopted; but this is only practicable under the walls of considerable towns. Within two miles of Bethlehem, fields are permitted to be waste that once amply rewarded the labours of a numerous peasantry. Now it is useless to till them: the Bedouins, who are always in the vicinity, seize the fruit and corn even before they come to maturity, and the incursion of a single night is often sufficient to frustrate the industry of a whole year. Even in broad day light these barbarians do not hesitate to drive their beasts through fields of wheat under the owner's eye, and they graze their animals upon them without scruple. Under such discouragements the people of Bethlehem naturally turn their attention to other employments than agriculture: most of them are engaged in manufacturing those articles of merchandise that supply the bazaars and warehouses in the holy city, and from the moment our party was espied, we were beset by the clamorous importunities of a multitude of bead-hawkers and relic-sellers. In the streets several Bedouin blacksmiths were at work. The rude and simple character of their temporary forges attracted our attention. The bellows they employed was a most primitive instrument, being nothing more than a goat-skin bag, such as we read of being used by the early Greeks; it was worked by the smith's wife, who pressed the sides together, and then drew them asunder to admit the air.

The first appearance of Bethlehem is very striking in whatever direction it is approached; and it does not require even the hallowed scenes and the associations connected with its history—though they certainly give it an additional interest—to arrest the attention of the traveller, and bid him gaze upon the picturesque hill that rises in parterres of vineyards, almond groves, and fig plantations, watered by gentle rivulets that murmur through these terraces, and diversified by the tower and the wine-press. It is a straggling village with one principal street, and is said to contain about 3000 inhabitants, most of them Arab Christians, and a peculiarly determined race, who give their oppressive rulers no little trouble. We proceeded to the fortress-like convent, and saw in its low door a curious evidence of the turbulence of the land. It is not four feet high, being made thus low to prevent the marauding Arabs from riding boldly into the house. The monks were at prayers when we arrived, and following one of the brothers through the great church down a

marble staircase, and along a subterranean corridor, we stood in the grotto called the Chapel of the Nativity. This place is declared, grossly in defiance of probability, to be the very stable where the Saviour was born, and a nich in the wall contains a very handsome white marble trough like a sarcophagus, which is shown as the very manger in which the infant Jesus was laid.

We passed the night in the convent, where we met with hospitable treatment. I was roused at daylight in the morning, by a loud wailing beneath the window, which on rising I found overlooked the burial ground, where all the women of Bethlehem seemed to have assembled to call on the dead, as is customary among them on certain days after the decease. They had brought flowers and herbs to strew. There would have been much interest in a quiet moan; but so dire a yell set all sympathy to flight in a moment.

I do not think there is a tree from Bethlehem to the Pools of Solomon, which lie in a hollow between rocky ridges about an hour and a quarter south of the town: all around has the aspect of a wilderness; but beyond the reservoirs the country becomes wooded, and the cave-fretted hills are marked with long strips of pasture and rich soil under cultivation. This appearance of the country continues to Hebron, on approaching which fig-trees and vines increase in number: the last have the appearance of large trees; from the size of the trunks one may fancy that they have been growing since the days of Abraham. The Vale of Eshcol, where the spies sent out by Moses found the grapes so heavy that to carry one bunch it was necessary to suspend it on a pole, is about half an hour north of Hebron.

The celebrated Pools of Solomon are really worthy of that great king: I had formed no conception of their magnificence. These large, strong, noble structures, in a land where every work of art has been hurried to destruction, remain now almost as perfect as when they were built: there are three of them, of the respective lengths of 380, 423, and 582 feet, their least breadth 148, their greatest 250 feet; depth 25, 39, and 50 feet. They lie one above the other on the side of a hill, and are so constructed that when the water in the upper one has reached a certain height it flows into the second, and thence into the third. Small aqueducts lead from each of these cisterns to a main one that conducts the water to Jerusalem by a very tortuous course, and with considerable rapidity, as we could perceive by the open places left in it here and there. From the pools to Jerusalem cannot be much less than eighty miles by flight; and when it is considered that the aqueduct traverses a series of rocky hills, valleys, and ravines, its linemay be estimated at more than twice that length.

A little to the east of the pools, towards the region of the Dead Sea, is a very large grotto, supported by great pillars of the natural rock, perfectly dry, without petrification or stalactites: it is a complete labyrinth within, and, as in many of the ancient catacombs, a man might easily lose himself for ever in its windings. It lies in the mountainous wilderness of Engaddi, and is supposed to be the Cave of Adullam, where David received the mutinous and discontented spirits of his days, and where, when Saul was in pursuit of him, he cut off the skirts of his garment, and suffered him to go away unharmed.

Hebron, one of the oldest cities of Canaan, David's capital before he conquered Jerusalem, is now a small town, containing seven or eight hundred Arab families. The present inhabitants are the wildest, most lawless, and desperate people in the Holy Land; and it is a singular fact, that they sustain now the same mutinous character with the rebels of ancient days who armed

with David against Saul, and with Absalom against David. The place bears no traces of the glory of its Jewish king: earthquakes, wars, pestilence, and famine have passed over it, and a small town of white houses, compactly built on the side of the mountain, a mosque and two minarets, are all that mark the ancient capital of Judea.

There is little to detain the traveller at Hebron. The great mosque is said to cover the site of the cave of Machpelah, nor does there appear to be any reason for doubting this tradition. In different parts of the inclosure the Mohammedans have built tombs for the patriarchs, while their actual place of sepulture is held to be in a cavern below, which even the faithful are not permitted to enter. The Muslims of Hebron are exceedingly bigoted; and when, with a Jewish companion, I stopped for a moment to look up at the long marble staircase leading to the tomb of Abraham, a Turk came out from the bazaars, and with furious gesticulations gathered a crowd round us; and a Jew and a Christian were driven with contempt from the sepulchre of the patriarch whom they both revered.

The day was far advanced when I rejoined my companions whom I had left behind in Bethlehem, and it was not till three o'clock that we set out for the convent of Santa Saba. Our road lay N. E.; at first, through the cheerful belt of cultivation round the town, but afterwards, over a wilderness of livid rocks. The sun had gone down, and night was coming on apace, while still we wandered on over the lonely hills of Judea, without catching a glimpse of the friendly convent. At length we reached the last eminence, behind which Suleiman assured us Santa Saba lay in the depths of a ravine, and we rested a few minutes on the edge of the precipice. I looked down in the direction to which the skeikh pointed, and I must own that, although I had had tolerably fair practice on the Balkan and Lebanon, I could not at first imagine how we were to make good our descent into such a seemingly impracticable gulf. Except in this one direction, the mountain appeared to decline with a rapid but even slope to the Dead Sea: but here it at once plunged headlong down beneath our feet into an unfathomable sea of darkness. There, however, lay our way; and we began to grope along it.

Step by step we toiled for half an hour down a zig-zag ladder of rock, and then, even this semblance of a path ceasing altogether, I dismounted to lead my horse along the rugged slippery bed of a small thread of water, the deeper darkness and the small fringe of vegetation on their verge alone enabling me to distinguish the precipices about me from the rocks on which I stood. I was in advance of my companions; only one Bedouin was near me, likewise leading his horse, groping his way with his long lance, and uttering many a *Mashallah*, especially when the steel point struck fire from the stones. Suddenly I was obliged to halt, for my horse, which followed close behind me, looking now and then over my shoulder, all at once stopped short, and resisted all my efforts to bring him forward. Holding fast by my sword, which I stuck between the stones, I felt all round me, and soon found we had missed our way, for the rill that had hitherto accompanied us fell over the cliff hardly three feet from where I stood. I called to the Bedouin, who instantly came up; but at first he let his hands drop powerless by his side, like a man utterly at his wit's end. What was to be done? Turn back and begin again, 'probably to miss our way once more?' I had very nearly made up my mind to roll myself up in my cloak and lie down where I was till morning, when the Bedouin, after creeping about for a while on his belly, and peering round him in every direction, gave a lusty shout, hurried back to me, seized my hand, and made signs

to me to stoop and look downwards. I did so, and saw a large dark mass in faint relief against the night sky; and which I soon discovered was a tower. The Bedouin now turned back up the bed of the rift and struck into a small side path which we had overlooked in the darkness. A few minutes more and we stood by the tower, which was an appendage of the convent; the main building was still considerably below us, but the way to it was easy, and all danger was now over. Presently we heard bells pealing; lights began to flit about, first one, then a second, third, and at last a whole galaxy; tall figures clad in black and each with a candle in its hand, emerged like phantoms from the abyss, and in a few minutes we were welcomed by the brethren, and led by them down a flight of four hundred steps into the convent, where we soon indemnified ourselves for the discomforts of our ride, in the enjoyment of the good things provided for us by our kind entertainers.

Few situations on the surface of the globe are better adapted to the tastes of an anchorite, or insure more complete seclusion from the world, than the convent of St. Saba. The dominion of sterility and desolation is here complete and undisputed. Besides this general recommendation the structure of the rock which forms the steep banks or rather walls of Kedron afforded peculiar facilities for the formation of cells for the residence of a vast number of hermits. The channel is here three hundred feet or more in depth. It may be 60 feet wide at the bottom by 150 at top, the sides being perpendicular, but broken by a number of offsets, and forming a succession of steps, of various but inconsiderable width, ascending from the bottom quite to the top of the chasm. These towering cliffs are perforated in every direction with a multitude of cavities formed by the displacement of some of the strata, which are as regular and distinct as the layers of stone in a pile of masonry. Nearly or quite all the apartments within the monastery are formed of these natural cavities, that immense structure which stretches from the top of the bank to the very bottom of the deep abyss being only a vast front, including a multitude of cells, with staircases, corridors, and covered ways, &c. I must not forget to mention a large palm tree growing in a wall on one of the terraces, and which was planted as they say by St. Saba himself in the fourth century; I am sure that every traveller will notice it as I did; one must be surrounded on all sides by such appalling sterility as here prevails in order to feel the full value of a tuft of verdure.

The chapel, like all other Greek chapels, was full of gaudy and ridiculous ornaments and paintings.

In another chapel, dedicated to John of Damascus, behind an iron grating in a grotto of the rock was a most extraordinary assemblage of human bones, the remains, as the monks assert, of 14,000 martyrs, who were slaughtered in the valley.

The principal, who was polite in his attentions, conducted us to the cell which formed the germ of this immense establishment, and in which its founder, St. Saba, spent many years of his life. It was remarkable above the rest for nothing but its greater rudeness and more neglected state, and for the interesting tradition belonging to it, which the venerable monk related to us with the air of a man who fully believed what he spoke, and who expected to be believed. This cave was originally a lion's den, and was in the actual occupancy of the monarch of the wilderness when Saba first visited this sequestered spot with the pious design of founding a religious house. He was in a moment satisfied with its admirable adaptation to his purpose, when he walked into the den of the lion, and told him that one of them must forthwith evacuate the premises. The magnanimous beast quietly and cour-

teously retired, and left his noble lair to its higher destination.

From the convent of Mar Saba to the Dead Sea is a journey of six hours, over and between endless mountainous undulations of singularly wild and desolate appearance. After about two hours we commanded from an elevated spot a very interesting view of parts of the Dead Sea, with the rose-tinted mountains of Moab in the east, showing the mouth of the river Jordan, where it empties itself into that awful reservoir. Though we were then at least four hours distant from the Dead Sea, yet such was the extreme clearness of the atmosphere, it seemed as if by descending another valley and topping another hill, we could step down upon its shores. Its waters were of deep purple, and their surface appeared as smooth as glass; while immediately above there hung a shadowy mist, which gave me the idea of sulphureous exhalation. It was a lovely picture to gaze upon; but how awful in the associations connected with it! One could but look upward to the placid and clear sky, and think of the dread moment when "the Lord rained upon Sodom and Gomorrah brimstone and fire, from the Lord out of heaven." Perhaps it was upon a firmament as lovely and glowing as that on which we gazed, that the dark cloud's of God's fearful indignation gathered. The divine indignation has subsided: the liquid monument of it remains.—*Kelly's Syria, &c.*

Births.

EIGHTH MONTH, 1846.

- 6th. At Poplar Grove, near Warrington, MARGARET, wife of Thomas Waddington, a son; who was named Henry.
21st. At Portishead, Somersetshire, SARAH, wife of Joseph Wedmore, a daughter; who was named Hannah.
27th. At Great Suffolk Street, Borough, London, ELIZABETH, wife of Thomas Knight, a son.

Marriages.

SEVENTH MONTH, 1846.

- 30th. At Terril, near Penrith, JOHN THOMPSON, of Kendal, Manufacturer, to EMMA WILSON, of Terril, granddaughter of the late Thomas Wilson, of Netherfield.

EIGHTH MONTH, 1846.

- 28th. At Reigate, MARTIN ROBINSON, of Horley, to MARIA, youngest daughter of Thomas Elgar, of the former place.
27th. At Plaistow, ROBERT MOLINE GILES, of Old Ford, near London, to CATHERINE, second daughter of Samuel Marsh, of Upton Place, Essex.

NINTH MONTH, 1846.

- 3d. At Saffron Walden, JAMES HAWORTH MIDGLEY, of Liverpool, son of James Midgley, of Spring Hill, Rochdale, to ELIZABETH, eldest daughter of the late Jabez Gibson, of the former place.
10th. At Rochdale, ARTHUR WALLIS, of Brighton, printer and bookseller; to HANNAH, youngest daughter of Joseph Johnson, of the former place.
... At Rochdale, JOSEPH FIRTH, of Highflatts, to SARAH, eldest daughter of James King, of Moss House, near Rochdale.
... At Hull, ALFRED WEST, Tea Dealer, to SARAH ANN PETCHELL, both of that place.
... At Sidcot, Somersetshire, EMANUEL HOWITT, of Farnsfield, Nottinghamshire, to ELIZABETH ROBINSON, of the former place.
17th. At Cirencester, JOSEPH FARDON, of Reading, to CAROLINE, daughter of George Scuse, of Minchen-Hampton, Gloucestershire.
24th. At Ipswich, FREDERIC GREGORY, of Bristol, Linendraper, to MARIA, third daughter of Stephen and Mary Ramplen, of the former place.

Deaths.

SEVENTH MONTH, 1846.

- 28th. At Cork, SUSANNA, wife of Jervais Johnson, aged 43.
... At Redruth, ANNE, daughter of Robert and Harriet Tweedy, aged 13.

EIGHTH MONTH, 1846.

- 3rd. At Kettering, MARY COOK, aged 82.
 5th. At Croydon, SARAH CHISWELL HUTCHINSON, aged 44.
 17th. At Waterford, JOSHUA MASON, Jun., aged about 41.
 19th. At Brixton, near London, after a lingering illness, THOMAS MOYSE.
 20th. At Dunmore, ELIZA, wife of Samuel White, of Hanover Street, Waterford, aged about 57.
 23d. At Leeds, GRACE JOWITT, aged 98.
 28th. At Matlock, aged 63, JOSEPH FRYSE, of Toothill Grove, near Huddersfield, an Elder.

NINTH MONTH, 1846.

- 2nd. At Pakefield, Suffolk, aged 68, KEZIA, wife of Abraham Scates, of that place, formerly Kezia Bleckly, of Long Stratton. Her loss will be greatly felt by her relatives and friends.
 7th. At Darlington, GEORGE HEIGHINGTON, aged 85.
 9th. At Glasgow, EDWARD WHITE, aged about 45.
 12th. At Winnington, Cheshire, aged 68, HANNAH RATHBONE. This dear Friend endured a long and painful suffering with patience and resignation to the Divine will; and her end was peace.
 13th. At Norwich, HENRY, son of Joseph and Mary Cooko Geldart, aged 22.
 14th. At Browtop, Quernmore, near Lancaster, ELIZABETH, wife of Thomas Kelsall, of that place, aged about 60.
 ... At Chorley, near Wilmslow, Cheshire, JOHN BARLOW, aged 57; an Elder.
 ... At Levenshulme, near Stockport, FRANCIS BAXTER, late of Norcliff.
 17th. WILLIAM HENRY, aged 6 months, son of Oliver and Priscilla Noakes, of Birmingham.
 ... At Spring Vale, the residence of her brother, in her 66th year, RUTH, relict of the late Samuel Sinton, of Moyallon, near Gifford, County Down.
 18th. At Edgbaston, Birmingham, aged 54, MARGARET, wife of Christopher Choat. During her long and painful illness, abundant evidence was afforded to those around her, of her preparation for that rest into which they rejoicingly believe she has now entered.
 20th. At 55, Pilgrim Street, Newcastle-on-Tyne, aged 18, JOSEPH, eldest son of Isaac and Mary Hall, of High Studen, near Allendale Town, Northumberland.
 21st. WILLIAM WHEELER, of Birmingham, aged 40.
 24th. HANNAH, wife of Richard Peters Rickman, of Lewes, aged about 42.

Poetry.

GOD OUR ALL IN ALL.

'Tis God, the Spirit leads
 In paths before unknown;
 The work to be perform'd is ours,
 The strength is all his own.

'Tis he, that works to will,
 'Tis he that makes to do;
 He is the power by which we act,
 His be the glory too.

Father, to thee my soul I lift;
 On thee my hope depends;
 Convinced that every perfect gift
 From thee alone descends.

Mercy and grace are thine alone,
 And power and wisdom too;
 Without the spirit of thy Son,
 We nothing good can do.

We cannot speak one gracious word,
 One holy thought conceive,
 Unless, in answer to our Lord,
 Thyself the blessing give.

Thou, all our works, in us hast wrought—
 Our good is all divine;
 The praise of every holy thought
 And righteous word, is thine.

From thee, through Jesus, we receive
 The power on thee to call;
 In thee, our God, we move and live,
 Thou art our All in All!

ANON.

HOPE, THE ANCHOR OF THE SOUL.

So long as our hopes are all anchor'd in heaven,
 Immovably fix'd on the Rock which was cleft,
 Our bark from its moorings can never be driven,
 Or e'er to the sport of the billows be left:
 The waves of affliction its bulwarks may shiver,
 Its masts be dismantled and cordage be rent,
 But He who has pledged will be faithful for ever,
 And not leave the helm till the tempest is spent.

Should calamity rob us of earthly possessions,
 Or render abortive some cherish'd design,
 Should the world prove false in its friendly professions,
 And cause for a season the heart to repine;
 A child by disease from my arms may be taken;
 Yea, death may deprive me of her whom I love,
 But hope bids me grieve not as one that's forsaken,
 And tells me my treasure, my all, is above.

Man noblest appears in the scale of creation,
 When, fearless of darts by the enemy hurl'd,
 He nobly withstands the repeated temptation,
 And proves himself born for a mightier world:
 The foe may assail, but it cannot despoil him,
 With Hope for a shield he can brave him alone,
 And smile e'en at death when attempting to foil him,
 Amid the upbreakings of sinew and bone.

And when upon earth the last hurricane's breaking,
 Confusion's black veil o'er the universe thrown,
 The sea-buried dead from their slumbers awaking,
 And shores with the corpse of the outcast are strown;
 When o'er us the mighty archangel's ascending,
 The trumpet prolonging its deepening roll,
 Rocks melting, seas boiling, and sepulchres rending,
 The hope of salvation shall gladden his soul.

Unscathed and unhurt, he shall come from the burning;
 When emptied the vials, the fire-showers all past,
 And when on his vision shall burst the fair morning,
 Whose beauties shall ne'er by a cloud be o'ercast;
 His bark shall be found on its shadow reclining,
 In waters where all is eternally calm,
 And Hope, for enjoyment, most gladly resigning,
 His brow be adorn'd with a conqueror's palm.

Prisoner's Friend.

HINDER ME NOT.

TRAVELLER! whither away so fast!
 The break of morn is scarcely past;
 Thou hast hours enough before thee yet
 To reach thy goal ere yon sun be set;
 Regions of beauty around thee lie,
 Pass them not unheeded by.

Stranger! mark well that orb on high,
 Far it hath climb'd the clear blue sky,
 Since first it rose on my eager sight,
 Bathing yon hills in a flood of light:
 Short is the distance I've come, and soon
 That sun will have gain'd the height of noon.

Traveller! cast one glance around,
 Where'er thou shalt turn, 'tis fairy ground,
 Rest thee awhile in these shadowing bowers
 'Mid the music of birds and the perfume of flowers;
 Visions of gladness around thee shall play,
 Thy journey is toilsome and thorny thy way.

Stranger! my journey is toilsome 'tis true,
 But its glorious end I have ever in view;
 No charms of this earth for one moment compare;
 With the mansions of mercy prepared for us there;
 Then tell me no more of the shade of these bowers,
 Of the richness of fruits, of the fragrance of flowers.

I may not thus linger,—yon sun how he gains!
 His meridian heat he already attains;
 He will quickly descend, and the cloud-curtain'd west,
 Array'd in new splendours, receive him to rest.
 I must speed with the ardour of faith and of love,
 My rest is on high,—my best home is above.

MARIA FOX.

THE BRITISH FRIEND:

A Monthly Journal,

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No. X.

GLASGOW, 10TH MONTH, 31st, 1846.

VOL. IV.

FRIENDS: THEIR ORIGIN, DISTINGUISHING PRINCIPLES, AND PRACTICES.

No. XV.—CONCERNING THE COMMUNION, OR PARTICIPATION
OF THE BODY AND BLOOD OF CHRIST.

(Continued from Page 167, VOL. IV.)

THE communion of the body and blood of Christ is a mystery hid from all natural men, in their first fallen and degenerate state, which they cannot understand, reach to, nor comprehend as they there abide; neither, as they there are, can they be partakers of it, nor yet are they able to discern the Lord's body. And forasmuch as the Christian world (so called) for the most part hath been still labouring, working, conceiving, and imagining in their own natural and unrenewed understandings, about the things of God and religion; therefore hath this mystery been much hid and scaled up from them, while they have been contending, quarrelling and fighting one with another about the mere shadow, outside, and form, but strangers to the substance, life, and virtue.

The body then of Christ, which believers partake of, is spiritual, and not carnal; and his blood, which they drink of, is pure and heavenly, and not human, or elementary, as Augustine also affirms of the body of Christ which is eaten, in his Tractat. Psal. xlviii. "Except a man eat my flesh, he hath not in him life eternal:" and he saith, "The words which I speak unto you are Spirit and life; understand spiritually what I have spoken. Ye shall not eat of this body which ye see, and drink this blood which they shall spill, which crucify me—I am the living bread, who have descended from heaven." He calls himself the bread, who descended from heaven, exhorting that we might believe in him, &c.

If it be asked then, What that body, what that flesh and blood is?

I answer; It is that heavenly seed, that divine, spiritual, celestial substance, of which we spake before in the Fifth and Sixth Propositions. This is that spiritual body of Christ, whereby and through which he communicateth life to men, and salvation to as many as believe in him, and receive him; and whereby also man comes to have fellowship and communion with God. This is proved from the 6th of John, from verse 32 to the end, where Christ speaks more at large of this matter than in any other place: and indeed this evangelist and beloved disciple, who lay in the bosom of our Lord, gives us a more full account of the spiritual sayings and doctrine of Christ than any other; and it is observable, that though he speaks nothing of the ceremony used by Christ of breaking bread with his disciples, neither in his evangelical account of Christ's life and sufferings, nor in his epistles; yet he is more large in this account of the participation of the body, flesh, and blood of Christ, than any of them all. For Christ, in this chapter, perceiving that the Jews did follow him for love of the loaves, desires them (verse 27) "to labour not for the meat which perisheth, but for that meat which endureth for

ever:" but forasmuch as they, being carnal in their apprehensions, and not understanding the spiritual language and doctrine of Christ, did judge the manna, which Moses gave their fathers, to be the most excellent bread, as coming from heaven; Christ, to rectify that mistake, and better inform them, affirmeth, First, That it is not Moses, but his Father, that giveth the true bread from heaven, verse 32 and 48. Secondly, This bread he calls himself, verse 35, "I am the bread of life:" and verse 51, "I am the living bread, which came down from heaven." Thirdly, He declares that this bread is his flesh, verse 51, "The bread that I will give, is my flesh;" and verse 55, "For my flesh is meat indeed, and my blood is drink indeed." Fourthly, The necessity of partaking thereof, verse 53, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." And, Lastly, The blessed fruits and necessary effects of this communion of the body and blood of Christ; verse 33, "This bread giveth life to the world;" verse 50, "He that eateth thereof, dieth not;" verse 58, "He that eateth of this bread, shall live for ever;" verse 54, "Whoso eateth this flesh, and drinketh this blood, shall live for ever;" verse 56, "And he dwelleth in Christ, and Christ in him;" verse 57, "And shall live by Christ." From this large description of the origin, nature, and effects of this body, flesh, and blood of Christ, it is apparent that it is spiritual, and to be understood of a spiritual body, and not of that body, or temple of Jesus Christ, which was born of the Virgin Mary, and in which he walked, lived, and suffered in the land of Judea; because it is said that it came down from heaven, yea, that it is he that came down from heaven. Now all Christians at present generally acknowledge, that the outward body of Christ came not down from heaven; neither was it that part of Christ which came down from heaven. And to put the matter out of doubt, when the carnal Jews would have been so understanding it, he tells them plainly, verse 63, "It is the Spirit that quickeneth, but the flesh profiteth nothing." This is also founded upon most sound and solid reason; because it is the soul, not the body, that is to be nourished by this flesh and blood. Now outward flesh cannot nourish nor feed the soul; there is no proportion nor analogy betwixt them; neither is the communion of the saints with God by a conjunction and mutual participation of flesh, but of the Spirit: He that is joined to the Lord is one Spirit, not one flesh. For the flesh (I mean outward flesh, even such as was that wherein Christ lived and walked when upon earth; and not flesh, when transformed by a metaphor, to be understood spiritually) can only partake of flesh, as spirit of spirit: as the body cannot feed upon spirit, neither can the spirit feed upon flesh. And that the flesh here spoken of is spiritually to be understood, appears further, inasmuch as that which feedeth upon it shall never die: but the bodies of all men once die; yea, it was necessary that the body of Christ himself should die. That this body and spiritual flesh and

blood of Christ, is to be understood of that divine and heavenly seed, before spoken of by us, appears both by the nature and fruits of it. First, it is said, It is that which cometh down from heaven, and giveth life unto the world; now this answers to that light and seed, which is testified of, John i. to be the light of the world, and the life of men. For that spiritual light and seed, as it receives place in men's hearts, and room to spring up there, is as bread to the hungry and fainting soul; that is (as it were) buried and dead in the lusts of the world; which receives life again, and revives, as it tasteth and partaketh of this heavenly bread; and they that partake of it are said to come to Christ; neither can any have it, but by coming to him, and believing in the appearance of his light in their hearts; by receiving which, and believing in it, the participation of this body and bread is known. And that Christ understands the same thing here by his body, flesh, and blood, which is understood, John i. by the light enlightening every man, and the life, &c. appears; for the light and life spoken of, John i. is said to be Christ; "He is the true light," and the bread, and flesh, &c. spoken of in John vi., is called Christ; "I am the bread of life," saith he. Again, "They that receive that light, and life, John i. 12, obtained power to become the sons of God, by believing in his name;" so also, here, John vi. 35, "He that cometh unto this bread of life, shall not hunger; and he that believes in him, who is this bread, shall never thirst." So then, as there was the outward visible body and temple of Jesus Christ, which took its origin from the Virgin Mary; there is also the spiritual body of Christ, by and through which he that was the Word in the beginning with God, and was and is God, did reveal himself to the sons of men in all ages, and whereby men in all ages come to be made partakers of eternal life, and to have communion and fellowship with God and Christ. Of which body of Christ, and flesh and blood, if both Adam, and Seth, and Enoch, and Noah, and Abraham, and Moses, and David, and all the prophets and holy men of God, had not eaten, they had not had life in them; nor could their inward man have been nourished. Now as the outward body and temple was called Christ, so was also his spiritual body, no less properly, and that long before that outward body was in being. Hence the apostle saith, 1 Cor. x. 3, 4, that the "Fathers did all eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of that spiritual rock that followed them, and that rock was Christ)." This cannot be understood otherwise than of this spiritual body of Christ; which spiritual body of Christ, though it was the saving food of the righteous both before the law and under the law; yet under the law it was veiled and shadowed, and covered under divers types, ceremonies, and observations; yea, and not only so, but it was veiled and hid, in some respect, under the outward temple and body of Christ, or during the continuance of it; so that the Jews could not understand Christ's preaching about it while on earth: and not the Jews only, but many of his disciples, judging it an hard saying, murmured at it; and many from that time went back from him, and walked no more with him. I doubt not but that there are many also at this day, professing to be the disciples of Christ, that do as little understand this matter as those did, and are as apt to be offended and stumble at it, while they are gazing and following after the outward body, and look not to that by which the saints are daily fed and nourished. For as Jesus Christ, in obedience to the will of the Father, did by the eternal Spirit offer up that body for a propitiation for the remission of sins, and finished his testimony upon earth thereby, in a most

perfect example of patience, resignation, and holiness, that all might be made partakers of the fruit of that sacrifice; so hath he likewise poured forth into the hearts of all men a measure of that divine light and seed wherewith he is clothed; that thereby, reaching unto the consciences of all, he may raise them up out of death and darkness by his life and light, and they thereby may be made partakers of his body, and therethrough come to have fellowship with the Father and with the Son.

If it be asked, How, and after what manner man comes to partake of it, and to be fed by it? I answer in the plain and express words of Christ, "I am the bread of life," saith he; "he that cometh to me shall never hunger; he that believeth in me shall never thirst." And again, "For my flesh is meat indeed, and my blood is drink indeed." So whosoever thou art that askest this question, or readest these lines, whether thou accountest thyself a believer, or really feelest, by a certain and sad experience, that thou art yet in the unbelief, and findest that the outward body and flesh of Christ is so far from thee, that thou canst not reach it, nor feed upon it; yea, though thou hast often swallowed down and taken in that which the Papists have persuaded thee to be the real flesh and blood of Christ, and hast believed it to be so, though all thy senses told thee the contrary; or (being a Lutheran), hast taken that bread, in and with and under which the Lutherans have assured thee that the flesh and blood of Christ is; or (being a Calvinist), hast partaken of that which the Calvinists say (though a figure only of the body), gives them who take it a real participation of the body, flesh, and blood of Christ, though they never knew how or what way; I say, if for all this thou findest thy soul yet barren, yea, hungry, and ready to starve, for want of something thou longest for; know that that light that discovers thy iniquity to thee, that shows thee thy barrenness, thy nakedness, thy emptiness, is that body which thou must partake of, and feed upon: but that till by forsaking iniquity thou turnest to it, comest unto it, receivest it, though thou mayest hunger after it, thou canst not be satisfied with it; for it hath no "communion with darkness, nor canst thou drink of the cup of the Lord, and the cup of devils; and be partaker of the Lord's table, and the table of devils," 1 Cor. x. 21. But as thou sufferest that small seed of righteousness to arise in thee, and to be formed into a birth, that new substantial birth, that is brought forth in the soul, supernaturally feeds upon and is nourished by this spiritual body; yea, as this outward birth lives not but as it draws in breath by the outward elementary air, so this new birth lives not in the soul, but as it draws in and breathes by that spiritual air or vehicle. And as the outward birth cannot subsist without some outward body to feed upon, some outward flesh, and some outward drink, so neither can this inward birth, unless it be fed by this inward flesh and blood of Christ, which answers to it after the same manner, by way of analogy. And this is most agreeable to the doctrine of Christ concerning this matter. For as without outward food the natural body hath not life, so also saith Christ, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." And as the outward body, eating outward food, lives thereby, so Christ saith, that "he that eateth him shall live by him." So it is this inward participation of this inward man, of this inward and spiritual body, by which man is united to God, and has fellowship and communion with him. "He that eateth my flesh, and drinketh my blood," saith Christ, "dwelleth in me, and I in him." This cannot be understood of outward eating of outward bread; and as by this the soul must

have fellowship with God, so also, so far as all the saints are partakers of this one body and one blood, they come also to have a joint communion. Hence the apostle, 1 Cor. x: 17, in this respect saith, that they, "being many, are one bread; and one body;" and to the wise among the Corinthians he saith, "The bread which we break is the communion of the body of Christ." This is the true and spiritual supper of the Lord, which men come to partake of, by hearing the voice of Christ, and opening the door of their hearts, and so letting him in, in the manner aforesaid, according to the plain words of the scripture, Rev. iii. 20, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." So that the supper of this Lord, and the supping with the Lord, and partaking of his flesh and blood, is no way limited to the ceremony of breaking bread and drinking wine at particular times, but is truly and really enjoyed, as often as the soul retires into the light of the Lord, and feels and partakes of that heavenly life, by which the inward man is nourished; which may be and is often witnessed by the faithful at all times, though more particularly when they are assembled together to wait upon the Lord.—*Barclay's Apology*, page 421.—428.

PROVISION FOR POSTERITY.

For THE BRITISH FRIEND.

"What shall I render to my God,
For all his gifts to me?"

WATTS.

THE following subject having, of late, engaged my attention, I desire to submit it to the candid consideration of the readers of *"The British Friend,"* together with the reasons upon which my conclusions on the subject are founded:—

I am of opinion that, in a time to come—and it may not be so distant as some imagine—the members of the Society of Friends will not be able, through want of means, to maintain the various benevolent institutions of the Society of the present day, with that effect which those of this generation are enabled to do; but will, it is to be feared, be obliged to suffer many of them to fall, or to relapse into their former state of inefficiency.

It will be admitted that the last fifty years (a few interruptions excepted), has been a period of unparalleled commercial prosperity in the annals of this country. Riches have increased, and the members of the Society of Friends have been favoured with their full share of those blessings.

In looking over the history of nations, we find, that whenever an empire arrived at a certain point of aggrandisement, a gradual declension almost invariably followed; until at length it found but a medium place in the list of nations; or, perhaps, was altogether blotted out. A few examples may suffice to show this:—Where is now the throne of Nebuchadnezzar, king of Babylon, "king of kings," (as Daniel calls him) "whose dominion reached to the ends of the earth?" What is now the extent of the Persian dominions, compared with those of him who reigned from India to Egypt, over a hundred and twenty-seven provinces? Where is now the Macedonian empire of Alexander, who, it is said, wept when he found there was no other country left for him to conquer? Or, where shall we find the kingdom of Israel as under Solomon in all his glory, who reigned over all kings from the river Euphrates to the borders of Egypt; and in whose days gold was as plentiful as iron, and silver in Jerusalem was accounted but as the stones of the streets? What is now the condition of the Roman empire, as compared with that of Augustus or of

Constantine; or, to speak of our times, of Imperial France, under Buonaparte, who set up kings and displaced them at his pleasure; and of whom it may be said, every new conquest only served to increase his ambition for more? Seeing then, that these things are so, and that "Thus far and no farther," is the Divine decree to which all must bow, it has become only a question of time—and as it regards our own country, whether it be near or more distant, is not for us to determine. Without assuming to speak prophetically, but reasoning from analogy, is it not fair to infer, that the British empire, under our beloved Queen, who holds undisputed sway over 180 millions of subjects, and upon whose extensive dominions the sun is ever shining, has already arrived at the pinnacle of prosperity; and that the turning point of its glory, may not be very far distant? Be this as it may, it would be unwise, if not presumptuous, to act upon the supposition that the next fifty years will be as prosperous as the past. To provide in the time of abundance for the contingency of a reverse of circumstances, is not only prudent and lawful, but has the Divine sanction to recommend it. In every well regulated mind, the innate desire is implanted as a principle to make some provision for a man's own posterity; and that which is good for a family, is also good for a fraternity.

Those who can remember the condition of our Society for the last fifty years, will have perceived that, as wealth has increased amongst us, so has a desire to extend the benefits of that sacred trust within the circle of its influence. The aged poor amongst us are now better provided for, and much greater care and pains is taken in the education of their offspring. Our public schools have greatly multiplied within the last half century; and the instruction which is now given to our children, is greatly superior to that of former days; and is still progressing in refinement, as well as usefulness. Now, all these improvements and advantages to society have been obtained by extraordinary resources, which the prosperous times we live in will, perhaps, warrant us in bestowing. But who amongst us does not desire to avert the day when adverse circumstances may render it imperative on the Society to return to its former habits and practice, at the time when "Friends' School and Workhouse" in London, was the only public institution of the kind belonging to the Society; where the aged poor were fed and clothed at so much per head, and education to the young was dealt out in very scanty portions—whether mental, moral, or religious? We need only refer to Ackworth and Croydon, to perceive the great advantages which the youth of the present day are favoured with, above those of the times we have been speaking of. Thankfulness must surely accompany this acknowledgment, and beget a desire that the benefits may continue undiminished for generations to come.

In sometimes looking over our Meetings for Discipline, and recognizing there members who usually contribute to our Society's funds, as the National Stock, the Monthly Meeting, and our Public Schools, I have been struck with the very small number of those amongst them who, we can reasonably hope, will leave successors to come up in their footsteps, and contribute, as they have done, in supporting the various pecuniary interests of the Society; add to this, the many secessions we have had to experience of late years, from amongst that class who heretofore have assisted, in no small degree, to support the several Institutions of the Society. In consideration of all these circumstances, is there not some ground for the necessity of providing, in this time of prosperity, for a day to come, when the Society's means may be

greatly diminished? When necessities increase and succours begin to fail, it is time to look forward to consequences. I call to remembrance the case of a Friend in the station of Elder, in one of the London Monthly Meetings, who had risen to affluence, through the Divine blessing on his own industry, and had been a generous contributor to the Monthly Meeting, as well as to many other benevolent objects. On one occasion, this liberal-minded Friend, with his usual generous forethought, informed the members present, that he had formerly bequeathed in his will something to the Monthly Meeting; but that lately having occasion to make a new will, he had concluded to leave out this legacy, and become his own Executor. He then presented the Meeting with an Investment of £700 in the three per cent. consols, to keep up, as he said, his usual subscription to the Meeting, of twenty guineas for his life and that of his wife. This Friend left several children and grand-children well provided for, who have since succeeded from the Society; but the benefit of his own prudence and bounty, the Monthly Meeting still receives, and will continue to receive in perpetuity; which would otherwise have ceased at his death, now near twenty years ago; and it may here be observed, that the altered circumstances of that Monthly Meeting, since those days, have been such, as to render it expedient, more than once, to apply to the Quarterly Meeting for assistance to enable it to relieve the necessities of the poor, and to educate their children. If, then, it should appear to be a wise and prudent measure for the members of the Society of Friends, in this day of prosperity, to make some provision for a change of circumstances which may probably overtake the next generation; let such as are of ability consider how far they might imitate the example of the Friend alluded to, and invest a sufficient amount of Stock in the Public Funds, as will keep up and perpetuate their present annual subscription to the Monthly Meeting in particular, to the National Stock, and one or more of our public Schools, should such be practicable and convenient. For example, suppose a Friend at present contributed three pounds per annum to his Monthly Meeting; if, instead of this annual subscription, he were now to invest £96 in the three per cent. consols, this sum would produce that amount. But in the other case, should he prefer to continue to subscribe three pounds annually, then in thirty-two years he will have contributed the same sum—the Monthly Meeting will have received of him just £96; but, at his death, his subscription would die with him; whereas, had the same sum been invested, it would continue to produce to the Monthly Meeting £3 in perpetuity.

The example here given might, of course, be varied to realize a larger or a smaller amount of dividend; and might be made to apply to any or all the Institutions in the Society, to which Friends are accustomed to contribute. It might also be made contingent on the life of a Friend and his wife, or any other nominee whom he might appoint; and would possibly prove, in the end, a saving to the contributor.

Now, to these proposals there will be objections made; some, of strong faith, will say, "The Lord will provide, as He has always done." This is a right trust; but true faith is manifested by its fruits; and without works, faith is faith only in name. The Lord brings things to pass by means, rather than by miracles, and expects every one to do what his hand findeth to do, for the good of the great human family; and especially for the household of a man's own religious community. It was by *means* that the house of Jacob was saved from perishing by famine. Joseph had laid by a store during the years of plenty, which

prevented that calamity overtaking the Patriarch and his family. It was not without the instrumentality of Moses, that the Lord was pleased to work those wonders in Egypt for the deliverance of his people Israel, and for their sustenance when travelling through the wilderness. Elijah was for a time fed by ravens; and when the drought prevailed, so that the brook Cherith was dried up, a woman of Zarephath was the *means* whereby the Prophet was sustained in the time of famine.

Many other instances might be adduced, to prove that God *does* require the co-operation of his dependent children, to accomplish his gracious designs concerning them,—one of which evidently is, that the whole human family should partake of His blessing; and where much is given, much is required. To do good, and to communicate, is apostolic advice; and every one is enjoined to lay by in store, in that proportion with which God has prospered him.

And here, in the freedom of a *friend*, I would beg to appeal to Friends of those Monthly Meetings in several parts of the nation, where but few of the poor amongst them require their aid, or their children education, either from the absence of objects, or, in some cases, from the advantage of sufficient funds, bequeathed by their predecessors for the purpose. I would appeal to such Friends so circumstanced, who are of ability, whether, on due consideration, they are coming up in aid of the Society's Institutions, in a degree proportionate to those in other parts of the nation, who are not so favourably circumstanced; but who, from their locality, are necessarily sometimes unduly pressed upon to maintain the numerous calls on their private resources.

These hints for making some provision for posterity, will be met by another objection which is not without force; namely, "That every generation should feel interested in the benevolent institutions of the day; and that one means of promoting this feeling is to render them dependent on the living for support, rather than on the legacies of the deceased." All this is freely admitted; but it is not proposed to do that for future generations, which they may be able to do for themselves; but to assist them in maintaining those Institutions, which they may not have competent means efficiently to support; more particularly to relieve the necessities of the poor, and educate their offspring—the number of both of which, in a time contemplated, would be necessarily increased, whilst ability to effect those objects would be diminished.

Viewing the present state of our Society, and the changes which have taken place within the last twenty or thirty years, it may be assumed, that the poor amongst us and their offspring, requiring education, have increased, whilst the contributions for their relief have diminished in numbers and amount. There is no doubt that the funded property enjoyed by Ackworth, Croydon, and other schools, has been eminently useful even in these days of comparative prosperity—and very probably, without this provision, it would be found difficult even now, to support those Institutions in their present efficient state.

J. P.

SELF-DENIAL.—To deny ourselves of gratifications which we believe to be inconsistent with the divine will concerning us, and to refrain from them, through love to our Heavenly Father, and a fear of offending Him, is the great work to which we are called, but which we shall be unable to accomplish without the assistance of his Holy Spirit; and this is to be earnestly and reverently sought for; herein consists the Christian's strength."—*Wm. Allen.*

VISIT TO A "RAGGED SCHOOL."

THE Smithfield "ragged school" is situate at 68, West Street, a locality where vice and fever hold fearful sway. To open it in any other neighbourhood would be to defeat the object of the projectors. The very habiliments of the boys, so patched, that the character of the original texture could scarcely be gleaned, would almost be sufficient to preclude their ingress to a more respectable neighbourhood, and make them sink back abashed into loathsome dens. It follows, that the object of the promoters of the "ragged school"—the in-gathering of the outcast—requires that it should be held amidst the homes of these outcasts. The house has that battered, worn aspect, which speaks of dissolute idleness; the windows are dark and dingy, and the street too narrow to admit a current of fresh air; and it needed, on the rainy day in March in which it was visited, but a slight active imagination to call up visions of the robberies and murders which have been planned in it, and of which it has been the scene.

The entrance to the school was dark; and there being no windows to illuminate the rickety staircase, we stumbled into the school-room on the first floor, before we were aware. On entering, the eye was greeted by a spectacle to which, from its mingled humour and pathos, the pencil of Hogarth could have alone done justice. We found a group of from forty to fifty girls in one room, and about sixty boys in another; the girls, although the offspring of thieves, quiet, winning, and maidenly; but the boys full of grimace and antics, and, by jests and cunning glances, evincing that they thought the idea of attending school fine fun. Foremost amongst them was a boy apparently aged seventeen, but as self-collected as a man of forty, of enormous head, and with a physiognomy in which cunning and wit were equally blended, whose mastery over the other boys was attested by their all addressing him as "captain." The boys had their wan, vice-worn faces as clean as could be expected, and their rags seemed furnished up for the occasion; whilst their ready repartee, and striking original remarks, and the electric light of the eye, when some peculiar practical joke was perpetrated, evinced that intellect was there, however uncultivated or misused. Unless we are greatly self-deceived, we beheld in this unpromising assemblage, as good a show of heads as we have ever seen in any other school; and the remark is justified by what we learned with respect to the shrewdness generally evinced by these children. The predominant temperament was the sanguine, a constitution which indicates a great love for animal exercise; and during the time we were present, they appeared as if they could not sit quiet one moment—hands, feet, head, nay, the very trunk itself, seemed struggling to do something, and that something generally being found in sheer mischief.

Amongst these boys were some to whom the word of kindness was evidently a "word in season;" who drank in the tender accents with which they were addressed—perchance for the first time—as if it were music to their souls. Then, again, was to be seen some poor puny lad, as gentle in mind as in body, who was obviously dying from unfitness to cope with the requirements of his circumstances—poor, tender saplings, growing in an atmosphere which was too bleak for any but the forest oak to brave. Untrained, except to crime, as most of the children are, much good has already been effected. Most of the scholars can read, and books have been supplied suited to their circumstances; and that the books are read with the understanding, is proved by the questions submitted to their teachers. Due honour to their parents has

been taught. Many have thus become a comfort to homes to which they hitherto had been an additional bane; and many a mother, herself regenerated through the prattle of her child, has declared, with streaming eyes, "I thank God my girl ever went to school!" Some of the scholars have been partially clad by the Dorcas Society connected with the school; and the stress which has been laid upon personal cleanliness, has served to educe proper feelings of self-esteem; no slight ingredient in civilization. Notwithstanding their many eccentricities, the children are really attached to their teachers; the girls coming forward from natural impulse, and with true politeness giving an affectionate "Good-by, teacher," even to the visitor; and the boys ever striving to please, in spite of their prevailing love of fun. One outré, but characteristic instance of this affection for their teacher may be noticed. A teacher, on passing through Field Lane, was attracted by a pugilistic contest; when, on remonstrating with them with their folly, one of the most brutal came up to him in a fighting attitude. Suddenly a boy rushed through the crowd, and cried in stentorian tones, "You leave him alone, Bill, or I'll knock you down; don't you know that's my teacher?" If, then, to win the affections be the best prelude to the reformation of the debased, again we say, honour to those brave men, who, despite the contempt and the slander of the Pharisee and the worldling, have not shrunk from trying to rescue from ruin the most neglected youthful soul!—*Chambers' Edinburgh Journal.*

FRIENDS' FIRST-DAY SCHOOL, SHEPPHARD.

THE above school is proceeding very satisfactorily. The average attendance is—boys, about sixty; girls, about forty. Writing is taught, as a privilege to be merited by regular attendance, and studious conduct at school, to some of the girls on First-day morning, and to a number of boys on a week-day evening.

The progress in the learning of the children is very satisfactory, and reflects great credit upon both the teachers and themselves, and must be a great encouragement to the conductors in their labour of love. The duties of teaching devolve principally upon a few, who very praiseworthy devote some three hours every First-day to the work. If any other Friends would give up their time to assist these, no doubt they would be abundantly repaid in the satisfaction they must feel in being the means of benefiting the children, many of whom, if it were not for First-day schools, must go without any instruction at all.

EPITAPH

IN KENSAL-GREEN-CEMETERY, NEAR LONDON.

"To the Memory of Edward, Charles, and Henry, sons of Charles and Maria Loveday, who died the 6th of November, 1838, aged 3 days!"

"Enshrined within this narrow spot of earth
Three beauteous babies rest, who, at one birth
Entered this lower world: but short their stay,
Celestial beings hastened them away
To yonder glorious throne, where they now sing
Seraphic strains to heaven's Almighty King.
Forbade to sorrow in a world like this,
They breathed, shrunk back, and entered into bliss." P.

"No individual is directed by the inspired penmen to regard the Scriptures as supplying the primary, supreme and much less the only testimony of the divine approval. The eternal Spirit of truth has not left the mere letter of scripture as the highest—much less as the only evidence that can be given of acceptance and salvation. By no means: the Holy Ghost is and will be his own witness to his own work, and prove that his work and his testimony is that of God."—*Memoir of M. H. Bingham, a Wesleyan Methodist.*

THE TIMES WE LIVE IN.

For THE BRITISH FRIEND.

It is open to the view of every observer, that the religious temper and movement of the present period have taken a direction strongly in favour of priestly character and functions in the ministers of the Gospel, and of sacramental efficacy in producing and sustaining the personal religion of the people. Inquiry and thought are not necessary to discover that such is the fact. It is, on the contrary, openly displayed, and forced on the view of even the inattentive and unconcerned. To determine which of the branches of this two-fold corruption [the dependence upon man, or faith in the outward ceremonies] is the more injurious to truth, piety, and salvation, is quite superfluous, as they must necessarily be always associated, forming together that "other gospel," repudiated with such energy and indignation by the apostle—the priesthood of the minister amounting to nothing unless he can perform for the people services of peculiar efficacy, and the peculiar efficacy of his ministrations being all a fable, unless those who receive them are by their sole virtue effectually benefited.

Nor must this renewed movement in favour of the hierarchical form [or any other than the "royal priesthood," as described by the apostle], and of sacramental modes of administering religion, be regarded with contempt as absurd or feeble. Present experience is confirming the testimony of all history, that the entire system has great charms for the human mind, and can exert a most commanding influence over conscience, by the terrors and the hopes it too well knows how to excite, unfounded in truth as either or both may be. Refinement, freedom, discoveries in physical science, diffused knowledge, form no securities that men will prefer the pure Gospel of Christ to specious promises of religious safety, to be obtained by an imposing and splendid ritual, and of religious care and quiet, to be secured by the authority of a venerable order of spiritual governors. Nor is the evil more plain than the remedy. To priests, we must oppose preachers [men "called of God"]. Instead of sacraments, we must exhibit truth as the great instrument of salvation. In place of a blind confidence in rites, we must teach men salvation by faith in Christ. We must contend for the life of religion in the soul, produced by the power of the Spirit, and as opposed to a mere routine of forms, with whatever solemnity administered, with whatever scrupulosity observed, with whatever pretensions recommended.—*Congregational Magazine.* O

MAKING OF FRIENDS' CLOTHING.

For THE BRITISH FRIEND.

THE following remarkable documents respecting the making of Friends' clothing, are extracted from the records of our early Friends in Dublin, and in London; and are transcribed for the purpose of exhibiting the great care of our worthy predecessors, in guarding their members against the dangerous contamination arising from following the vain fashions of the world, in their apparel.

Those examples of self-devotion to a Christian principle, are worthy of being regarded by us with admiration and respect; although, in these days of degeneracy, we may be too weak to imitate them. S.

"At the half-year's Men's Meeting held in Dublin, the 9th and 10th days of the 3d month, 1687,—

"4th minute, Whereas, there was, some years ago, a meeting of Tailors appointed, that they might meet

together, to see that none do exceed the bounds of Truth in making of apparel according to the vain and changeable fashions of the world; which meeting having been for some time past neglected, there is a desire in the minds of Friends of this meeting to have it renewed again; and, therefore, it is desired that such Tailors as are present do meet together and consider, whether things be answered in that trade according to Truth." Here followeth the names of several Tailors who are desired to meet as above-mentioned, viz., 14 Friends.

Upon this recommendation of the meeting, a conference was held of Friends engaged in the tailoring business, who issued the following advice:—

"At our meeting of Tailors in Dublin, the 11th of the 3d month, 1687,

"The concern and care, that hath for several years past been upon the spirits of Friends when assembled together at several half-years' meetings, from which several testimonies have been given forth that all Friends might keep out of the vain and foolish fashions of the world, as to which fashions in apparel some that profess Truth of our trade have not kept themselves so clear as we could desire, in making or cutting out some garments for Friends and their children, but have entered too much into such fashions as the people of the world have invented, to the grief of the spirits of those who desire to keep to the first pattern which the Truth brought us into in the beginning. These things being under our consideration at this time, hath caused us to renew our Tailors' meeting, which for some time past hath been neglected. Wherefore, being now again stirred up by the spirit of love and true tenderness for the good of all concerned, we do desire all Friends of our trade throughout this nation to let the plain innocent Truth, and the honour thereof, be more in their eye than the profit and gain that may be had by making any garment that is not agreeable to Truth and the plainness thereof, so that we may retain our first love, and that we may be still known by the world to retain and keep to that which tendered our hearts; that they may be made to confess we are not a changeable people, as some are that run into the many changeable fashions, namely, to keep out of making men's coats with a great compass, and plaited in the lower parts, and big cuffs with needless buttons; and likewise in women's apparel, long slopes behind, which are the vain fashions of the world, and not to be practised by us who profess the Truth; for we are not to fashion ourselves according to the course of this world, but to be transformed by the renewing of our minds.

"Signed on behalf of the said meeting, by

"EDWARD HUDSON, TOBIAS PLEADWELL."

The following minutes of the Morning Meeting in London, on the subject, addressed to Friends of the same trade, appears to be an answer to an address of the Tailors to that meeting, but which address the transcriber has not met with:—

"1690, 3d month. To Friends of the Meeting of Tailors, London—

"Friends! we have received your testimony against the vain and needless fashions of the world, and exhorting to plainness and moderation, and we do well approve thereof, and desire that you may confirm and establish this your testimony in your practice; and we are also willing that copies of it may be sent from your Meeting to your correspondents, and to Monthly Meetings, for the stirring up the witness of God in others, that a reformation may be carried on, the Lord's name honoured, and his people preserved.

"From Friends, at the second day's Morning Meeting in London; signed by

"BENJAMIN BEALING, Clerk."

ON THE DECLINE OF THE MINISTRY IN THE SOCIETY OF FRIENDS.

*Principally Selected from the Writings of George Whitehead.
For THE BRITISH FRIEND.*

THE cause or reason why so few faithful labourers and clear gospel ministers have, of late, been raised up, or are now brought forth, (though some have a good lively testimony, blessed be the Lord!) clearly appears to be—That so few are given up in their spirits for this weighty service, as some were in the beginning, who were gifted and qualified for the service.

That so few sincerely seek the Lord, or wait upon Him with fervent desires, prayer, and supplication, that they may be gifted, endued, and qualified with power, wisdom, faith, and patience, for the work of the ministry of Christ Jesus. If any man want wisdom, he should ask it of God. He who sincerely asks and seeks, and knocks at Wisdom's gate, will not miss of a gracious answer to the desire of his soul. "Whatsoever ye ask in my name," saith Christ, "believe that ye shall receive it, and it shall be given you." Solomon's request to the Lord, (1 Kings iii. 10,) for an understanding heart to discern judgment,—his choice of wisdom rather than riches or long life. How it pleased God!

That so very few have their minds and spirits really and inwardly exercised in frequent prayer and daily supplication to God; or, in heavenly meditation, and contemplation of God's pure and spiritual laws, ways, judgments, and works; or, in Holy Scriptures, by the Holy Spirit which opens their true meaning; but too many have their minds, hearts, and affections taken up with fading objects and things below, minding earthly things, being overcharged with the love of riches, cares and cumbrous of this life, wherein many a good talent has been hid, and many a poor soul buried, or taken into captivity by the grand adversary of man's true happiness; whereas, to obtain both divine wisdom and a weighty, living, clear, evangelical ministry, requires an inward and serious exercise of spirit toward God; frequent and fervent prayer unto Him; an inward and diligent attention and waiting upon Him who is the giver of every good and perfect gift.

The sanctified souls, who truly fear God, are those into whom (only) wisdom entereth, which maketh them the Lord's prophets, and friends of God. The Lord will have an inward, spiritual, sincere, and zealous people. Oh! inward watchfulness, prayer, and supplication to Almighty God have been, and are, too much neglected by many. May they seriously examine and find out the causes in themselves by the light of Christ Jesus, and so bring all to the righteous judgment thereof.

OF FRIENDS, not to a foreign nation, but to educate a small portion of the aborigines of this great empire.

With due respect, I remain your friend,

Ruthin, 10th Month, 22d, 1846.

JOHN JONES.

ON INDIANA AFFAIRS.

To the Editors of THE BRITISH FRIEND.

DEAR FRIENDS,—Your Correspondent, "Amicus," has, in your last Number, re-opened a matter of considerable importance; not only to the reputation but also to the harmony of our Society. The subject is one which has never settled well on the minds of many Friends, and I hope and believe that it will not be allowed to rest long in the false position in which some Friends think it was left by our last Yearly Meeting. I attended the Yearly Meeting in 1845, and though I have been a frequent attendee of Yearly Meetings during nearly fifty years past, I do not remember to have once seen so marked a deviation from the general practice of the Society, as was allowed on the occasion of appointing the "Deputation" to Indiana. The sympathies and deep interest of the Meeting having been properly awakened, by a feeling reference to Indiana Friends and their Meetings, there appeared to be a prevalent desire to address an expostulatory Epistle to those Friends who had designated themselves "Anti-Slavery Friends;" the preparing this document was, I think, with general approval, referred to the Committee previously appointed to prepare a "General Epistle." It is probable that this Committee, when deliberating on the subject, perceived difficulties in carrying out the views of some of their body, which difficulties could not be met in the ordinary course of Yearly Meeting proceedings. Hence, on the Epistle being brought in and approved, the questions arose, *when, and by whom, shall it be presented* to those for whose benefit it was designed. I do not remember how, or by whom, the idea of appointing a "Deputation" to carry it, was first suggested; but it will be remembered, (and I hope instructively) that the ordinary mode of appointing Committees of visitation, was departed from; and in place of the nomination taking place in open Meeting, where the services of any Friend to nominate or to be nominated, might be exercised, the Meeting surrendered its nominating powers to the Committee aforesaid. This course, as novel as it was timid, appeared to me to be unworthy of such a body. I believe that if the ordinary mode of nomination had been followed, the "Deputation" would have borne a different character, and been a more faithful transcript of the Yearly Meeting's mind, than the selected body. It might not, even then, have succeeded in its main object; but it would "have deserved success;" it would, I believe, at least have "heard fully and fairly," and have brought back a reply to our admonitory Epistle, instead of treating our Anti-Slavery brethren as "Heathen men and Publicans," without once hearing them in their associated character.

I cannot say what views of "Gospel order" will be entertained by future Yearly Meetings, but it is my opinion that the two last Yearly Meetings have tied some knots for future ingenuity to unravel, and hence have taken steps which future illumination will deplore.

The position of the Anti-Slavery Question in Indiana, and the success which has attended its progress, is, I presume, the offspring of good seed sown by us. We do not recognise the "Species," because it contains a lineament, which we have not been accustomed to see in our latitude; but, let me ask, is it wise in us to sacrifice every other good thing, to "Unity in practice?"

J. M.

10th Month, 21st, 1846.

Correspondence.

THE RUTHIN BRITISH SCHOOL.

To the Editors of THE BRITISH FRIEND.

RESPECTED FRIENDS,—I beg to acknowledge for this Institution, a Post-office order for 20s. by a Friend of Leeds; and a promise from a Friend of Liverpool, 20s.; with our thanks for their liberality. We also acknowledge your readiness in admitting our advertisement; but seeing that Friends do not readily respond to a case so remote from having any claim to their notice, and being well aware that they have heavy demands upon their means nearer at hand, I therefore will not presume to press it further on their attention; hoping that time and perseverance will bring us through our difficulties. Still, I confess that I hoped, by a Post-office order for a few shillings from many hands, I might have presented an addition to our cash account, and have termed it CONTRIBUTIONS

FREE EXERCISE OF PRIVATE JUDGMENT.

An essay, reprinted some months since in "The Friend," proves conclusively, that it is no detraction to testify against any published doctrines which a man conceives to be erroneous. There is no authority, in the New Testament, nor any order in the church, to prevent a person from exposing, in a proper time and manner, the error of any sentiments, let them be broached by whomsoever they may. The station of the person uttering them is no screen for those opinions, any more than their exposure should involve his opponent in the wrong for so doing.

Were the members prohibited, under the penalty of disownment, from pointing out errors, those who hold wrong opinions, ought unquestionably to be equally bound under the same penalty, not to promulgate them.

To institute any species of surveillance; that would hinder a member from exercising the duty of detecting error, would not only be an infringement of his right, but were it acted upon so as to prevent the utterance of timely warning, might be the means of opening the door for the subversion of the faith and harmony of a religious society.

If persons in one section are at liberty to publish such sentiments on doctrinal points as they think proper, persons in the same, or other sections, have surely an equal right to express their views of them, and to declare the fact, if it be the fact, that they are not in accordance with the acknowledged principles of the body.

To secure to one class the right to preach or publish opinions, modifying the doctrines of a religious society, while another class, contending for the original compact, is condemned, would be frustrating the design of church government, dispensing encouragement to error, and withdrawing from the true-hearted members that support which the church owes to them, and which the great Head ordains they should derive from it.

It would be an extraordinary position, that one class has a better right to put forth expositions of faith at variance with that of the society, than another has to declare against them; that the former is right, and should be cherished, and the latter is wrong and should be denounced.

The essay alluded to says, that "an assent to certain doctrines was the basis upon which the Society of Friends was founded, and upon which only it can exist." To enforce these doctrines was one great object of their union. In prosecuting this work, they not only preached their own faith, but they testified against the errors, which had been brought into the professing Christian church. If the Society can only exist as it maintains that basis undisturbed, the members must have the right secured to them, not only to uphold the same doctrines, but to declare against all attempts to disturb that basis.

That they are to be subject to one another to a certain extent, and to the government of the church, there can be no doubt; but this must be in the Truth, and according to the established order and discipline, and principles, on which it was primarily founded. To require subjection in violation of any of these principles, would be an infraction of the constitutional rights of the members, and the exercise of a tyrannical power, repugnant to the harmony of the church, and to the dignity and prerogatives of the adorable Head.—*American Friend.*

LOOK AT HOME.—A Polish Slavonian Society has been established in America, to aid in emancipating the Poles from the dominion of Russia, its President being John P. Berrien, a senator and a slave-holder!

ON THE CULTIVATION OF THE DOMESTIC AND SOCIAL AFFECTIONS.

THE relation which subsists between children of the same family and between other persons very nearly connected, is of a peculiarly tender and endearing kind; and it should be cherished not only as a duty, but as one of the most lively and interesting sources of our enjoyment. It produces and augments affections which may be continually exercised, because their objects are often before us; and by perpetual offices of love and solicitude for one another's welfare, it accustoms the heart to these emotions, and prepares it for extending its charities to all around. In this manner some of the finest feelings of our nature may be matured; and disposed, on all proper occasions, to expand themselves to objects far and near, in substantial acts of kindness, compassion, and benevolence. But how beneficial soever may be the tendency of this domestic and social intercourse, I am inclined to believe its happy effects are often limited, and sometimes lost, for want of due reflection and encouragement. Enjoyments which are very familiar, and of daily or hourly occurrence, are apt to pass by us unnoticed; and frequently, from this circumstance, they almost lose their nature, and become nearly, if not altogether, uninteresting. It is, therefore, of high importance to our virtue and happiness, that we should often call ourselves to account, for the estimate and the use we make of the blessings with which we are surrounded. Our self-examination, with regard to the subject under consideration, would perhaps be rendered more effectual, by an individual inquiry, how far we have attended to the means of augmenting our domestic and social enjoyments. Inquiries, similar to those which follow, seriously put to ourselves, would present these enjoyments in lively and impressive points of view. Are we duly sensible how happy we really are in the possession of affectionate relations, and in the constant interchange of kind offices? Do we consider properly, how much we depend on their attachment and love for the numerous and daily pleasures we enjoy? How often we have experienced their sympathy and aid, when we have had to encounter affliction or disappointment? And how ready they would be to fly to our assistance again, if we should need their consolation and support? Do we sometimes picture in our minds, the wants and distresses which we should feel, if we were deprived of these tender and faithful friends, and reflect that when they are lost, they are lost for ever to us in this world? It is scarcely possible that repeated examinations of this nature, should not be productive of the happiest effects, by teaching us continually to value and improve our present privileges. A similar process of reflection, with respect to health of mind and body, a competence of property, fair reputation, civil and religious liberty, the light of Christianity, and exemption from numerous evils; and every other favour conferred upon us by Divine Providence, would not only refine and exalt those blessings in our estimation, but affect our hearts with more fervent gratitude to the Giver of all good for the continuance of his bounties both temporal and spiritual.—*Lindley Murray.*

THE LITTLE PRISONER.

A STORY FOR CHILDREN.

THERE was a little boy in London whose parents were poor, and he used to do errands for other people to get money to help to support the family and buy bread for his little brothers and sisters.

A baker who lived in the neighbourhood told the boy he would let him have cakes and muffins to sell, and give him pay for all he sold.

One day in February last, the boy got a basket full of cakes and muffins, and took a bell in one hand and his basket in the other, and went out into the streets and rung his bell, and cried out, "Here's cakes and muffins, good warm cakes and muffins." He went about the streets in this way, selling his cakes, until presently a constable met him, and told him not to ring his bell, for it disturbed the people. But the boy did not stop ringing his bell, for he did not know that it was against the law, but thought the man told him not to ring it merely because he wished to plague him. So he went on, but the constable seized hold of him and dragged him off to the Police Court, and made a complaint against him as a bad boy. The judge asked the boy if it was true that he had been ringing his bell in the street. The boy said it was, for he did it to help him to sell his muffins, and was not aware that it was wrong, and if the constable had told him that it was against the law, he should not have done it. Well, said the judge, it is a crime, and you are liable to a fine of one pound, (that is about five dollars,) or imprisonment for one month; but I shall let you off if you will pay one shilling. Sir, said the boy, I have but sixpence in the world; won't you be good enough to let me go if I pay you the sixpence? No, said the judge; and then he told the constable to take the little fellow off to a dark and gloomy prison, where there were rogues and robbers, and all sorts of very wicked men. The boy wept most bitterly, but he had to go to prison. But it happened that there was a very kind man in the court room, who saw what was done, and he went up to the judge, paid the shilling, and then the judge sent and let the boy out of prison, and he ran home to his mother.

Which was the kindest man, the judge or the one who paid a shilling to save an innocent little boy from a gloomy prison?—*Christian Citizen.*

A LESSON IN TENDERNESS.

I ONCE asked John W. Edmonds, one of the inspectors of Sing Sing Prison, how it was that a Wall Street lawyer, brought into sharp collision with the world, had preserved so much tenderness of heart. "My mother was a Quaker," said he, "and a serious conversation she had with me when I was four or five years old has affected my whole life. I had joined some boys who were tormenting a kitten. We chased her and threw stones till we killed her. When I came into the house I told my mother what we had done. She took me on her lap and talked to me in such a moving style about my cruelty to the poor helpless little animal, that I sobbed as if my heart would break. Afterwards, if I were tempted to do anything unkind, she would tell me to remember how sorry I was for having hurt the little kitten. For a long time after I could not think of it without tears. It impressed me so deeply, when I became a man, I could never see a forlorn suffering wretch run down by his fellow-beings without thinking of that hunted and pelted little beast. Even now the ghost of that kitten, and the recollection of my dear mother's gentle lessons, come between me and the prisoners at Sing Sing, and for ever admonish me to be humane and forbearing."—*Lydia Maria Child's Letters from New York.*

IMPRISONMENT FOR REFUSING TO TAKE AN OATH.

PHILIP LEMPRIERE, of Jersey, whose case is exciting considerable interest at this time, and who has been in business in that island for some years, was committed by the Royal Court for refusing to take an oath to identify property stolen from his yard and work shops, in order to convict two men charged with

the theft, and for which they were taken to prison by the constable. The property was found on the premises occupied by these men. Although this occurred some months since, yet the case was not gone into until recently—when P. L., being required in the usual way by oath to identify his property, refused to swear, and claimed his right, in virtue of his professing Friends' principles, to be allowed to depose on his solemn affirmation, a privilege which had been granted on a former occasion. But the authorities would not admit his plea; and he was with but little delay, committed to jail, and placed in a felon's cell, on the 31st of last month, and is still (10th month, 22d) confined there. So quickly was he hurried away to prison, that he had barely time to bid his friends residing in the same house farewell, and tell them where he was going; could not put up his bed, and needful comforts to take with him; and in the prison was not allowed to speak to his friends, but in the presence of the jailor.

A Friend called on P. L. on 7th day the 17th inst., and found that a place in a different part of the prison was now allotted to him, viz. the infirmary room, which is a far more comfortable apartment than many of the others; but it is so situated, that the prisoner is entirely out of the way of being heard; so that in case of illness, no one could possibly hear any call he might make for assistance. When the Friend called, P. L. was taking a walk in the yard.

No communication is allowed to be sent to, or received by the prisoner, without being inspected by the jailor. A Friend in England wrote to P. L., and the letter was opened and read by the head jailor, before being allowed to be handed to him; and the individual who replied to that letter states, "P. L. desired me to thank thee for thy kind communication; but declines answering it, on the ground of incapacity in his present state, and also that all he writes must be perused by the jailor."

A representation of the case has been made to the Secretary of State for the Home Department, who has directed inquiries to be made. A communication has also been sent to a member of the meeting for sufferings.

P. L. is not a member of the Society of Friends; but as he has been in the habit of attending meetings for some years, it is believed there would have been no obstacle to prevent his having a certificate, stating he was of the "persuasion" of Friends; the terms of the Act 3rd and 4th Will. IV., c. 49, being as follows:—

"Whereas it is expedient and reasonable that the solemn affirmation of persons of the persuasion of the people called Quakers, and of Moravians, should be allowed in all cases where an oath is required," be it enacted, that "every person of the persuasion called Quakers, and every Moravian, be permitted to make his or her solemn affirmation or declaration instead of taking an oath, in all places and for all purposes whatsoever, where an oath is, or shall be required either by the common law or by an Act of Parliament already made or hereafter to be made, which said affirmation or declaration shall be of the same force and effect, as if he or she had taken an oath in the usual form." A false affirmation to be punished as perjury. This Act does not mention the Colonies and possessions abroad, but from the very comprehensive terms employed in it, the rule as to statutes of universal application must be deemed to operate upon it, and to give it effect in all the British dominions.

The following letter "To the Editor of the *Jersey News*," with the subjoined extract from the *Morning Advertiser*, both having relation to the case of Philip Lempiere, are worthy of attentive perusal:—

"Sir—A noble opportunity now presents itself to the British residents of Jersey, to assert the dignity of the Crown, to vindicate the authority of the law in Jersey, to destroy the lawless despotism of the Royal Court, and to render it amenable to a higher tribunal, the Court of Queen's Bench at Westminster. A fellow subject, one Lempriere to wit, is now a prisoner in a felon's cell in her Majesty's jail in Jersey, for an alleged contempt of Court in refusing to be sworn in the ordinary fashion of a witness. He was ready to *affirm* after the manner of the Quakers or Moravians, and as he verily believed that mode to have been legalized by an Act of Parliament, he claimed the benefits which that statute ordains; and those privileges having been refused him, he was declared to be in contempt, and was forthwith committed to jail!! This is no ordinary case, Sir, but is a most extraordinary outrage! and such an outrage as demands the immediate and resolute interference of every resident in Jersey.

"The inquiries that I am now prosecuting as to the law of this case will, I have no doubt, from that which transpired before her Majesty's Commissioners, result in this, that an Act of Parliament was passed relating to this very subject of affirmations, and that there is an Order of the Queen in Council directed "to the Lieutenant Governor," and also to the Bailiff and Jurats of the Island of Jersey, by which it is ordered that the said Act be registered and published.

"It is no ordinary offence, Sir,—no mere COSTEMPT—clandestinely to bury in oblivion an order of the Queen in Council—and to conspire to render such order nugatory and void. Yet such has been done in this case, and thereby a fellow subject is robbed of his liberty, and his body is now incarcerated in a felon's cell!!

"If a writ of Habeas Corpus ad subjiciendum, were to be applied for in this case, I have no hesitation whatever in saying, that the Writ would be granted, and that the prisoner would be instantly released:—but the matter ought not to be allowed to end there.

"Waiving for the present that part of the case, I invoke the whole of the inhabitants of this Island to unite together to prosecute with vigour and effect a *PRÆSUMPTIO*, against all those whoever they may be, who have dared to disobey an Order of the Queen in Council, which is a contempt of the highest character, and can only be reached by such a proceeding.

"In the meantime, while that is going on, no time ought to be lost in memorializing the Queen in Council, to put her Majesty and Council in possession of the astounding fact, that such her Majesty's orders are openly contemned, and her authority denied by a despotic court.

"Less measures than these will not meet the JUSTICE and requirements of the case, or prevent the perpetration of more flagrant wrongs, by which the sacred name of JUSTICE must be tarnished and dishonoured!

"To what extent it has been already tarnished, I forbear to mention.

"It is no ordinary reproach to all who administer the law in Jersey, that there are prisoners in her Majesty's jail here, under sentences of transportation and banishment, for which there is no legal authority whatever in existence.

"It is then clear to the meanest capacity, that something should be done, and done soon, to put an end to so disgraceful a system, and to punish the judicial wrong doers.—I am, Sir, your much obliged servant,
CHARLES CARUS WILSON.

"Late a prisoner in her Majesty's jail in Jersey, by the lawless violence of recused Jurats.
"Prospect Place, Oct. 1, 1846."

"We have transferred into our paper from the *Jersey*

News, an article and memorial to the Secretary of State, respecting the imprisonment of Mr. Lempriere, the Jersey gentleman to whose case we referred at some length ten or twelve days ago. Mr. Lempriere, it will be remembered, claimed exemption from the obligations of giving an oath in a court of justice, on the ground of his being a Quaker. He offered, as the Society of Friends and Moravians do, to give his affirmation; but the judicial sages of Jersey refused to receive it, and insisted on Mr. Lempriere giving his oath. The latter persisting in his refusal, was consigned to prison for contempt of Court. In any other Court the judges would not have dared to incarcerate a Quaker witness for declining to take an oath; but the Solons of Jersey, it appears, deem themselves justified in taking this step, because certain recent Orders in Council bearing on the subject had not been duly registered—the omission, be it remembered, being entirely their own. We are glad to perceive that the matter has already been brought under the consideration of Government, and that the Secretary of State for the Home Department has called upon the Jersey judicials to justify their proceedings forthwith—if they can. We shall be curious to see how these gentlemen will acquit themselves of the task which Sir George Grey has commanded them to perform."—*Morning Adver.*

PRIVATE MEDITATIONS.

WHEN the disciples were met with "one accord in one place," in what a marvellous manner were the gifts of the Holy Spirit poured forth upon them! and it is my belief, that if in our Society there was more generally "a daily walk in life," consistent with our avowed principle of "following the leadings of the Holy Spirit," oft-times would this same "pouring forth of the Spirit" be known in our meetings for divine worship, and that not always manifested by and through instrumental means in a flow of gospel ministry. The gifts of the Spirit are diverse; and that same refreshing feeling which is known to accompany a lively communication from a gospel minister, may be, has been, and I doubt not, would be inwardly conveyed by and through the immediate influence of the Holy Spirit, during many a meeting entirely held in silence, even to the sensible ebbing and flowing of the current of life from vessel to vessel. All would be comforted; all would be edified. Great would the solemnity be that was felt; strangers coming in would be awed by it, and probably be led into the inquiry, "What meaneth this?" Prosecuting such inquiry, they would learn, that we were that people professing to be led by the movings of the Holy Spirit, for which our predecessors were held in so great derision; and that so much circumspection of conduct and conversation now existed in our "daily walk in life," (the loudest manner of preaching up the blessed Saviour's doctrine,) that when we came together to perform the solemn duty of worship, we needed not the help or the teaching of hireling or paid ministers, our inward guide and teacher, the Holy Spirit, both taught, instructed, and enabled us to "worship in spirit and in truth." Whether they heard any vocal communication or not, they would be constrained to acknowledge that our meetings appeared to them solemn assemblies. And what might not the result be? Even a Barclay,

"Whose well-guarded page
Defies the critic's fiercest rage."

might again be raised up; for is it not said, that "in a silent meeting he was convinced of the Truth?" And a silent meeting, writes a correspondent, "is still witnessed to be a solemn one, though I esteem our ministers;" and so also can testify the writer hereof,

AN OLD TESTIMONY BEARER.

8th of 9th Month, 1846.

AVARICE—A REPROACH TO RELIGION—AND
HURTFUL TO GOVERNMENT.

TRULY it is a reproach to a man, especially the religious man, *that he knows not when he hath enough—when to leave off—when to be satisfied.* That notwithstanding God sends him one plentiful season of gain after another, he is so far from making that the cause of withdrawing from the traffic of the world, that he makes it a reason of launching further into it; as if *the more he hath the more he may*; he therefore reneweth his appetite to bestir himself more than ever, that he may have his share in the scramble,—as if *cumber, not retirement,—and gain, not content*—were the Duty and Comfort of a Christian. Oh, that this thing was better considered! for by not being so observable nor obnoxious to the Law as other vices are, there is more danger for want of that check. It is plain that most people strive not for *substance* but *wealth*. Some there be that love it strongly, and spend it liberally when they have got it; though this be sinful, yet more commendable, than to *love money for money's sake*. That is one of the basest passions the mind of man can be captivated with: a perfect lust, and a greater and more soul defiling there is not in the whole catalogue of concupiscence: which considered, should quicken people into a serious examination how far this temptation of love of money hath entered into them, and the rather because the steps it maketh into the mind are almost insensible, which renders the danger greater. Thousands think themselves *unconcerned in the caution*, that yet are perfectly guilty of the evil. How can it be otherwise, when those that have from a low condition acquired thousands, labour yet to advance, yea, to double and treble those thousands,—and that with the same care and contrivance by which they got them? Is this to live comfortably—or to be rich? Do we not see how early they rise—how late they go to bed? how full of the 'Change, the shop, the warehouse, the custom-house,—of bills, bonds, charter-parties, &c., they are!—running up and down, as if it were to save the life of a condemned innocent? An insatiable lust, and therein ungrateful to God, (as well as hurtful to men,) who giveth it them to use—and not to love: that is the abuse. And if this care, contrivance and industry, and that continually, be not from the love of money, in those that have *ten times more than they began with*, and much more than they spend, or need, I know not what testimony man can give of his love to anything!

To conclude, it is an enemy to Government, in Magistrates, for it tends to corruption; wherefore those that God ordained, were such as *feared Him, and hated Covetousness*. Next, it hurts Society—for old traders keep the young ones poor; and the great reason why some have too little, and so are forced to drudge like slaves, to feed their families, and keep their chin above water, is, because *the rich hold fast and press to be richer—and covet more—which dries up the little streams of profit for smaller folks*. There should be a standard, both as to the *value and time of traffic*;* and then the trade of the master to be shared

* What shall regulate this standard? Let us hear.—*Eds.* Divine love imposes no rigorous or unreasonable commands, but graciously points out the spirit of brotherhood, and the way to happiness; in obtaining which, it is necessary that we relinquish all that is selfish.

A pious man is content to do a share of business in society, answerable to the gifts with which he is endowed, while the channels of business are free from unrighteousness—but is careful, lest at any time, his heart be overcharged.

They of low degree who have small gifts, enjoy the help of those who have large gifts; those with their small gifts have a small degree of care—while those with their large gifts, have a large degree of care; but when they who have much treasure, are not faithful stewards of the gifts of God, great difficulties attend them.—*John Woolman.*

among his servants that deserve it. —This were both to help the young to get their livelihood, and to give the old time to think of leaving the world *well*, in which they have been so busy—that they might obtain a share in the other, of which they have been so careless.—*Penin's No Cross, No Crown.*

THE BLESSINGS OF SIMEON, &c.

For THE BRITISH FRIEND.

(Concluded from Vol. III., page 131.)

WE are now to apply the simple means, which we believe will be found sufficient to expound the blessings of Simeon; to account for their singular combination or omission; to reconcile apparent discrepancies; and perhaps to seal instruction to the awakened and attentive mind.

By way of setting the subject in a clearer light at the beginning of our explanation, we may remark, that as the name of *Simon*, or *Simeon*, means *Obedience*, so the blessing, or reward of Obedience, depends altogether upon *what is obeyed*. Hence the blessing of Simeon in the Scriptures is entirely modified, according to its application to the one, or the other, of the three distinct spiritual conditions of man previously referred to,—viz. his state *before* the Law, that *under* the Law, or that *under* the Gospel,—for the impulses which influence his obedience, under these different dispensations or conditions, are very diverse. Let us examine the blessings under these different phases.

1. In regard to the blessing of Simeon *before* the Law, there is something, as we have already observed, which is very remarkable in the junction of *Levi*, and of him only with his brother *Simeon*:

["Simeon and Levi are brethren."

Now *Judah*, as well as *Issachar* and *Zebulun* were the sons of Jacob by Leah, and therefore, equally with *Levi*, the "brethren" of Simeon; so that we must look beyond the more obvious sense of a mere natural relationship for the precise import of the term, *brethren*, as existing in this passage. And it happens here, as in many other texts, especially in the poetic or prophetic parts, that where the *literal* sense does not meet the demand of the context, there, the *figurative*, or *symbolical* sense of it, sheds light on the subject, and brings it in harmony with the whole scope of scripture.

The term, "*brethren*," in this place, stands in apposition with the names, *Simeon* and *Levi*, and its meaning is governed by the *symbolical* sense of those names, founded on the same *simple principle of exegesis*, on which we expound the whole of these blessings;—that is, *according to the real signification in Hebrew of the names themselves*. In this point of view the sense of the term, *brethren*, is fully cleared up, and becomes easy of definition.

For we find that *Levi*, from *lavah*, he joined,—is *one joined*; and *one joined* with another, in carrying out into action the sinful promptings of our fallen nature, is so identified in class and character with *one who yields obedience* to the same, (as the name of *Simeon* imports,)—that under the directing influence of divine inspiration, the two are combined by Jacob, and both fall under his single and most solemn condemnation:

"Instruments of cruelty are in their habitations.

O my soul come not thou into their secret;—

Unto their assembly, mine honour, be not thou united.

For in their anger they slew a man,

And in their self-will they digged down a wall."

In the affair of their sister Dinah, they acted with great duplicity. Cherishing a hidden feeling of revenge, they openly profess peace, and propose an alliance of perpetual friendship with Hamor and his men, as "one people." They shelter their dark designs

under cover of religious zeal for the spread of a distinguishing rite. Thus cloaking their "self-will" under the guise of piety, by means of fair-seeming words they dig down the wall of a people's defence,—then suddenly throw off the mask,—rush on them in their helpless condition, and put the city to the sword,—slaying the men, leading the women and children captive, and carrying away the spoil of all that they had. Alas, in the dark annals of our fallen nature, both in savage and in civilized life, how many dreadful tragedies do we find, inscribed like this of Simeon and Levi in characters of blood, and originating in the same whirlwind of anger, the same blind impulse of impetuous and "cruel wrath!"

The venerable patriarch, brought into grievous trouble by the sad deceit and violence of his sons, deeply felt for the reputation of himself and his household, and doubtless above all, for the reproach cast upon true religion by such unhallowed sallies of ungovernable temper. He knew that he and his family were the chosen depositories of the promises of God. "Ye have troubled me to make me stink," said he, "among the inhabitants of the land," Gen. 34. And now, on the eve of finishing his course, when the days of the years of his life, which he had so touchingly represented to Pharaoh, as few and evil, were drawing to a close, he is led to curse that hot and hasty temper of his sons, that swift *Obedience* to the inhuman suggestions of the adversary, which, under the death that "reigned from Adam to Moses," had resulted in such deeds of treachery and blood.

"Ours'd be their anger for it was fierce,
And their wrath for it was cruel—
I will divide them in Jacob,
And scatter them in Israel."

2. The omission of the blessing of Simeon under the Law comes next to be considered. *Why is so important a tribe silently passed over in the blessing of Moses?* This is an interesting question, much easier to ask, than to answer satisfactorily;—but it does appear to me, that the same simple principle of illustration, employed throughout this little essay, that of the interpretation of names, will prove sufficient, under best help, to solve every difficulty, and satisfy the humble and honest inquirer.

The complete solution of the question, as to this singular omission, appears to be as follows.—*Simeon* means *Obedience*, and we are here to consider how the blessing applies to it under the dispensation of the Law. Now *Obedience* under the first covenant, implies a perfect conformity to all the requirements of the Law. But though the Law is holy and just, yet of itself it cannot, and does not confer power to enable its followers to keep—to obey it, for the Law made nothing perfect: it was the bringing of a better hope which did that; therefore under the Law,—a weak and waning dispensation,—under the old covenant, which was to give way to the new,—no place was found for *Obedience*,—no power to establish it,—and consequently no authority was conferred to pronounce its blessing, when Moses, the giver of the Law, "blessed the children of Israel before his death."—The proof of this is manifest. "We have before proved," says the Apostle "both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one." And again; "the Law having only a shadow of good things to come, can never with those sacrifices which they offered year by year, continually, make the comers thereunto perfect," Heb. x. 1.—"For it is not possible that the blood of bulls and goats should take away sins." But when Christ came, by the offering up of his own body, "once for all," he obtained eternal redemption for us, and by that "one offering hath perfected for ever them that

are sanctified." And those that are sanctified are the Elect, as saith the Apostle Peter,—Elect according to the foreknowledge of God, through sanctification of the Spirit, unto *Obedience*, and sprinkling of the blood of Jesus.

3. The Blessing of Simeon under the Gospel which we are now to review, is the last of these blessings, and one of perpetual continuance;—a blessing of infinite importance to the Church, and of the highest practical bearing to every professor of Christianity;—a blessing pronounced by Him who is emphatically *the Life and the Truth*.

In regard to the delivery of these blessings, there is a striking coincidence with respect to the time in the lives of their respective authors, when they were severally given forth, which it may be well to remark. When Jacob and Moses were commissioned to declare their own appropriate blessings, we find it was at that solemn period of their course, which preceded their departure from this troublous world. Unlike that of the Son of man, their close was in calmness, and external quietude. Surrounded by those dear connections, who honour them as the heads of their respective polities, they approach the confines of immortality. The nearer they arrive to the heavenly mansions the more they are enlarged in heavenly things, and under the constraining influence of the spirit of prophecy, they pour forth the blessings of the tribes.

But the Messiah, when he came, "came unto his own and his own received him not." He was to be despised and rejected of men, a man of sorrows, and acquainted with grief. He was to be oppressed and afflicted, though he opened not his mouth, was to be brought as a lamb to the slaughter, and to be cut off out of the land of the living, Isa. liii. Foreseeing therefore the violence of his death, and that he should make his grave with the wicked, he delivers the blessing of Simeon at a period of tranquil retirement, in communion with his beloved disciples. That he had before his mind, on this solemn occasion, the *decease* which he should accomplish at Jerusalem is quite clear, Mat. xxvi. 21. "From that time forth," says the Scripture, "began Jesus to shew unto his disciples, how he must go unto Jerusalem, and suffer many things of the elders and chief priests, and be killed, and be raised again the third day." And his *decease*, only six days after this conference, became again the high, and all-absorbing theme of communication, during that glorious display of his divine majesty, witnessed by Peter and James and John, on the morn of his transfiguration, when Moses and Elias appeared with him, and the voice of the Father was heard in attestation of the Son of his love; comp. Luke ix. 23-36 with Mat. xvii. 1.

On comparing the time therefore when these three several blessings were delivered, there appears to be this plain coincidence, as we said,—that, whether by Jacob in Egypt before the Law,—by Moses, on this side Jordan in the wilderness under the Law,—or by Jesus in the Land of Promise under the Gospel, they were all delivered by their respective authors, in view of their approaching *decease*.

But the blessing of Simon, as recorded in Mat. xvi. 13-19, is preceded by two questions to his disciples by our Lord,—the first enquiring the report of other men,—the second eliciting their own belief, concerning him. "Whom do men say that I, the Son of man, am?" In reply to this question, "they,"—that is, the disciples, said,—not one for the rest, but probably several of them, as each had come to the knowledge of the various rumours abroad concerning him:—"Some say, that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am?"—The

first query admitted of many and diverse replies, according to the many and diverse minds of men,—but this direct address to them, can admit of one answer only from all his faithful followers, and Simon Peter, with his characteristic energy, comes forward on behalf of his fellow disciples, and in their name, and under the divine influence, thus nobly confesses and declares; “Thou art the Christ, the Son of the living God.”—Then follows the *Blessing of Simon*, of which we now treat.

And Jesus answered and said unto him, *Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.*”

But, it may be said that here is the *Blessing of Simeon* alone,—and that his name is the name of only one of the tribes;—and if this be the companion-piece with the blessings of Jacob and Moses, and the crowning-point of the whole, why are the names of the other tribes omitted? Probably to teach us a very profitable lesson; to show that every tribe under the Gospel, every name and denomination in his holy and catholic church, should be merged into that which indeed constitutes the *only true title to membership*, with his living body, the universal church, viz. that of *Obedience* unto Him; so that every sectional cry of, “I am of Paul, and I of Apollos; and I of Cephas” may be silenced, and the voice of *Obedience* only be heard, saying, “*I am of Christ.*”

Another objection may arise, that our Lord blesses an *individual* only; an apostle, and not a tribe.

This is readily conceded.—It will be remembered that when the Messiah, the Son of David, appeared on earth to accomplish the great work of redemption, the ten tribes had long been dispersed, so that *Simeon* as a separate tribe was extinct in the Jewish nation. But as, according to the principle of our exposition, the instruction conveyed by the blessing, depends on the *meaning of the name*, and not on the tribe it represents, the selection of a single person,—the Apostle *Simon* in place of the lost tribe,—holds forth, in our estimation, a lesson equally cogent and appropriate. For may not the choice of an *individual* instead of a member, as the symbol of a blessing so important, be intended to bring home to the business and bosom of every Christian, this great truth,—that *THE CHURCH OF CHRIST IS BUILT ON INDIVIDUAL OBEDIENCE*. For “to him that knoweth to do good, and doeth it not, to him it is sin. And it is a solemn truth of which we often need to be reminded, that it is to the Lord; the righteous Judge of all men, that we must *individually* stand or fall.”

It may be well here to refer to the circumstances attendant on the call of Simon.—John the Baptist had testified of Christ saying, “I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost, and I saw and bare record that this is the Son of God. Again the next day after, John stood and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God. The two disciples heard him speak, and followed Jesus. One of the two was

Andrew, Simon Peter's brother.” Having both promptly accepted the invitation of Jesus to come and see where he dwelt, they abode with him that day; Andrew afterwards finding his own brother, *Simon* proclaims the joyful intelligence.—“We have found the Messiah *which is, being interpreted, the Christ;” John i. 38.

“When Jesus beheld him, he said; *Thou art Simon, the son of Jona: thou shalt be called Cephas*, [Gr. *Petros*] † which is by interpretation a stone.”

Now, as it is always for great and wise purposes that the names of Scripture characters are given or changed, as *Abram* to *Abraham* (Gen. xii. 5, &c.); *Jacob* to *Israel* (Gen. xlii. 28); *Oshai* to *Joshua* by Moses (Num. iii. 16); with several others in Holy Writ; so here also in the surnaming of *Simon* by our Lord Jesus, a deeply instructive lesson was doubtless intended by our holy Head; the great Captain of our Salvation. His piercing eye surveys the whole field of redemption. He sees the position and power of the enemy; and having marshalled his own host, He goes forth conquering and to conquer. But from every member of his militant church, He exacts *implicit obedience*; for as, in the days of his flesh, He himself, though He were a son, learned *obedience* by the things which He suffered; so it is unto them only that obey Him, that He becomes the Author of eternal salvation, (Heb. v. 7—9.)

And the blessing of *Simon* may be considered as a standing testimony in the church, under the dispensation of the everlasting gospel, in support of the essential importance to every professor of the Christian name, of *faithful and devoted obedience* to their Lord; for the blessing, with the names rightly interpreted, stands thus in the Scriptures:—

“*Blessed art thou, OBEDIENCE, the Son of the Dove, ‡ for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven. And I say also unto thee, that thou [OBEDIENCE] art the Rock, and upon this Rock I will build my Church, and the gates of hell shall not prevail against it. And I will give unto thee [OBEDIENCE] the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.*”

Thus heaven itself is shown, by this explanation of the names, to be the chief party, so to say, in holding and applying its own keys—for it is God that commands, and man that obeys;—it is Christ our holy Head, that speaks and rules, and it His holy body, the Church, which hearkens and performs that only which He enjoins.—And this *Church* is pure and spiritual, and is known unto all by the fruits of the Spirit, which, saith the apostle, are these, namely, “Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” (Gal. v. 22.)

That we might not so far err, not knowing the Scriptures, nor the power of God, as to believe that Peter was here *individually* addressed, and that, therefore, this *power of the keys* was conferred on him exclusively, we are brought, in the very next paragraph, within audience, as it were, of that striking and awful rebuke of Jesus, when “he turned and said unto Peter” —the same individual Peter, be it remembered, who

* This title of the *Son of God* I believe has reference invariably to the eternal Divinity of our Lord, as the Son of the Father, just as the other title of the *Son of man*, points out his holy humanity, as the Son of the Church, the “Jerusalem which is above, which is the Mother of us all.” Gal. iv. 20; comp. Mat. xii. 48, 49.

† This principle of the interpretation of Names is that of John and Paul, &c. see Heb. vii. 2.

‡ *Bar-jona*, Syriac for Son of the Dove. The Dove is the symbol of the Holy Spirit which alone can beget Obedience in the hearts of the children of God.

* Josiah Forster, Prof. to Piety Promoted; see also Cor. x. 5; Acts v. 32; 1 Sam. xv. 23, &c. passim.

is above referred to, "Get thee behind me, SATAN; thou art an offence unto me; for thou savourest not the things that be of God, but those that be of man." On which passage I would observe, how carefully the Evangelist—that his spiritual meaning may not be mistaken—excludes here the name of *Simon*, calling him but *Peter*, (the rock,) which of itself is the symbol only of *hardness*, and has reference on this point to his unbelief.

Doubtless, therefore, our Lord addressed the *Simon Peter* in the former place, and the *Peter* only, in the latter, according to the *Spirit*, which on each occasion was at work in the heart of this zealous disciple, when he received such diverse and apparently contradictory addresses from Him whose words "are spirit and life."

Furthermore, to confirm the view we have taken of this *power of the keys*, let us observe how harmoniously it coincides with that other passage of similar import, in the same Evangelist, Mat. xviii. 18, "Verily, I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." That the pronouns, *ye* and *you*, refer here to their proper noun, the *disciples*, mentioned in the first verse of the chapter, is evident. Now, the true *disciples* of Christ constitute his Church, and such only; and the Church binds and looses only in obedience to its holy Head.

But some well-meaning yet timid mind may say.—This view of OBEEDIENCE being the rock on which the Church is built, and the spirit unto which belongs the *power of the keys*, militates against *Barclay*, who maintains that *Revelation* is meant here. Do we differ then from our own excellent and unanswerable Apologist? Nothing less. On the contrary, we support him. As far as he goes, we go; though we may see the way clear to advance a little beyond his position. For the will of God may be, nay, we know that it is often revealed where it is not obeyed; and as to the *disobedient*, *Revelation* is not the rock on which they will be built,—for they reject what it enjoins. It is, therefore, not *Revelation* simply,—though that is the only saving way to know Christ and his will,—but it is the *doing* of the will when revealed; it is "the OBEEDIENCE of faith," which alone is the rock on which the Church of Christ is built, against which the gates of hell shall not prevail, and which only hath the *power of the keys* of the kingdom of heaven.

Birkenhead, 19th of 10th Month, 1846. B. WOOD.

TRUTH SPEAKING.—Ask me whether it be allowable to depart from truth, to answer particular purposes, and I shall answer, no! He, who has declared himself the God of Truth, and that deceit and falsehood are his aversion, can never, in my opinion, have rendered the latter necessary in the intercourse of his creatures. His system, as revealed in the sacred writings, is complete without it; and as well might we attempt to reconcile light and darkness, as truth and its opposite. We find in the Bible, that one of the recommendations of the Lord's people was, they are "children who will not lie," and then follows, "so he was their Saviour." I am always alarmed when I see the symptoms of that false philosophy, (unhappily too much acted upon at the present time,) whose avowed maxim is, that "the end justifies the means!" Think what would become of society, were it universally adopted, and it certainly is so, in a degree, wherever we set up our limited conceptions of what may be useful, as a sufficient warrant to depart from that line of rectitude, pointed out by Infinite Wisdom, for the government of his creatures. In this case, there would be no standard of right, and every man would be at liberty to adopt his own."—Wm. Allen.

Proposal for Publishing by Subscription,

A NEW EDITION—To be entitled, THE BRITISH FRIEND EDITION—of CLARKSON'S "PORTRAITURE OF QUAKERISM."

In its present form, as is well known, this Work has not been of such extensive service to the Society of Friends, as regards its circulation among others, as its excellence would otherwise have rendered it.

With a view to remedy this defect, as well as to make the Work more attractive, especially to the Youth of our own Society, we now intimate our intention to publish a New and Improved Edition of the above Work. We propose to compress the substance of the 3 Vols., of which the "Portraiture" is at present composed, into One Volume, of from 300 to 400 Pages—same size, quality, and type, as "The British Friend;" the price according to the number of Copies subscribed for, but not expected to exceed 6s. The work was originally published we believe at 27s.

Those Friends, therefore, who may desire to encourage our project, will oblige us by an early transmission of their names, with the number of Copies wanted, in order to our determining the extent and price of the Edition. Should sufficient encouragement offer, we mean to have the Volume ready about the end of the year.

The option will be afforded to Subscribers, of being supplied through a Bookseller with the Work complete at once; or of having it in Monthly Parts, provided those who choose this latter mode are Subscribers also for "The British Friend"—as these Monthly Parts will be in the shape of "Supplements," and cannot be sent post free, except accompanying that Journal.

W. & R. Smeal.

Glasgow, 31st of 10th Month, 1846.

THE BRITISH FRIEND.

GLASGOW, 10TH MONTH, 31ST, 1846.

JOHN TALWYN SHEWEL, of Ipswich, attended the General Meeting for Herefordshire, Worcester-shire, and Wales, held at Ross, on the 7th inst., with a minute from his Monthly Meeting.

BENJAMIN SEEBOHM, of Bradford, and ROBERT LINDSAY, of Brighouse, some time ago liberated for religious service in America, sailed from Liverpool on the 20th inst., in the Britannia Mail Steamer, for Boston.

LINDLEY MURRAY HOAG attended Westmoreland Quarterly Meeting, held at Kendal, on the 1st inst., accompanied by George Stacey, and returned to visit some of the Meetings in Cumberland. He was at Beckfoot and Allonby, on Third-day, the 6th inst.; had a public Meeting on the 7th, at Wigton; do. at Kirkbride and Bolton, on the 8th; and left for London, via Newcastle and Darlington, on the 9th. He was at the week-day Meeting, at Gracechurch Street, on the evenings of the 14th and 21st; at Stoke Newington, on First-day, the 18th; and on Fifth-day, the 22d, proceeded on a religious visit to the midland counties, accompanied by John Morland.

JOSHUA TREFFRY, of Plymouth, was recently liberated to pay a religious visit to Friends in the northern counties of England, and in Scotland. He has been at all the Meetings in Scot-

land; and also visited those professing with Friends, at Dundee, Perth, and Banneockburn. He returned to England, by way of Hawick and Carlisle, on the 27th current.

IMPRISONMENT FOR REFUSING TO TAKE AN OATH.—

Under this head, in another column, we have given some information respecting the case of Philip Lempriere, an individual professing the principles held by our Religious Society, but not, we believe, in membership. The facts, we have reason to know, are correctly stated in the "Jersey and Guernsey News," and other Journals, with the exception of P. Lempriere being in connection with Friends. Nevertheless, as a *British subject*, he is entitled to the protection of *British Law*; and we observe, that this view is taken by the estimable and talented Editor of the Jersey paper above named. We are very glad of this, for otherwise the opportunity would not present, which now seems to offer, for getting certain Acts of the Imperial Legislature registered in the Jersey Court, which the local authorities have long refused to do;—we mean, in particular, those Acts relieving Friends in the matter of Oaths, as well as the *Militia*. It was in regard to this latter, that John Asplet, eighteen years ago, was banished to Guernsey; and though he now resides in Jersey, it is only by sufferance, the sentence being still unrevoked.

The circumstance, of Lempriere's imprisonment has excited considerable attention in the island, at least half of the population of which, it is said, are Dissenters.

The "Jersey News" of the 17th inst. says, "The persecution of Philip Lempriere is likely to do us much service. His case will provoke a searching inquiry into the powers exercised by the Royal Court, and the application of a vigorous remedy to put an end to the monstrous abuses which they continue to perpetrate."

The same paper then gives at length, a copy of the memorial which has been sent to the Secretary of State on the subject. As far as we understand it, the case turns upon the point of whether the judges of the island are, or are not bound, to recognize certain orders in council commanding them to register, and thereby to make into the public law of the island, the Act of 3rd and 4th William IV., chap. 49, for enabling Quakers and Moravians in all places and in all cases, to make his or her solemn affirmation instead of an oath;—also, an Act for the more effectual abolition of oaths, &c., in various departments of the

state; and for substituting declarations in lieu thereof;—also the "Dissenters' Relief Act;"—none of which, it appears, have yet been promulgated in the island.

The subject is one of interest, as concerns the few members of our Religious Society who reside in Jersey and Guernsey—also in some measure to the Society at large, as relating to our Testimony against all oaths; and the present seems an unusual opportunity for Friends to *press forward*, by bringing the matter under the especial notice of Government. If they do this, there is reason to believe that they will be supported by the Royal Commission, now sitting in the Channel Islands, as well as by the public voice, not only in Jersey, but throughout the United Kingdom. We trust the Meeting for Sufferings, who, it will be seen, have been corresponded with on the subject, will lose no opportunity of effort to bring about the desired result.

Since the foregoing was written, we have been favoured with the following extract of a letter from Jersey, dated Oct. 22:—

"By this post, I transmit a long letter to your friend, Mr. —, upon the legal bearings of Lempriere's case, which it would be well for you to read, as it comprises a condensed view of the merits of that case, and might have some influence in bringing your friends to a determination on what course they may take.

"Nothing has transpired here since my last, excepting that I have learnt that the authorities here have been using powerful interest with the Government to get them to sanction the *ordinance of the States*. If they succeed, they will hold Lempriere in prison, because that ordinance requires *proof* that the person is a Quaker, which the Act of Parliament does not. I really think your people ought to seek an interview with —, to ascertain what steps, if any, are being taken respecting that Bill, so that if necessary they may lodge a caveat against its being confirmed, until they have been heard.

"Your friends should stand purely on the Act of Parliament, regardless of any Order in Council, or other formality; for whatever may be the disputes between the Council and the [Jersey] Court, the authority of Parliament is not abridged thereby. I trust they will see the necessity of suing out a *Habeas*, for I fear nothing else will strike sufficiently to the root, so as to set the question for ever at rest."

BARCLAY'S APOLOGY.—We direct attention to an article in another place, in defence of this incomparable volume. Having already had occasion to express our opinion as adverse to any attempts at mutilation or supposed amendment,

we should not again have reiterated that opinion, had not the circumstance of the article, to which we have just solicited attention, together with some remarks of our London cotemporary, seemed again to call for the reiteration.

We repeat, therefore, that until some better reason can be adduced, than any we have yet seen offered, we deprecate any attempts at modernising the "Apology." It is not clear to us, that those who think it so susceptible of amendment, are the best qualified for the task. We rather believe that such as can best appreciate the volume, would be the most reluctant to undertake such a responsibility.

Friends of the present day would, in our judgment, be more acceptably and usefully engaged, were they more careful in their individual and collective capacity, not to publish anything at variance with the thoroughly Scriptural standard of Barclay, than in indulging what appears to be a besetting weakness—a modernising, innovating disposition.

Our cotemporary doubts if "the scholastic method of writing which was in general use at the time when our early Friends flourished, is the best calculated to convey to a plain understanding, the majesty, the compass, and the unity of Divine truth." We mean to find no fault with him, nor with any one else, who may entertain such an opinion. We would say to such, make choice of the works which appear to you better calculated than the Apology for that purpose—always, of course, provided that the "divine truth," enunciated in that work, is not contradicted or undermined by the superiority of method imagined in modern authors. Granting them this, we may well be allowed to plead for preserving Barclay inviolate.

"The scholastic form" of the Apology is further objectionable to our brother Editor, because he thinks it was "*one means of leading the author to pursue some doctrines too far.*" Our cotemporary further declares, that "*it was almost impossible for Barclay to avoid running into an extreme in defence of truths which were denied by his opponents.*" Still further he is accused of laying upon "*some Scripture passages a weight of meaning which they are unable to bear.*" No wonder, then, that the Apology needs revision, if this is the truth respecting it. We unhesitatingly deny, however, that this is the case; since his assertion is unsupported by proof.

We are well aware it would be most unneces-

sary to enter on a defence of the Apology against such charges.—We are also most reluctant even to appear to differ from our cotemporary. At the same time, it just occurs to us, to remark, in reference to one point—that of Barclay's alleged inappropriate Scripture quotations—that it would be no difficult task to substantiate a similar charge against, it may be, more than one of the modern expositors of our faith. We shall content ourselves with one example. That we may in no way injure the work, however, we must be excused from naming it—but in illustrating the views of Friends as to Silent Worship, we find the author adduces the following. Mark the words:—"Because in the night Ar of Moab is laid waste, and brought to silence; because in the night Kir of Moab is laid waste, and brought to silence," Isa. xv. 1. Again: suppose we take a text from the New Testament. What would our cotemporary think of this, the only one, we believe, given by the author referred to: "That by well-doing ye may put to silence the ignorance of foolish men," 1 Pet. ii. 15. Whether these texts are "calculated to convey to a plain," or even to an acute "understanding," what our before-mentioned cotemporary styles, "the majesty, the compass, and the unity of divine truth," with regard to our doctrine on Silent Worship, we will not take upon us to say; only this much we may affirm, that the polished modern has, in this case, no very apparent advantage over our ancient author. If a revision of our ancient authors must be gone into, then we would stipulate, that in all fairness, those of modern authors be subjected to a similar process.

In justice to the work from which the above texts are quoted; it is but right to mention that they occur in the first, or an early, edition; and have, we believe, been subsequently expunged. This may be taken for an argument in favour of revising the "Apology;" we are not prepared to admit the position, but we think it proves that the modern work referred to, did require amendment; and that other writings of the same class, would be none the worse of undergoing a fresh examination.

Far, indeed, be it from us to disparage any work, merely because it is modern. Entirely different as the style may be, we are ready to believe that if the author has been enabled, through holy help, to hold forth the truth in its simplicity and purity, his work will be blessed. Neither are we of

the mind, that we may rightly institute a comparison between such ancient and modern productions—both are for the service of truth, while each may have its own peculiar and appropriate sphere of usefulness.—In the meantime, we would suggest that if we have not already a sufficiency of approved modern works, let their number be increased. There can be no lack of ability to produce them, if, as appears, we are competent to amend the “Apology.” Give us, we say, these *original, perfect, unexceptionable, all acceptable* modern Dissertations—but let “Barclay’s Apology,” at least till then, alone.

THE WILDERSPIN NATIONAL TRIBUTE FUND.—This may well be styled a Testimonial—raising age, but as in every thing else which mere fashion dictates, while the propriety of tributes in general is questionable, we readily admit a claim to them in particular cases—such a case as the one now before us ; as it appears, that

“To Samuel Wilderspin belongs the chief merit of developing and practically carrying out the System of Infant Training, by which the inestimable good has been effected, of beginning the work of education well. In addition to the continual delivery of lectures on the subject, the publication of valuable works in relation to it, and the training of many teachers, he has himself opened and organized schools containing upwards of 27,000 children. Many of these have become model schools for others ; so that it is mainly owing to his ability and untiring energy, that Infant Schools are now so extensively established in all parts of the country. In this great undertaking he has been aided only by the various members of his family, and agents whom he paid to assist him. Some idea may be formed of the amount of arduous exertion which such a work must necessarily have involved ; but those only who have intimately known S. Wilderspin can at all adequately appreciate the singleness of purpose with which he has pursued it, and the sacrifices he has made in its behalf. The end is—the exhaustion of his resources, and of the years of strength in which those resources might have been repaired.

His friends believe that devotion thus generous, and thus uncalculating, has earned for him a clear title to national gratitude ; and they ask for general help to the effort now being made to rescue his last days from anxiety and privation. In aid of this object, the Queen has been pleased to grant S. Wilderspin a pension of £100 a year, as a testimony to his services. This is at once a royal and an official recognition of his claims, but does not supersede the necessity of a further subscription. It is scarcely necessary to add, that much more is requisite, either to provide adequately for himself and his family, or

to express the gratitude the people owe him. Comparatively small as is the amount absolutely required, the present aggregate subscriptions fall far short of it.

“Wherever there is an infant School, there is evidence of the value of S. Wilderspin’s labours. His benefits are universal. An appeal is therefore made to the public at large, in order that this may become, as it ought to be, a NATIONAL TRIBUTE. No subscription can be too large to testify a right appreciation of such eminent services—no contribution too small to evince a generous sympathy on the part of those who may have the will to give largely, but not the power. If those who feel an interest in this matter will kindly manifest it by at once transmitting their free-will offerings, the object of the promoters would be effectually accomplished. It is earnestly hoped that the friends of education in every part of the kingdom will immediately and cordially co-operate with them ; and that they will not suffer one who has done so much for the cause which they have at heart, to pass away from the world uncheered by the tokens of their sympathy, and to add another instance to the list of those whose claims to their country’s gratitude have been recognised too late, and who have been duly honoured only when the grave has closed over them.” [See our Advertising Columns.]

OHIO YEARLY MEETING.—The substance of sundry accounts which have reached us respecting this Meeting, is as follows:—The question as to which of the Epistles from New England should be accepted, occasioned a protracted discussion, resulting in neither of them being read.

After the reading of the Answers to the Queries, and the transaction of some other business in the usual routine, a Committee was proposed to answer the Epistles. This also occasioned a lengthened debate, the Meeting coming to the conclusion to reply to none of the Epistles.

Next came into consideration the cause of their present difficulties, when a committee was named to prepare a Minute, addressed to the Yearly Meeting in London, to this effect, that the unsound writings of some members of the latter Meeting, were the cause of the differences among Friends in America.

The Correspondents were also to take charge of making a selection from the unsound writings referred to, and show their inconsistency with primitive Quakerism ; the same to be forwarded to the Correspondents in London, to be by them laid before that Yearly Meeting, with a copy of the Minute appointing the Committee. The Minute, which fully sets forth the source of the

troubles, among American Friends, to be the introduction of unsound doctrine, was united in without a dissenting voice.

We learn, on the same authority as the foregoing, that Philadelphia Meeting for Sufferings, at a recent Sitting, appointed a Committee to examine all those writings which have occasioned uneasiness, and to prepare a statement similar to the one about to emanate from Ohio.

DEATH OF THOMAS CLARKSON.

THE intelligence of the decease of this venerable Christian philanthropist, did not reach us in time for notice in our last publication. Notwithstanding that many of the public papers have since given an outline, more or less extended, of the leading features of his history and character, and many of our readers may thus have had the opportunity of perusing it; yet we feel it due to his memory, as emphatically *the patriarch* of the Anti-Slavery movement in this country, to record some particulars of his singularly arduous, useful, and philanthropic career, in promoting the great cause of human freedom. The following we have gleaned from sundry public Journals:—

This illustrious philanthropist died at four o'clock on 7th day morning, the 26th of 9th Month, 1846, at his residence, Playford Hall, near Ipswich, Suffolk. He had attained the age of eighty-six; but his spirit burned bright to the last, and while he ceased not to direct his thoughts to the great question of the emancipation of the human race, he calmly looked forward to "the crown of life" laid up in heaven for the faithful followers of the cross.

He was born at Wisbeach, in Cambridgeshire, on the 28th of 3rd month, 1760, and was educated at Cambridge. In the year 1785, Dr. Peckhard, the Vice-Chancellor of Cambridge, proposed the following question to the senior Bachelors of Arts, as the subject of a Latin prize dissertation,—“Is it right to make slaves of others against their will?” At this time Thomas Clarkson was a senior bachelor in the University; and having gained a prize the previous year, he resolved to enter the lists again as a competitor. Whilst studying the general question of Slavery for the purpose of the prize essay, the whole iniquity of the Negro Slave Trade burst upon his view.

“It is impossible,” he remarked, in his History of Slavery, “to imagine the severe anguish which the composition of this essay cost me. All the pleasure I had promised myself from the literary contest was exchanged for pain, by the astounding facts that were now continually before me. It was one gloomy subject from morning till night. In the day I was agitated and uneasy, in the night I had little or no rest. I was so overwhelmed with grief, that I sometimes never closed my eyes during the whole night, and I no longer regarded my essay as a mere trial for literary distinction. My great desire was now to produce a work that should call a vigorous public effort to redress the wrongs of injured Africa.”

He came to London to make inquiries, and to collect materials. He shortly produced his celebrated essay “On the Slavery and Commerce of the Human Species.” He obtained the prize; but the inferior motives of the collegian were annihilated by the nobler purposes of philanthropy. His aim now became the deliverance

of the African race. He made a vow of eternal enmity to the Slave Trade, and to Slavery in every form. He resolved to consecrate himself to this gigantic, and then apparently hopeless, task.

From this time Thomas Clarkson entered on his work with renewed zeal; and he found that, the further he inquired into the evil of Slavery and its traffic, the more diabolical and revolting did the system appear. That eminent statesman, William Wilberforce, who was one of the principal leaders in this great work, and who devoted all the energies of his powerful mind to the subject, did not, however, enter the field in the cause of the Negro until two years after Thomas Clarkson had taken a lively interest in the abolition cause. Between them, no rivalry existed. The question was not, “Who should have the most honour?” but, “Who should do the most good?”

On the 22nd of 5th Month, 1787, a committee was formed, consisting of twelve individuals, of which the deceased was a member. Their desire was, that the subject of Slavery should be brought before Parliament; and, in order to do that, the fullest information of the evils connected with Slavery was sought to be obtained, in addition to the mass of evidence already in their possession. To obtain this, Thomas Clarkson proceeded to the ports of Bristol and Liverpool, where he met with many friends who were favourable to the cause in which he had embarked, and obtained much valuable information; but his labours there were so indefatigable and incessant as to endanger his health. He successively visited Bridgewater, Monmouth, Gloucester, Liverpool, Worcester, and Chester, at which places he found many friends; but the planters and African traders exerted themselves in every possible way to accomplish their ends; they even calumniated his character, impugned his motives, and threatened to dismiss from their service any who dared to furnish him with information. When the object of his visit had become known at Liverpool, attempts were made upon his valuable life, which was, on more than one occasion, exposed to imminent danger, for he very narrowly escaped being pushed from the pier-head by some persons who seemed determined to effect his destruction.

On the 9th of 5th Month, 1788, the Abolition of the Slave Trade was first made the subject of parliamentary discussion. It was eloquently defended by Fox, Burke, Dolben, Whitbread, and by several others. The discussion resulted in a motion, that the subject should be investigated in the ensuing session.

In 1789, Thomas Clarkson was called upon to go to France, to promote the cause of Abolition. Although that country was in a state of political anarchy, and he was advised to travel in another name, he cast himself upon the protection of Providence, and prosecuted his labours fearlessly. After a residence of six months in France, he returned to England and, after travelling many thousand miles in quest of persons who could give evidence before a committee, found that no evidence could be given as to how the slaves were obtained in Africa in such large numbers. The planters said they were purchased at fairs—the abolitionists, that they were kidnapped. It was difficult to get evidence, as but few Europeans were permitted to sail up the rivers. Being informed by a friend, that he had seen a man twelve months before, who was a sailor, who had been engaged in the trade; he described his person, but knew neither his name nor his residence—he appeared to belong to the navy. On this information, Thomas Clarkson started, and visited successively all the ships belonging to the navy at Deptford, Woolwich, Chatham, and Sheerness, without success. From Chatham he proceeded to Portsmouth, and examined all the vessels there, with a similar result.

There was but one port left, which was Plymouth, upwards of 200 miles off. On the first day he boarded forty ships, but did not find a single person who had been to Africa. After passing a restless night, with drooping spirits, he entered the boat the next morning, agitated alternately by hope and fear; and in pursuing his task on the *fifty-seventh vessel*, he found the man who had been described.

Delighted with his success, he returned to London with his witness, who had, on several occasions, been present when natives had been forcibly torn from their homes. In 1793, Thomas Clarkson's physical and mental powers gave way; the excitement had been intense; for seven years he maintained a correspondence with four hundred persons, and wrote a work annually for the cause. He travelled upwards of thirty-five thousand miles in search of evidence, performing a great part of these journeys in the night. Not until 1807, after twenty years' incessant toil, was the Abolition of the Slave Trade carried. It was the last act of the Grenville and Fox administration. The seals of office and the royal assent were given simultaneously.

Thomas Clarkson now turned his attention to literary pursuits; of which more anon. These pursuits, however, never diverted his attention from the great cause to which he had devoted his life. In 1818, the Emperor of Russia (the celebrated Alexander) and other distinguished individuals met in Paris. Thomas Clarkson drew up an *address to the sovereigns*, and requested an interview with the Emperor, which was readily granted. Soon after, a meeting of the European sovereigns took place at Aix-la-Chapelle. The Emperor, after recognising Clarkson, led him into his room, and placed a chair for him to sit upon. The Emperor approved of his address to the sovereigns, and undertook to deliver, with his own hands, the addresses to the Emperor of Austria and the King of Prussia; inspected the productions of the Africans in cotton and iron, which Thomas Clarkson laid before him; and observed that Africa ought to have a fair chance of raising herself in the scale of the civilised world.

Although, in the suppression of the Slave Trade by Great Britain, a great victory was achieved, yet the conquest was not complete. The suppression of the long-continued trade in slaves was no common good, but still much remained to be effected. Slavery existed, and slavery must be abolished. In the cause of emancipation Thomas Clarkson was less prominent than before, but not less interested. He laboured not so much, but he felt as deeply as ever. His age and his circumstances kept him from being so conspicuous, but his satisfaction in the progress of emancipation was not to be exceeded. Whatever may be the reputation of other men, and how eminent soever may be the services which they rendered to the cause of the suffering Negro, it is beyond dispute, that Thomas Clarkson originated the anti-slavery movement, and did more than any other man, present or past, to hasten the overthrow of slavery wherever it may exist. Although in the course of this notice it has been necessary to mention the combined labours of the friends of abolition, outside the walls of Parliament, as those of an anti-slavery society, yet that precise designation was, we believe, for the first time assumed in 1823, when men began seriously and earnestly to devote themselves to the task of following up the suppression of the Slave Trade, by procuring an abolition of West India slavery. In conducting the affairs of that association Thomas Clarkson embarked with characteristic energy, and in the 74th year of his age, he had the unutterable joy of witnessing the great final triumph of humanity over cruelty,—justice over oppression,—mercy over misery,—in the complete emancipation of

the Negro, and at the costly ransom of twenty millions sterling.

For some few years previous to that event, however, his health had become uncertain, and he was in a great degree precluded from taking an active share in working out the emancipation of the Negro. Cataract formed in both his eyes, and for a short time he was totally blind. He endured this affliction with Christian resignation; but eventually he underwent an operation, and was restored to the complete use of his sight.

Although the accumulated weight of upwards of fourscore years pressed heavily upon the shattered energies of Clarkson, so long as life and being lasted, his great anxiety was to do good. It was indeed a noble sight to enter his apartment, and see this venerable man, with sight impaired, and his once fine frame bowed down by the exertions of added years, still engaged, under much physical suffering, in efforts to lessen the sorrows of the human race. Within the last few months of his death, the cause of this sailor occupied much of his attention; the wrongs under which this useful class is suffering deeply moved his heart, and induced him to write a pamphlet and take other steps in their behalf.

Of Clarkson's scholarship, the evidence is furnished in his Latin dissertations, and the honours which he obtained from his university. He could not, therefore, be a stranger to literature. No sooner had the bill for the abolition of the Slave Trade been carried, than he turned his attention to the history of the whole case, and gave this, his first work, to the public in two octavo volumes, entitled, "The History of the Abolition of the Slave Trade." This large work was followed by a brochure entitled, "Thoughts on the Necessity of Abolishing Slavery." Though it is understood he was originally intended for the church, and had even taken deacon's orders, he certainly abandoned all thoughts of entering upon any profession when he devoted himself to the task of creating the anti-slavery movement. In forming the association which gave him the great business of his life, he came much into communication with persons belonging to the Society of Friends, and this intercourse led him to produce a work entitled, "A Portraiture of Quakerism," in three volumes; followed by a "Life of William Penn." As far down as 1836, we find him still engaged in literary pursuits, and giving to the world his "Researches; Antediluvian, Patriarchal, and Historical." Nor should we omit to notice, that very soon after the appearance of the "Life of Wilberforce," by his sons, Clarkson felt himself justified in publishing a pamphlet, in vindication of his own peculiar position in the cause of the Negro.

Is it permitted to us to touch on his moral and religious character? We have reason to know that he cherished a profound reverence for revealed truth. He did not regard religion as a series of abstract doctrines and principles, without any practical influence on the character. On the contrary, he believed that Christianity, in its sublimest discoveries, can be reduced and embodied in the life and actions of its professors. It entered into his whole being, and constituted the great presiding and controlling power of his mind and conduct.

Thomas Clarkson was one of those rare characters, who, in the course of every two or three centuries, are called by Providence from obscurity, to work some stupendous moral change upon the history of an empire, or the human race at large; and who can believe nothing impossible, because the work which they have to do appears an impossibility. During the course of his long life, Thomas Clarkson has received many gratifying proofs of the estimation in which he was

held by large masses of his countrymen. The inhabitants of Wilsbeach, his native place, subscribed for his portrait, to be preserved in their town as a memorial of their esteem. Wordsworth devoted to the praise of Thomas Clarkson a few of his best lines, and more than once, Lord Brougham, and other leaders of the anti-slavery movement, have borne testimony, not only to the value of his services, but the purity of his motives. He now descends into the grave after the enjoyment of extreme longevity, and unexampled success; and perhaps the noblest epitaph upon his tomb would be—"Here lies the man who excited Wilberforce to labour for the abolition of the Slave Trade." Granville Sharp, and Wilberforce, have been honoured with monuments in Westminster Abbey; and it is not too much to anticipate that a similar tribute of national gratitude will be bestowed on the memory of one greater than either, who laboured more abundantly than all others, by a Ministry, under the auspices of some of whose members the slaves in our West India colonies were legally disenthralled.

We have not room in the present Number, for our friend James Hurnard's "Ode on the death of Thomas Clarkson." It will appear in our next.

FIFTY LASHES WITHOUT A COURT-MARTIAL:

It affords us sincere pleasure, by the insertion of what follows, to contribute to the praiseworthy object of our friend Frederic Wheeler, in keeping the public attention directed to these inhuman proceedings; which are destined, ere long, we trust, to be numbered among *things that were*.

THE following statement respecting the treatment of the soldiers in the New District Military Prison at Fort Clarence, Rochester, is submitted to the careful attention of the public:—

The Duke of Wellington, in his evidence before the Committee of the House of Commons on Military Punishments, is reported to have dwelt much on the fact that flogging is always inflicted in *public*; and he is said to have used these words, "It is done in public, and there is a security that it will not go to any excess." My present object is not to inquire how far this alleged publicity, and the preliminary of a court-martial, have had the effect of preventing all excess, for public opinion is, in measure, matured on this point; but I am anxious to invite public attention to the floggings inflicted in the District Military Prison at Fort Clarence, Rochester, without the publicity to which the Duke refers, and, what is perhaps more important, *without the formality of a court-martial*.

Having collected the following fragments of information on one such case, that of private Joseph Lee, of the 57th Regiment, I shall state them as they came under my notice, with no other comment than this,—that the reservation on the part of the Government of the power to inflict fifty lashes, now appears to open a door for the exercise of great cruelty within the walls of these prisons.

My first informant, private John Johnstone, of the 21st Regiment, states in substance as follows:—"Joseph Lee was sent to the prison for desertion. It appears that he spoke to another prisoner, which is forbidden by the regulations of the prison. He was reprimanded by a corporal; some altercation ensued, and he struck the corporal with the leather stock from his neck. He was put in close confinement, and, by the order of the visiting officer for the week (Colonel Weare,) received fifty lashes. The mutilation which this poor creature suffered, his groans and writhings, were beyond description, causing an involuntary shiver

to creep over my body. I have frequently seen men receive, by public flogging, 150 lashes, but they were not so severe as these fifty. The blood ran down his poor body as water runs down the kennel. I was compelled to stand by and see it. You are at liberty to put my name to this statement."

Soon after giving me this information, private Johnstone embarked for India. I therefore hesitated to make a public use of it until I should be able to collect some collateral proof of its truth. With this view, I called on Colonel Weare, and inquired of him if it were true that Lee had received fifty lashes by his order, and without a court-martial; and I asked him to put me in a situation to contradict the statement if it were untrue. This he firmly, though courteously, declined to do, alleging that what he had done was strictly legal, and regularly reported to the Horse Guards. I then went to the governor of the prison, and asked him if he would authorise me to contradict the statement, that "Lee had received fifty lashes by order of the visiting officer, and without court-martial." This the Governor, like Colonel Weare, declined to do; but admitted that Lee had been punished, and suggested that I could ask the prisoner himself any question on the day of his liberation, "the 20th of August." I accordingly saw him on that day, when he stated as follows:—"That he was reprimanded by the corporal for speaking to another prisoner; some words passed on both sides; he struck the corporal with his stock, and was put in close confinement. This was about the end of May. Two or three days after he was marched out before Colonel Weare, who said, 'Joseph Lee, I have ordered you fifty lashes, without any unnecessary delay;' is quite sure Colonel Weare said, 'I have ordered you.' He did not say the 'Court orders you.' The Governor stood by at the time; there was also another officer; does not know whether he was an ensign or what; knows he was not one of the visiting officers. Had no opportunity of making a defence: he was simply marched out to hear his sentence. The next morning received fifty lashes in the usual military style, by two drummers. Tore a piece of the lining out of his trousers to bite during the punishment; durst not take a button from his dress for that purpose, lest it should get him more punishment. Begged repeatedly of one of the drummers, during the punishment, not to flog him over the neck and chest; at length, the non-commissioned officer standing by said, 'strike lower,' and then he did so. Sat on his bed for three days afterwards with wet cloths on his back, and a rug over them, keeping his shoulders as still as possible. In eight days was sent to break stones—this was very difficult and painful; went at length to shot-drill, and the other hard labour of the prison. Was liberated this morning; had lost 24 lbs. in weight during the four months." Takes off his upper clothing; shows marks of corporal punishment on the shoulder-blades, neck, and chest; also the brand D under the arm.

In addition to the preceding evidence, it is stated by one of the warders, "that corporal punishment is inflicted in the prison, not by order of the Governor, but of the visiting officer for the week, and without a court-martial. They now go as far as fifty lashes. For some time after the opening of the prison, they were limited to a smaller number."

One of the witnesses (John Johnstone) further states, that about the same time, or shortly after the flogging of Joseph Lee, he assisted in putting up in the prison the new iron frame provided for those occasions. He says it is furnished with a pulley wheel at the top, over which the rope which fastens the prisoner's wrists is intended to be strained as tightly as may be thought necessary, his feet being previously made fast to the

bottom of the machine: This invention is revolting to every feeling of humanity: Whether it be intended as an additional security against the escape of the sufferer, or as a mode of *expediting* the process of tying him up—whether it be done in order to infuse into the transaction a *spice of the rack*—or whether it is an instinctive imitation of the slave-owners of the west, who flog their negroes while suspended by the wrists—it is worthy of the practice of which it forms an appendage.

FREDERICK WHEELER.

Rockester, 1st of Tenth Month, 1846.

A. TALE OF SLAVERY.

THE following account is given by a correspondent of the "Christian Advocate and Journal." The occurrence took place at Wilmington, North Carolina:—

"There are at Washington city, at Norfolk, at Charleston, and perhaps at some other places in the old States of the South, slave markets, where slave-dealers purchase upon speculation such slaves as they can obtain, for the purpose of re-sale at a profit in the extreme South.

"As I went on board the steamboat, I noticed eight coloured men, hand-cuffed and chained together in pairs, four women, and eight or ten children, at the apparent ages of from four to ten years, all standing together in the bow of the boat, in charge of a man standing near them. Of the men, one was sixty, one was fifty-two, three of them about thirty, two of them about twenty-five, and one about twenty years of age, as I subsequently learned from them. The first two had children, the next three had wives and children, and the other three were single, but had parents living from them. Coming near them, I perceived they were all greatly agitated; and on inquiring, I found that they were all slaves, who had been born and raised in North Carolina, and had just been sold to a speculator who was now taking them to the Charleston market. Upon the shore there was a number of coloured persons, women and children, waiting the departure of the boat; and my attention was particularly attracted by two coloured females of uncommonly respectable appearance, neatly attired, who stood together, a little distance from the crowd, and upon whose countenances was depicted the keenest sorrow. As the last bell was tolling, I saw the tears gushing from their eyes, and they raised their neat cotton aprons and wiped their faces under the cutting anguish of severed affection.—They were the wives of two of the men in chains. There, too, were mothers and sisters, weeping at the departure of their sons and brothers; and there, too, were fathers, taking the last look of their wives and children. My whole attention was directed to those on shore, as they seemed to stand in solemn, submissive silence, occasionally giving utterance to the intensity of their feelings by a sigh or a stifled groan. As the boat was loosed from her moorings, they cast a distressed, lingering look towards those on board, and turned away in silence. My eye now turned to those in the boat; and although I tried to control my feelings amidst my sympathies for those on shore, I could conceal them no longer, and found myself literally 'weeping with those that weep.' I stood near them, and when one of the husbands saw his wife upon the shore wave her hand for the last time, in token of her affection, his manly efforts to restrain his feelings gave way, and fixing his watery eyes upon her, he exclaimed, 'This is the most distressing thing of all! My dear wife and children, farewell!' The husband of the other wife stood, weeping in silence, and with his manacled hands raised to his face, he looked upon her for the last time. Of

bands when they left behind. One of them had three children, another had two, and the third had none. These husbands and fathers were among the throng upon the shore, witnessing the departure of their wives and children, and as they took leave of them, they were sitting together upon the floor of the boat, sobbing in silence, but giving utterance to no complaint.

"But the distressing scene was not yet ended. Sailing down Cape Fear river twenty-five miles, we touched at the little village of Smithport, on the south side of the river. It was at this place that one of these slaves lived, and here was his wife and five children; and while at work on Monday last, his purchaser took him away from his family, carried him in chains to Wilmington, where he had since remained in jail. As we approached the wharf, a flood of tears gushed from his eyes, and anguish seemed to have pierced his heart. The boat stopped but a moment, and as she left, he bid farewell to some of his acquaintances whom he saw upon the shore, exclaimed, 'Boys, I wish you well; tell Molly (meaning his wife) and the children I wish them well, and hope God will bless them.' At that moment he espied his wife on the stoop of a house some rods from the shore, and with one hand which was not in the cuffs, he pulled off his old hat, and waving it toward her, exclaimed, 'Farewell!' As he saw by the waving of her apron that she recognised him, he leaned back upon the railing, and with a faltering voice repeated, 'Farewell, forever.' After a moment's silence, conflicting passions seemed to tear open his heart, and he exclaimed, 'What have I done that I should suffer this doom?' Oh, my wife and children, I want to live no longer!" and the big tears rolled down his cheek, which he wiped away with the palm of his unchained hand, looked once more at the mother of his five children, and the turning of the boat hid her face from him for ever.

"As I looked around, I saw that mine was not the only heart that was affected by the scene, but that the tears standing in the eyes of many of my fellow-passengers, bore testimony to the influence of human sympathy; and I could, as an American citizen, standing within the limits of one of the old thirteen States, but repeat the language of Jefferson in relation to the general subject, 'I tremble for my country when I remember that God is just.' After we left Smithport, I conversed freely with all these persons; and in intelligence and respectability of appearance, the three men who have thus been torn from their families would compare favourably with the respectable portion of the coloured men of the North. This is a specimen of what almost daily occurs in the business of the slave-trade."

TRUE HUMILITY.—True humility, while it brings to light our own sins, is ever sure to cover a multitude of the sins of others. The man who is the most sensible of his own failings, will always be heard the least of the failings of others. It is the proud man, the proud professor of the gospel, who is the reviling man, the censorious professor. Pride takes a pleasure in bringing to light the infirmities of others, that itself may be exalted; while humility delights in contemplating their excellencies, that it may be laid by them still lower in its own esteem, and be led to imitate their graces. The reason why we are censorious and hard hearted is simply this,—we have not the Spirit of Christ, are none of his. Never let us deem ourselves Christians, till we bear some resemblance to our meek, lowly, and compassionate Master. The religion which he puts into the heart of his followers, softens the character, sweetens the temper, and enlivens all the tender affections of the soul, and fills it with kindness and with

FREE TRADE IN FOOD, NOT IN POISON.

It is a measure which, at the present time, would be of great National interest, and of great National use, if at once adopted, that the Distilleries in the United Kingdom should be immediately closed. The article for animal food is now too high in price for the poor man, unprecedentedly high. This could be obviated by an order in Council to stop distilleries, as the corn used in these manufactories, would be immediately applied to the feeding of pigs, &c.

The present is an awful crisis for the United Kingdom. Of all descriptions of corn, wheat is the only one that is an average crop. The Markets are well supplied with it, and the price at present is moderate; but then there are awful considerations attached to the time between this and the next harvest, and if not now attended to by stopping the Distilleries, the results that follow are likely to be these:—That wheat will gradually advance in price, as potatoes fail in supply; and it is well known to the thoughtful observer that, putting the two crops together, they will not hold out, if we have thirteen months from the harvest of 1846 to 1847, which is probable. Importation to a large extent may be expected in different descriptions of corn and flour from the United States of America, but then it is a question whether England or the Continent of Europe will have them, as the rye, as well as the potatoe crops, have failed in several nations of Europe; and it is questioned by many who have given their attention to the subject, whether there is sufficient food in Europe to sustain life between this and the next harvest.

Let it be considered, that the usual Market supplies of potatoes, a month or two before the corn harvest, are not to be expected in 1847, as but few potatoes are likely to be planted in the spring. Another circumstance, though apparently but trifling, goes against England, the duty on wheat cannot be less than 4s. per quarter; in other countries it may be nothing worth naming, say 7½d. per quarter, or less.

The writer not only thinks the public would be great gainers if the Distilleries were prevented from using grain, but the Distillers, using sugar, the prices being moderate, would not be losers, as it is likely the manufactured articles would advance. J. G.

THE PERIODICAL PRESS.

In the multitude of Periodicals that pass through our hands—Political, Literary, and Religious—by which the present day is distinguished, and which, by their increase, indicate in some degree a healthier tone in the public mind, we generally nevertheless find so little calculated to interest the members of our Society, that we seldom think of introducing these works to their notice.

"The People's Journal," however, seems deserving of record in our pages, chiefly on account of its containing a memoir of the life of that distinguished friend of humanity, WILLIAM LLOYD GARRISON, written by Mary Howitt, in her usual popular and attractive style. The memoir is continued through four successive Numbers of "The People's Journal," namely, from Nos. 37 to 40, and will, we have no doubt, be perused at the present time with satisfaction, by all who have the cause of the Slave at heart.

Respecting "The People's Journal," we may further observe, that an early number has been advertised to contain from the pen of the same authoress, the Memoir of another well-known American, ELIHU BURRITT, whose labours in the cause of Peace have been so abundant.

REASONS FOR QUITTING THE METHODIST SOCIETY.

OR A DEFENCE OF BARCLAY'S APOLOGY.

To the Editors of THE BRITISH FRIEND.

DEAR FRIENDS.—A worthy individual, who many years ago joined the Society of Friends, being called upon for his reasons, he assigned the following, which are proposed for insertion in a few of your succeeding numbers. The subjects are of vital importance, and the discussion and consideration of them are of frequent recurrence at the present day. Your sincere friend,
J. H. M.

My friend's letter needs no apology. And as it is an apostolic injunction, "be ready always to give an answer to every man that asketh you a reason of the hope that is in you," I find my mind free to comply with it; and trust I shall do it with meekness and fear.

It is asked, "What are your reasons for quitting the Methodist connection? And, have you read a letter to a person joined with the people called Quakers?"

To the first question, I reply, I had many reasons; which will sufficiently appear in my answer to the second query; and therefore, as I intend no reflection on a religious society, I shall only observe in general on this head, that having about a year since met with "Barclay's Apology," I was fully convinced that the principles, worship, and discipline of the people called Quakers, were more consonant to Scripture, reason, and my own feelings, than those of the society to which I was united. Indeed, I then saw the cause of the many painful feelings, for which I had been for many years exercised, as many of my sentiments coincided with theirs, though I knew it not, being carried away with the vulgar opinion of the erroneousness of their principles, &c. And, as I believe, this is the state of many well-disposed minds, I wish that people of all denominations would not take things upon trust, or on the authority of any man, but simply turn their minds to the divine Teacher in their own breast, even to the Lord Jesus, who is the life and light of men; for I am persuaded that numbers so implicitly believe all they hear, that it may be said they have no creed of their own.

IMMEDIATE REVELATION.

The first objection is against the latter part of Barclay's second proposition, in which he treats of Immediate Revelation. The sentence objected to is this: "Yet these revelations are not to be subjected to the examination of the Scriptures as a touchstone." To which the writer of that letter replies, "Here there is a difference between Quakerism and Christianity. The Scriptures are the touchstone whereby Christians examine all [real or supposed] revelations. In all cases they appeal to the law and to the testimony, and try every spirit thereby." I answer, whatever "manifest difference between Quakerism and Christianity" some people may see in Barclay's Apology, it is easy to see that there is a manifest injury done him, by a mutilated quotation, which quite alters the sense of that passage, and makes him speak a language, which both he and his friends disavow.

He is here represented as delivering, and consequently the people called Quakers of holding, a tenet which must fix a stigma on them, as though they slighted the Scriptures, and refused to have their doctrines and practices tried by them. I will give my friend Barclay's own words, and then he may judge how fairly he has been quoted, and whether there is just ground to charge him with under-rating the Scriptures. His words are: "Yet from hence it will not follow that these revelations are to be subjected to the examination either of the outward testimony of the Scriptures, or of the natural reason of man, as to a more noble or certain touchstone."

Was it designed, or only an oversight, to leave out almost half the sentence, especially the words "more noble or certain?" If it was only an oversight, it is highly blameable; for the omission alters the sense of the passage. It is very obvious Barclay's meaning is, that however excellent the Scriptures are, yet they must be considered as inferior to the Holy Spirit by which they were dictated. And he is particu-

larly careful, while he contends for the doctrine of inspiration, to guard against the abuse of it, by saying, "These divine inward revelations neither do nor ever can contradict the outward letter of Scripture, or right and sound reason." And as this sentence was not only joined with, but precisely fixes the sense of that objected to, I marvel that it could be overlooked.

2. I am far from being satisfied with what is brought as a proof of Barclay's error. The objector says, "In all cases they appeal to the law and to the testimony."

I could not help applying to this way of proving things what a witty author says:—"Clergymen, generally, set out with begging the question." This is exactly the case, in taking for granted, that the law and the testimony always mean the letter of Scripture. No, surely! for the Scriptures speak of a law written in the heart, informing us of its accusing, or else excusing; they very frequently treat of the law of the Spirit of life in Christ Jesus, the word of God and sure testimony, testifying of Him, that he is the inward life and light of men. The true light to the poor Gentile world, who are not so highly favoured as we are with the letter of Scripture. The true light of the poor papists, who, by designing men, are forbidden the use of them. And the true light to multitudes, who, through bodily infirmities, &c., are deprived of the outward testimony of Scripture. Yet all these have the law written on their hearts; Jesus being that glorious, universal, saving light which lighteth every man that cometh into the world.

3. I think it must clearly appear, to every unlightened unprejudiced mind, that in this article, Robert Barclay is sounder in the Christian faith than the objector. For the latter in affirming, "The Scriptures are the touchstone, whereby all Christians examine all revelations," seems to me to renounce this glorious Gospel-promise and privilege, "When the Spirit of Truth is come, he will guide you into all truth." That they are a touchstone, is fully subscribed to, but that they are the only touchstone, is denied, as it derogates from the office of the Holy Spirit, which is not only given to, but is to abide with the disciples of Christ, to the end of the world.

4. That "the Scriptures are not the touchstone to examine all revelations," I prove thus: Holy men of old, who walked with God, were frequently favoured with immediate revelations; yet these men had not the letter of Scripture: and "if the Scriptures are the touchstone to examine all (real or supposed) revelations," I should be glad to know, as they were destitute of this touchstone, how they distinguished the one from the other? I take it for granted that they had the same Holy Spirit which Barclay pleads for, as the peculiar privilege of Christians, it being promised under the Gospel dispensation, *They shall be all taught of God.*

That "the Scriptures are the touchstone to examine all revelations" cannot be true, for they declare instances wherein they could be no touchstone at all.

Philip had a revelation to join himself to the Ethiopian, who was reading in his chariot.

Paul and Timothy had a revelation not to preach the word, at that time, in Asia, being forbidden of the Holy Ghost. They had a second revelation not to go to Bythinia, the Spirit not suffering them. In short, to pass by many instances of this kind, they had a third revelation to go to Macedonia. But if "the Scriptures are the touchstone to examine all revelations," what Scripture could they turn to, capable of satisfying them in any of these particulars?

5. We may bring the matter nearer to ourselves. There is a variety of cases, which we may be called to act in, respecting which, although we may earnestly desire to know the will of God, the Scriptures may be quite silent. Let me select a single instance, that of the Ministry. Pray what Scripture can satisfy a man "that he is inwardly moved by the Holy Ghost" to that important office. It will not do to say he has gifts; for I presume that many have gifts, if by gifts we understand men's natural and acquired abilities, who are not called to that important work. And the question is not respecting qualifications, but singly this, whether any Scripture can fully satisfy a man thus exercised, that

what he feels in his mind, is a real, and not a supposed revelation?

There is something that looks like an objection to the third proposition, which I confess gives the objector, the appearance of one disposed to find fault. However, he answers his own objection when he says, "If by these words he only meant that the Spirit is our first and principal leader." Here is no difference between Quakerism and Christianity.

I ask how is it possible to understand Barclay in any other sense? And is it not surprising that the objector should bring in an if, and seem at a loss for his meaning, when in the same sentence he quotes Barclay's words, "The Spirit is our first and principal leader?" I wish therefore, that instead of playing upon words, he had given a necessary caution against a common but dangerous error, amongst those called spiritual people, of making the Scriptures supersede the necessity of the Holy Spirit, which our divine Master promised to all his followers, when he said, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." And which exactly corresponds with what the beloved disciple John testifies to have been experienced by those, whom he addressed in these ever memorable words,—"Ye have an unction from the Holy One:—and ye need not that any man teach you, but as the same anointing teacheth you of all things!" A glorious and comfortable truth! which, when experimentally known, will lead to the highest estimation of the Scriptures; as they not only testify of the great love of Christ, in what he has done and suffered for sinners, but also as they give a true testimony to his redeeming power, which they have witnessed in their own hearts. And without this living knowledge of the heart, however men may idolize the Scripture, it is to them a sealed book, and a dead letter; which is strikingly set forth thus: "The letter killeth, but the Spirit giveth life."

I have dwelt the longer on this subject, on account of its great importance, and because numbers of professors are not only ignorant of it as an experimental truth, but are strangers to it even in theory. And I am constrained to say, I know not any society of Christians, except the people called Quakers, that bears a full testimony to the doctrine of immediate divine inspiration. It is true the established Church daily prays for, and others preach and talk much about it; but when they come to the point, some laugh at all who make pretensions of this kind, and others charge them with manifestly differing from Christianity.

IMPORTANCE OF PHYSICAL EDUCATION.—So long as the governments of Europe are content to treat the physical education of their subjects as of no importance, so long will these remain immoral and ignorant, even though colleges and schools should cram every corner of the land. A people physically stunted will be spiritually depraved, even though you make every second man a preacher or a schoolmaster. One principal cause of crime among the excessively indigent classes, is not merely the numerous temptations to which they are exposed, but, in an equal degree, the utter prostration of their corporeal capacities through a long exposure to want, cold, to pain, and privation of every kind, which renders them almost unfit for moral and intellectual progress, even if the worst temptations to which they are liable were withdrawn. Every one knows that the Quakers are remarkable for their superior morality, and for their active and foremost participation in all the great philanthropic efforts which this and the past generation have witnessed. Now, this is owing, doubtless, to a variety of causes: but I am certain that one of these causes is the attention which the Quakers pay to physical education. I have noticed that, in general, the Quakers are robust men, powerfully built, with broad chests, with a ruddy glow on their cheek, and a look altogether as if their consciences were easy, and their digestion easier. There are, of course, many healthy men who are likewise immoral men; but as a rule, I believe, it may be safely taken, that the most moral class is physically the healthiest class.—*Lecture on the Evils of Protraited Labour, by William Maccall.*

* When any person offers himself to the Bishop, to be a minister of the Church of England, he asks him, "Do you believe that you are inwardly moved by the Holy Ghost to this office?" he answers, "I trust I am."

PRAYER AND PREACHING.

He who runs into prayer and preaching, and before Christ, the Life, livingly moves him thereto, makes haste, and is not therein a *true believer*. Every true believer believes in, and waits for, the living coming in Spirit; and qualifications of Christ his life; it is Christ that liveth and acteth in him.

I have of late been made sensible of the confusion produced by some pretending to the ministry. I have been so painfully affected with the fruits of their unsanctified zeal, that my spirit has almost groaned within me; and I now feel a freedom thus to pen it down, hoping I may ever be on my watch, and never be found ministering in a careless frame of mind, crying peace, peace, where there is none; nor yet from a warm zeal, without knowledge, threshing and whipping, without any proper authority, clear sense, or Divine opening, but merely from an uneasy frame of spirit and darkness in the mind; thence judging whole meetings, supposing the blame in others when in reality it may be in myself. May I and all others wait for the word of command, and minister only, from the pure openings of the gift of God, speaking as His oracles. Such ministry, and such only, the Lord owneth, and causeth to reach the just witness in the hearts of the hearers; having the sanction of Him who "is a consuming fire," "and who maketh His angels spirits and His ministers a flame of fire." O! Lord, my God, preserve me. Preserve me, dearest Father, from reproaching thy name, and from burdening thy heritage with unsanctified offerings, the untimely fruits of a spirit of forwardness, the vain productions of a superficial mind, or the rash exertions of an infatuated zeal. But, O blessed Lord, may thy holy name ever be kept sacred, and thy ministers enabled to rise up in thy awful dread and holy authority, having on the Urim and the Thummim, and being adorned with the girdle of Truth, the "bell and the pomegranate;" that so the glory, honour, and renown may be feelingly and reverently ascribed unto thee for evermore. Amen.

At the Quarterly Meeting in the 10th mo., I was bowed under a sense of my own utter insufficiency to do anything usefully, without the aid of the Holy Spirit; I retired to the gift in myself, waited its immediate operation, and therein towards the close of the meeting was enabled so to discharge my duty, in relation to the exercises I was under, as to obtain substantial relief and solid satisfaction. May we all be wholly redeemed from all thoughts of self-importance and creaturely sufficiency; there is scarcely anything which more eminently disqualifies for service in the church, or obstructs the current of life in our meetings; and there is very great danger of getting into a way of acting in religious matters, without a living sense of the holy anointing and qualifying oil. Too many take the warmth and flashes of their own forward spirits for Divine impulse and inspiration; indeed, some have gone great lengths into rank enthusiasm, and even rantism, at different times in the world, under mistaken apprehensions of divine motions. I am as well settled in a firm belief of the reality of Divine inspiration, and that it is truly the privilege of Christians now, as ever it was of any in any age of the world, as I am of any doctrine of the gospel. It is no new thing for pretenders to assume it, who are sadly beguiled by the workings of a wild and warm imagination: *a counterfeit is rather an evidence of the reality, than a solid argument against it.* And though one, in the days of the apostles, might unauthorized set up for "the great power of God," or give out that "himself was some great one," it could not prevent the evident operations and displays of Divine power in and by the apostles. And as

Christ was, according to his promise, with his people in that day by the blessed influences and inspirations of his Holy Spirit, so he most assuredly will be with them "to the end of the world." Let all be careful to wait for his inward and spiritual coming; and by no means take up with a counterfeit appearance in his absence, lest the sad mistake be too late discovered, and loss and disappointment be the dreadful consequence of the awful deception.

It has been painful for me to observe the weakness of Friends in many places, in suffering their minds to be so taken up with preaching, that many were evidently pleased with some forward unsanctified offerings, which were made by some hasty spirits, who ought to be tenderly advised to wait for the openings of life, before they move in so weighty a concern. But instead of a gentle admonition, they receive great encouragement from the unadvised fondness and notice of many who ought to know better. Thus the forward preacher gets built up in something that gathers not to God but scatters from him, and the exercised waiter, in true silence, is burdened and oppressed. Such is the weakness of Friends in divers places, in relation to a fondness for verbal testimonies, and so much more are they pleased therewith, than with the silent example of him who is shut up from words, that when it was my lot to be silent and my companion's to speak, their attention after meeting would be almost wholly to him; and even at their tables, they would seem over careful to wait upon him, and scarce take any thought about my being waited on. And yet, O frailty! when his lot was to be silent and mine to speak in a meeting, their care and attention were nearly all to me, and scarcely any to him. It grieved me to see so much of this kind of childishness in my elder brethren and sisters; and I write thus with a real desire of improvement in this respect, believing that reading such a hint and pondering well on the subject, may be of use to many. I verily believe some pay such a degree of veneration to the instrument, as to rob Him, without whom the instrument can do nothing rightly, of a part of the acknowledgment and homage due to Him. And if the poor instrument is not well grounded in humility, it may greatly injure him also. Though, indeed, I do verily believe that instrument, who, every time he offers anything in the ministry, waits in true silence, out of all self-activity, till Truth opens his way, and moves no further therein than this is the case, will not, while thus exercised, ever get exalted above the lowliness of a self-denying follower of the meek Redeemer. For if he goes on in this manner, he will be stripped and emptied so entirely in almost all the meetings he visits, at least for a time, that he will be far enough from self-exaltation. But when ministers grow weary of suffering, and begin to make likenesses and images, and to preach themselves and not Christ Jesus, moving before he moves them; then, alas! the danger of self-exaltation is great, indeed, especially if they are eloquent, for too many people are more pleased and transported with false likenesses, than with the mortifying labours of such as keep down to the pure Witness, in the lowliness and lowliness of true gospel labours. The people being thus pleased are not generally wanting or backward to manifest it, in a manner that seldom fails to elevate such ministers. And, oh! the danger that such are in, from the flockings and praises of the multitude! Blessed be that holy Arm that has humbled my soul, led me about, instructed me in self-abasement, and kept me as the apple of His eye, yea, and through deep sufferings led me into the pastures of life, and made my cup to overflow with the oil of gladness, to my inexpressible joy and consolation!

I attended the select Quarterly Meeting at London

Grove for the Western Quarter. Here through laborious travail in the deeps, life so far as we as to enable me to ease my mind in a degree, though not fully, of the very heavy exercise which has for some time distressed my mind, under a sense of unsanctified self, and the busy, active, creaturely part, having so much to do in religious matters, even in some, in whom it has once in good degree been slain. For alas! the seeming deadly wound has been healed in too many, who might have been as silver trumpets in the Lord's hand: some as ministers, and some in other services, had self-activity been rightly kept down. Oh! my soul hath deeply mourned over the loss our Society sustains through antichrist's thus sitting in the temple, and usurping the place of the true Teacher. Many a poor soul, who too little thinks of being under the influence of antichrist, or even that antichrist has anything to do in our Society is so far governed thereby, as under the influence thereof to be building up Babel instead of Zion; and this will be more or less the case with all who attempt to build up Zion without the assistance of the true Spirit of Christian worship and discipline. Oh! that these Babel-builders would see the confusion of language which abounds among them, however well connected their words and sentences may be in the letter.

At this meeting (Wilmington) I had to bear testimony to the continuation of Divine inspiration, and that there can be no true gospel ministry without it; that those whose hour is always come, or who are always ready, however they may work themselves up, heat and warm themselves and others, by the sparks of their own kindling, and like the priests or prophets of Baal be ever so vehement, yet can they never without Divine inspiration and assistance profit the people. But that those who wait for, and move only in this, will always, in a greater or less degree, reach the Witness of Truth in the hearts of the people; their words will be attended with a lively savour, far beyond the mere sound of voice, even though (as the natural understanding and bodily organs are made use of to express the prospects and openings of the mind) they may not always deliver themselves with strict accuracy and propriety. But as their sense and meaning are felt and attended to by the hearers, it is perceived to be with authority, and not as the scribes, that they speak. Though I knew not there were any teachers of that sort who are always ready in the meeting, I afterwards heard that there were several Baptist preachers present, who do not even profess to wait for Divine aid in their preaching to the people, but appoint a time and fall to speaking, &c. Thus the Lord enabled me, as I waited for his openings, to bear pertinent testimony against such as wait not for his influence, but run and he hath not sent them. Oh! it is good to keep close to the Divine opening, and to be or do nothing without it; nor yet afraid to move in it, and declare faithfully what is opened, and commission given to utter, leaving the service and the event to the Lord.

We had a meeting at Elkridge; were shut up, except the expression of a few words. I believe there may be various causes why the Lord's messengers are sometimes shut up, either in suffering, or in quiet comfortable silence. I am ready to believe this is in wisdom ordered, at times, much for their own trial, experience, and further qualification. Sometimes, perhaps, they may be in too much haste to get forward, and to finish their journey sooner than would be best and most useful. In such case their being thus shut up may help to bring them to a deeper attention to the clear pointings of that finger, which not only points out where, but when to go. For much depends on embracing the right time, and great care is necessa-

sary not to run too fast nor go too slow. And herein Divine wisdom will ever be ready properly to direct all who patiently and carefully wait for its directions. Another cause why such as are rightly called into service, in places quite out of their knowledge, as to the state of meetings and individuals, may be shut up from words, I believe is often the undue expectations of the people. I often think great numbers of people, Friends as well as others, have their eye and expectation too much to the poor ministers, and here the Lord is pleased sometimes to disappoint them, "for he will not give his glory to another." The ministers, if they are his, have nothing at all at their own command, or disposal, that they can offer to the people; and the Almighty, from whom all true ministry must proceed, sees it to be much more profitable at times to withhold his communications, than to afford them through instruments, in order to turn the attention of the people to himself, and teach them not to be too much looking to man. Oh! the pain and deep distress which this outward expectation in the people often brings upon the deeply exercised ministers, whose attention is inward, and who dare not offer strange fire or strange offerings, but are bowed to the root; waiting for an offering of the Lord's preparing, either to be offered up in the inward silence of their own souls, or vocally among the people, as the Lord shall order.

I have often admired that Friends, who ought to know and do better, should so generally give way to such an unjustifiable expectation and dependence; for I believe that their so doing, and neglecting a humble reverent waiting on God, has prevented both their immediate and instrumental instruction and consolation; and caused barrenness and death to reign from the beginning to the end of many of our religious meetings. Indeed I believe the Lord beholds this species of idolatry (for such it surely is) with as great disapprobation as he does many other kinds of idolatry in the world, which many Friends and others who are deeply guilty in this would almost shudder at the thought of being guilty of; oh! that they rightly saw and felt the loss they sustain by this their egregious folly.

After the meetings were over [at Bristol], I was told how painfully some had been exercised on account of a lifeless ministry among them; and also that my silence had comforted the hearts of many, and done more than preaching had done for them for years. Dear S. Emilen acknowledged that his hands had been strengthened; for that he had been led mostly in silence among that people since he came there. I may just add that I believe a considerable part of the preaching among Friends in England, tends to prevent a growth in the Truth; and to retard rather than promote conviction in others. Oh, what an enemy we have to war with and watch against! one who can avail himself of, and wind himself into, any form, or profession of religion and worship, however spiritual; and unless strictly watched against, discerned, and valiantly withstood, will deceive, and become the leader of the people's leaders, and exalt himself into the very temple of God, and there sit adorned as an angel of light! And this is already lamentably too much the case in our own, and every other Society that I have known in Christendom. I doubt not that Friends would endure patiently to hear it said, or see it printed, of any other people than themselves; though I believe many would doubt the propriety of openly saying it of ourselves: but it must be declared openly, or we shall be in no small danger of sinking as low, in point of spiritual worship and ministry, as any other people. Indeed, many are already overtaken with this formality, and some will not attend to the voice of necessary admonition respecting

it: they are so full of themselves, under profession of the Spirit, that they often expose themselves to the more discerning of other Societies, inducing them to think lightly of the profession of being led by the Holy Spirit.

One of the Apostles saw many anti-christs already come; query, were they among professing Christians, or among Jews and Pagans? No doubt at all with me, they were among highly professing Christians. The very nature of anti-christ is to divert from the life of Christ, and from a single dependence thereon; under a specious profession of him. But how durst the Apostle expose his own professional brethren? Are there not many now who would think such an exposure disorderly, if not unlawful? But let such get deep enough, and they will see that too many expose themselves, and let them learn to know that the Lord will more and more expose them and have them exposed: and, indeed, why should ever so specious a profession of pure spirituality screen any people from open exposure, when they will run of themselves? Their being out of the life, while under a profession of life, in all their movements, tends to make others easy without even waiting on the Lord for life: for they are able to discern the lifeless state of the ministry, even of many of these professed waiters. And thus above all others these deserve reproof, and in the Lord's time and way such will be exposed; for the Lord's true prophets will be constrained to cry woe to the prophets of Baal.—*Extracts from the unpublished Journal of Job Scott.*

HISTORICAL NOTES ON INDIA.

By GEORGE THOMPSON.

No. III.

IN our last, we brought down our notices of national events in India, to the terrible irruption of Timour Beg, aptly named the "Firebrand of the world." We shall not stay to remark upon the history of any monarch in India, from this period, until the accession of the renowned Emperor Baber, who ascended the throne of Delhi in 1525. The intervening space would have to be filled up with narratives of commotions, dismemberments, and devastations. The throne of Delhi was a prize constantly before the eyes of every adventurer; and fell to the lot of him who was strong enough to seize and to maintain it. Baber, however, was the founder of a long line of kings, under whose rule India rose to the highest point of prosperity. He was the sixth in descent from Tamerlane, and was the son of a Mogul mother; he was also descended from the famous Zengis Khan; and thus united in himself the blood of two of the greatest conquerors and scourges the world has ever seen.

The next great Mahometan prince we find upon the throne of India, is the renowned Ackbar, the grandson of Baber, who commenced his reign in 1556; a reign which lasted 50 years, and is celebrated by Indian writers as the most prosperous and happy in the annals of the empire.

Ackbar was a great and successful warrior, with more clemency of disposition and elevation of mind, than was usually found in his predecessors; but his reign, nevertheless, was one incessant scene of warfare, insurrection, wasting, perfidy, and blood.

He conceived the idea, which was a noble one (had the means adopted to carry it out been just), of forming the inhabitants of all India, without distinction of race or religion, into one great community. He, therefore, set himself to conquer and consolidate the various territories not yet attached to the empire, or which had revolted from it; and he shewed the highest wisdom in admitting Hindoos to power, in common with those of his own faith.

Rank, merit, and talent were with him the sole qualifications; and the consequence was, that his dominions, as far as they extended, were filled with a loyal and united people. Ackbar's empire; at the time of his death, in 1605, consisted of Candahar, Ghizni, Cabul, Cashmere, Moulton, Catch, Sind, Ajmere, Delhi, the Doab, Agra, Allahabad, Oude, Bengal, Behar, Orissa, Malwa, Berar, Kandish, and Guzerat; and yielded a net revenue of thirty millions sterling, besides twenty millions, on an average, from presents, and the estates of deceased persons reverting to the crown.

Literature, in India, is much indebted to his Secretary, Abul Fazil, who compiled what are called the institutes of Ackbar.

We pass over the reign of the celebrated Aurungzebe, and conclude this rapid and very important sketch of Mahomedan conquests in India, by a notice of the descent upon India of the Persian monarch, Nadir Shah, whose acts were, if possible, more horrible than those of Timour Beg.

This calamity fell upon Hindostan in 1739, and was invited by the decayed and distracted state of the country, as well as by the traitorous conduct of several of the persons high in authority at the court of Delhi. Nadir, having subdued Candahar, Cabul and the Punjab, marched direct to Delhi.

Having defeated the forces of the Indians, in the neighbourhood of the city, the Persians marched into the capital, closed the gates, and demanded thirty-five crores of rupees, or thirty millions sterling, as a ransom. Some delay taking place, famine and pestilence commenced their work. At length a tumult raged, and a general massacre followed. The slaughter began at sunrise, and continued throughout the greater part of the day. During this work of butchery, the Persians sat, in sullenness and silence, in a small mosque situated in what is called the "Grand Bazaar." Never was a more dreadful scene exhibited, than that presented by the city at this time. At least 100,000 human beings lay weltering in their blood—thousands fastened themselves up in their houses, and destroyed themselves and their families by devouring flames—others threw themselves headlong into their wells—death traversed the streets in every form. At length the emperor of Delhi, Mahomed Shah, presented himself, with his nobles, before Nadir, and entreated, with tears, that he would speak the word, and stop the effusion of the blood of his subjects. The conqueror, being by this time satiated with carnage, gave the order; and it is a remarkable proof of the discipline of his troops, that the work of destruction ceased at once. The treasure carried back by Nadir has been estimated at eighty millions sterling.

We are now upon the threshold of those great events which transferred the sceptre of the Moguls to the hands of European rulers. The Mahomedan power, which had wielded the destinies of India, so often to the ruin of the inhabitants, had already been shaken and almost subverted, by the rising and combination of a number of Hindoo chieftains, called the Mahrattas. The revolt which laid the foundation of this confederacy—a confederacy which not only shook the Mogul empire, but, in after years, threatened our own existence as rulers in India—took place in the Deccan, in the middle of the seventeenth century. In 1707, the Mahrattas overran and plundered a large part of Hindostan; and were our most formidable enemies, when we were engaged in our early struggles in India. Their power, however, has been crippled and destroyed, and Hindoo and Mussulman have alike been made to submit to an authority, exercised by men who at first appeared as humble suppliants for permis-

sion to trade, as peaceful merchants, upon the shores of the Mogul empire.

The history of the Mussulman conquests and governments of Hindostan and the Deccan, is little better than a record of the most gigantic robberies and wholesale slaughters ever perpetrated. Unhappily, the Koran, the scriptures of the Mahometans, taught that war against infidels was a religious duty—that unbelievers might be put to death, and the women and children carried into captivity—that it was a virtue to sack the temples of the heathen, and to propagate their own faith by the sword—that, in a word, with the crescent in their turbans, and the cry of "*Alla ackbar*" on their lips, they might rush to deeds of plunder and blood, and return, with the sound of thanksgiving, as from the performance of a work acceptable to God.

(To be continued.)

Reviews.

AN ENCYCLOPEDIA OF FACTS, ANECDOTES, ARGUMENTS, and Illustrations from History, Philosophy, and Christianity, in support of the principles of Permanent and Universal Peace. By E. P. HOOD, author of Fragments of thought and conversation, &c. Manchester; W. IRWIN. London; C. GILPIN, 1846. Pp. 289, 12mo.

THE above is a most comprehensive volume; the author appears to have left nothing unsaid in illustration of his subject, and we can promise our readers of every class, untiring gratification in the perusal; indeed, we may affirm, that no library can be deemed any thing like complete without this "Encyclopedia." We are pleased to find that the kindred question of Capital Punishments, has obtained a chapter in the Appendix; and that the work should obtain a wide circulation, we cannot but with all sincerity desire.

Births.

EIGHTH MONTH, 1846.

6th. MARGARET, wife of Thomas Waddington, of Warrington. a son; who was named Henry.

NINTH MONTH, 1846.

6th. At Liskeard, Cornwall, JANE, wife of Samuel Elliott, Druggist and Grocer, a daughter; who was named Sarah Jane.

9th. EMILY, wife of Amos Bigland, Jun., Liverpool, a daughter; who was named Emily.

17th. JANE, wife of Robert Horne, of 41, Gracechurch Street, London, a daughter; who was named Ellen.

29th. At 13, Briggate, Leeds, SARAH GRACE, wife of Thomas Harvey, a son; who was named Joseph.

TENTH MONTH, 1846.

8th. At Newcastle-upon-Tyne, SARAH, wife of William Wilson, a son; who was named Frederick William.

9th. At Gateshead, GULIELMA, wife of Charles Tanson, a daughter.

18th. MARY, wife of William Porter, of Liverpool, a daughter.

Marriages.

NINTH MONTH, 1846.

16th. At Manchester, JOHN NEWBY, of Ackworth School, to MARIA BROWN, grand-daughter of Joseph Brown, formerly of Lothersdale, who died in York Castle, where he was with seven other Friends imprisoned, for their faithful maintenance of our testimony against the payment of Tithes.

30th. At Birkenhead, Cheshire, JOSHUA PIM RICHARDSON, son of James Nicholson Richardson, of Glenmore, County of Antrim, to SUSANNAH LUCKY PIM, third daughter of Joseph Robinson Pim, of Oakfield, Birkenhead.

... At Pontefract, WILSON WATERFALL, of Leeds, to LUCY, daughter of Isaac Clark, of Lancaster.

30. At Edinburgh, CHARLES PASTER, of Dublin, to CATHERINE, daughter of the deceased John Constable, of the former place.

TENTH MONTH, 1846.

14th. At Coalbrookdale, Shropshire, JOSEPH STURGES, of Birmingham, to HANNAH, daughter of Barnard Dickinson, of the former place.

Deaths.

THIRD MONTH, 1846.

7th. At Port Philip, South Australia, PARSILLA, wife of Joseph Raleigh, late of Manchester.

FOURTH MONTH, 1846.

18th. At Mount Barker, South Australia, HENRY MAY, late of Painswick, Gloucestershire, aged about 59.

EIGHTH MONTH, 1846.

17th. At Ashwell, SUSANNA THORNE, aged 55.

NINTH MONTH, 1846.

5th. ELLEN, daughter of Thomas and Deborah Beekitt, of Manchester, aged about 26.

8th. At Thornbury, Gloucestershire, MARY, widow of John Wansbrough, formerly of Alton, Hants, aged 90.

... At Stoke-Newington, aged about 4 years, HENRIETTA, youngest daughter of George W. Alexander.

... HENRY, infant son of Samuel Alexander, of Bath.

... At Allonby, DINAH, daughter of David and Mary D. Blain, of Carlisle, aged 4 months.

9th. ANN, daughter of Joseph and Margaret Whalley, of Manchester, aged about 15.

14th. At Stratford, Essex, MARY, wife of James Greenwood, aged 76.

... EDWARD WOODHEAD, of Huddersfield, aged about 62.

15th. RACHAEL BOWMAN, of Allonby.

19th. At Farringdon, Berks, JOSEPH JEWELL, aged 83.

22nd. At Scotby, near Carlisle, JOSEPH BOND, aged 82.

... JAMES GRIMSHAW, of London, aged 43.

24th. At Torquay, ELIZABETH PRYOR, of Tottenham, widow of the late Joseph Pryor.

26th. At Parkgate, aged 8 months, BASIL, son of Joseph Freeth and Mary Coventry, of Liverpool.

ELIZABETH TREFFRY, of Plymouth, aged about 70.

TENTH MONTH, 1846.

3rd. MARY, wife of William Turner, of Liverpool, aged about 32.

5th. At Alveston House, near Nantwich, ANN, wife of Croudson Tunstall, of that place.

6th. At North Shields, MARY, widow of the late Robert Spence, aged about 57; an Elder.

8th. At Maidstone, aged 53, MARY FELL, of Uxbridge, a minister; widow of Richard Fell. This dear Friend had been for some time engaged in Religious service, in Kent. Notices of a Public Meeting, intended to be held at Maidstone by M. F.'s desire, had been circulated in that town on the day of her arrival; but the sudden and alarming illness with which she was seized while travelling from Charing, to the former place, occasioned its postponement.

9th. At Cothorstone, near Barnard Castle, JOHN BOWRON, aged about 67.

10th. At Norwich, WILLIAM EDWARD, son of Joseph and Mary Cooke Geldart.

... At Landough, near Cowbridge, Glamorganshire, ELIZABETH, widow of the late Thomas Redwood, in her 80th year.

11th. At Mosser, near Cookermouth, very suddenly, WILLIAM ALLASON, Yeoman, in his 65th year. He was much respected; and his loss is greatly regretted by his friends.

12th. At Nantwich, aged 46, MARTHA BELLIS, highly respected, and deeply regretted by all who knew her; after an illness of ten weeks, borne with truly Christian resignation to the Divine will. She had been engaged for upwards of 27 years in the instruction of youth; and one of her great objects was, to instil into the minds of those under her care, sound principles of religion and morality.

13th. At Strood, Rochester, after many years of great suffering and confinement to the house, ABIGAIL, wife of Benjamin Bishop, aged 69.

14th. At the house of her father, at Stoke-Newington, aged 31, ELIZA BROWETT, late of Liverpool.

20th. ELIZABETH CARNRY, daughter of the late Samuel Stephenson, of Stockton-on-Tees, aged about 40.

26th. At North Shields, HENRY BROWN.

At Uttoxeter, MARIA WEST, eldest daughter of the late West, of Hull.

Poetry.

THE QUAKER OF THE OLDEN TIME !

THE Quaker of the olden time !
How calm, and firm, and true,
Unspotted by its wrong and crime,
He walked the dark earth through !

The lust of power, the love of gain !
The thousand lures of sin
Around him had no power to stain ;
The purity within.

With that deep insight, which detects
All great things in the small,
And knows how each man's life affects
The spiritual life of all.

He walks by faith and not by sight,
By faith and not by law ;
The presence of the wrong or right,
He rather felt than saw.

He felt that wrong with wrong partakes,
That nothing stands alone,
That whose gives the motive, makes
His brother's sin his own.

And, pausing not, for doubtful choice
Of evils great and small,
He listened to the inward voice
Which calls away from all.

Oh ! spirit of that early day,
So pure, and strong, and true,
Be with us in the narrow way
Our faithful fathers knew.

Give strength the evil to forsake,
The cross of Truth to bear,
And love and reverence to make
Our daily lives a prayer.

ANON.

THE BEAUTIFUL LAND.

THERE is a land immortal,
The beautiful of lands ;
Beside that ancient portal
A sentry grimly stands.
He only can undo it,
And open wide the door,
And mortals who pass through it,
Are mortals never more.

That glorious land is Heaven,
And Death the sentry grim ;
The Lord thereof has given
The opening keys to him.
And ransomed spirits sighing,
And sorrowful for sin,
Do pass the gate in dying,
And freely enter in.

Though dark and drear the passage
That leadeth to the gate,
Yet grace comes with the message
To souls that watch and wait ;
And at the time appointed,
A messenger comes down,
And leads the Lord's anointed
From cross to glory's crown.

Their sighs are lost in singing,
They're blessed in their tears ;
Their journey heavenward winging,
They leave on earth their fears.
Death like an angel seemeth ;
" We welcome thee," they cry ;
Their face with glory beameth ;
'Tis life for them to die.

THOMAS MACKELLAR. §

THE GOOD SAMARITAN.

THERE is a tale by Jesus told ;
It charmed the listeners round of old—
A tale of that benignant man,
Who, when the proud passed heedless by,
Supplied what kindness could supply—
The good Samaritan.

Robbed, naked, wounded, by the way
The suffering, sinking, traveller lay ;
Swift to his aid his helper ran,
Bound up his wounds with tender care,
Food, raiment, home, provided there—
The good Samaritan.

And still that tale of pathos fills
The awakened heart ; still touches, thrills
With sympathy's own talisman,
The springs of generous thought to move,
And bids us imitate and love
The good Samaritan.

A wider field is ours ; not ours
Stripped, wounded, destitute, alone ;
But man in crowds neglected, man
In congregated woe doth call,
That each should be to each—to all,
A good Samaritan.

JOHN BOWRING.

GENTLE WORDS.

A young rose in the summer time
Is beautiful to me,
And glorious the many stars
That glimmer on the sea ;
But Gentle Words and loving hearts,
And hands to clasp my own,
Are better than the brightest flowers
Or stars that ever shone.

The Sun may warm the Grass to life,
The Dew the drooping Flower,
And eyes grow bright and watch the light
Of Autumn's opening hour—
But words that breathe of tenderness,
And smiles we know are true,
Are warmer than the Summer time,
And brighter than the Dew.

It is not much the World can give,
With all its subtle art,
And Gold or Gems are not the things
To satisfy the Heart ;
But oh ! if those who cluster round
The altar and the hearth,
Have gentle words and loving smiles,
How beautiful is earth !

C. D. STEWART.

JERUSALEM.

JERUSALEM ! Jerusalem ! enthroned once on high
Their favoured home of God on earth, their heaven below
the sky !

Now brought to bondage with thy sons, a curse and grief to
see,

Jerusalem ! Jerusalem ! our tears shall flow for thee.

Oh ! hadst thou known thy day of grace, and flock'd beneath
the wing

Of him who called thee lovingly, thine own anointed King,
Then had the tribes of all the world gone up thy pomp to
see,

And glory dwelt within thy gates, and all thy sons been free.

" And who art thou that mournest me ?" replied the ruin
grey,

" And fear'st not rather that thyself may prove a cast away ?
I am a dried and abject branch, my place is given to thee ;
But woe to every barren graft of thy wild olive tree.

Our day of grace is sunk in night, our time of mercy spent,
For heavy was my children's crime, and strange the punish-
ment ;

Yet gaze not idly on my fall, but sinners, warned be,
Who spared not his chosen seed, may send his wrath on thee.

Our day of grace is sunk in night, thy noon is in its prime ;
O turn and seek thy Saviour's face in His accepted time !
So Gentile, may Jerusalem a lesson prove to thee,
And in the New Jerusalem thy home for ever be."

HEBER.

THE BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

No. XL

GLASGOW, 11TH MONTH, 30TH, 1846.

VOL. IV

JUAN VALDEZ:

HIS WRITINGS AND COTEMPORARIES.

No. V.

Or them the dead, the good, the sage,
Let not our stricter rule condemn,
That memory writes the frequent page,
And quotes her sweetest verse for them!

Their path our common nature shares,
Though blest with more abundant flowers,—
The tempest that uprooted theirs,
Returning, only waters ours.

Adown the long retreating scene,
Lo, History's finger points afar;
That we should be what they have been,
To rise hereafter what they are.

The friendship and religious intercourse which Julia de Gonzaga, and other eminent persons in the province of Naples, held with Juan Valdez, was also shared by Victoria Colonna. The two female characters were similar in rank,—their love of learning, their piety, their circumstances of life,—and their names are mentioned together by the historian of their time. The Colonnas were of an ancient and noble family, of the campagna of Rome, where, down to recent times, they had large possessions, and probably hold them to the present day. In the middle ages, the ascendancy of the family in the city was disputed by that of the Ursini, who espoused the party of the Guelphs, that of the Church; whilst the Colonnas took the part of the Ghibelines, or the Empire. The peace of the city was frequently convulsed by the pride or restlessness of the rival houses, arranged under the banners which bore the respective symbols of the Eagle and the Keys. Such were the signs of their political parties, and the legacies of their private feuds were continued for two hundred and fifty years, under the family emblems of the Column and the Bear.

Victoria Colonna was born in 1490. At only four years of age she was selected to be the future bride of Ferdinando d'Avalos, marquis of Pescara, of a family of Naples, then scarcely older than herself. The endowments of person and mind, which nature had liberally bestowed upon her, were aided by a careful and virtuous education. She became an object of general admiration, and hence her hand was sought in marriage by several of the sovereign princes of Italy. But the premature choice of the parents on both sides was happily confirmed by the mutual esteem and attachment of the children, and at the age of seventeen, Victoria Colonna became united to one, who though a warrior, added to great accomplishments of mind, unshaken

fidelity of affection. A conformity of disposition and excellence cemented their conjugal union. But the turbulent state of Italy soon forced the marquis from domestic enjoyments to the field, where, under the walls of Ravenna, he was wounded, and with cardinal de Medicis, afterwards Leo the Tenth, he was taken prisoner and led captive to Milan. There, whilst shut up in the castle, and confined to his chamber by his wounds, he devoted to study those hours which his condition denied to bodily exercise, and thence he addressed to his wife a work, treating of their mutual affection, said to be lively, eloquent, and full of good sense. At length he was liberated by the interference of a friend. He afterwards took an active part in various military affairs. He entered the service of the Emperor, Charles the Fifth, and commanded at the fatal battle of Pavia, in which Francis the First of France was taken prisoner, and conducted to Madrid, where the small square tower in which he was confined is still standing in the Calle Mayor. It is the merit of the marquis of Pescara, that in this sanguinary conflict he distinguished himself by his magnanimity, and by the rarer virtues of kindness and humanity; but he fell a victim to his military labours and the wounds he then received. He expired at Milan at the age of thirty-six. In his, the eye of the Christian reader peruses a name of mingled gloom and brightness on the mournful and discoloured pages of history; and he who had perhaps made many widows to lament their loss, left one most beloved to mourn his own.

This fatal event saddened the remaining years of Victoria Colonna. She found, however, an alleviation to her sorrow in the hopes of immortality, and in celebrating the talents and virtues of her husband in tender and exquisite verse. Taught by her own sad lot she beautifully consoles one of her female friends for the loss of a brother: "Whose peaceful spirit," says she, "has passed into the everlasting true peace. She should not then complain, since she can now speak with him (in spirit) without his absence hindering, so often as before, from being understood by him." She refused to listen to proposals of other nuptials, which, as she had no children, her friends were desirous she should accept. In her retirement, her religious character deepened; but this did not deter her from exercising her poetical talents, although from this time she devoted them chiefly to religious subjects. Her poems are entitled to the first rank among Italian writers who have revived in their works. They were

first collected and published without her knowledge. They were printed four times during her life, and several times since. Her sonnets, many of which are addressed to her departed husband, and others that relate to the state of her own mind, are said to possess more vigour of thought, vivacity of colouring, and natural pathos, than are to be found in general in the poetry of her age. Her monody to the memory of her deceased husband is by no means inferior to that of Cardinal Bembo, one of the most correct writers of his time, which he wrote on the death of his brother, and her *stanse* are said to equal the productions of any of her cotemporaries, and in lively description and genuine poetry to excel them all, except those of Ariosto. "Her poems and letters," says a recent writer, "exhibit a heartfelt morality, and a religion void of hypocrisy."

Her exemplary life, and the merit of her writings, rendered her the theme of general praise among the learned men of the time. Michael Angelo Buonarrotti designed for her several of his sacred pieces; of these the "Descent from the Cross," and "The Woman of Samaria," are mentioned. This accomplished man, who united, in an eminent degree, the rare talents of the sculptor, the painter, the poet, and the architect, entertained a great esteem for her character, and highly valued her friendship. In one of his poems addressed to her, he laments the fluctuating state of his religious sentiments, and asks her to direct his mind thereon: and in others, admiration of her beauty and accomplishments is tempered by a profound respect for her character. He expressed his feelings in verses on her death, which manifest his sorrow for her loss, and the sacred affection with which he regarded her.

Shortly after her husband's death, she retired to Ischia, an island of volcanic formation, lying off the northern entrance of the bay of Naples. That beautiful island, surrounded by the blue waters of the Mediterranean, and diversified by hills and agreeable vallies, rich in fruits and vines, is divided by a strait of three miles from the promontory of Pausilippi, near which Juan Valdez then resided.

There, amidst the fairest scenes of nature, with feelings tendered and subdued, yet strengthened by sorrow, in the society of a select few of the wise and the good, she gathered the instruction of his simple and spiritual views of religion. She would know and feel, under the pressure of recent affliction, that such, and such only, ministered to the reality of the profound sentiments of her own bosom. Here, whilst their purer doctrine was attracting a large number of converts in the city, from the gross forms of superstition, she enjoyed the intercourse and friendship of Marc Antonio Flaminio, Oehino, and Peter Martyr, as well as of Juan Valdez himself. These were men who, even then, began to move the great work of the Reformation; and several of them influenced its progress, not in Italy and Franco only, but even in this country. With these, the lettered, good and wise, she held also

epistolary correspondence; but the departure of several, and the death of others, together with the cloud which was permitted to overcast the dawn of religious truth in Italy, seem to have been rather unfavourable to the progress of her own mind towards the light of the full and perfect day.—But we now continue our extracts from Juan Valdez.

"In what things that person who pretends, and desires to enter and to persevere in the kingdom of God, ought to be exercised, and what a man brings of his own thereto.

"Understanding that which our Lord Jesus Christ saith, that none can come unto him except the Father draw him; and understanding what Peter says, that faith is not for (or possessed by) all men, and that faith is the gift of God. I understand, that it is not in any man's (own) power to believe, love, and have confidence (in Christ). Neither is it in a man's (own) power to know God, to know himself, nor to hate the world and himself. It is not in man's power to form himself, touching the inward, so that he should become pious, just, and holy; for all this must come unto him from God. On the other side, I perceive many exhortations and admonitions, of which the holy Scripture is full, by which generally men are exhorted and instructed unto piety, justice, and holiness. I conceive that it belongs to every man to seek, to desire and procure piety, justice, and holiness; but seeking it of God—striving to have it altogether from Him, and by Him. And as I understand, it appertains to that Christian man that desires and asks this, to exercise himself with all study and diligence in those things which belong to him, and seem to be in his own power to do: that is, in refraining the affections and the appetites, at least in outward things, in which they may be restrained separating his body, when he cannot separate his mind.

"But above all things, a Christian man ought to attend principally not to content (gratify) the men of this world, neither to walk nor to speak after the relish of their words, evermore remembering himself of that saying of Paul, "If I seek to please men," &c. In which he ought to observe this rule: if he be solicited to gratify men in things contrary to piety, he shall in no wise please them if in things conformable to piety, always; and if in things indifferent, he shall please them in those in which he displeases himself And in this manner he shall not forbear to satisfy them, because he is not inclined to satisfy them, but because he would not offend piety, and because he would not give nourishment to his mind, touching its own satisfaction.

"To this state a man shall easily bring himself, recommending himself to God, and always living with watch over himself that nothing may happen unto him unawares. And exercising, and occupying himself in this, he must not pretend hereby to get piety, justice and holiness, but only to keep his mind very wakeful, and his manners well moderated, to the intent that when it shall please God to give unto him piety, justice, and holiness, they may fall into his soul so happily and prosperously, as water falls on good ground when it has been ploughed and purged from thorns and stones; holding this for certain, that as the tiller, when he clears the ground from thorns and stones, doth no way oblige God that he should send his rain and his sun upon it, so neither doth a man by purging and cleansing the appetites of his body, and the affections of his mind oblige God, that he should send his Holy Spirit to him. As the sun and rain does more good to the earth it finds ploughed, and

freed from thorns and stones, in like manner the Holy Spirit doth more good to the mind which he findeth free and purified from the appetites and affections. And after this manner the Christian man, understanding what belongs to him, exercising himself therein, and understanding what he is to expect from God, and desiring it, in a short time shall find himself much conformable to the image of God, and unto that of Jesus Christ, our Lord All men that sin, sin either against themselves, against their neighbours, against Christ, or against God. Against themselves, in carnal vices in their bodies, in their minds with ambition; envy, wrath. Besides the natural depravation with which they are born, they add corruption to their manners. They sin against their neighbours, doing them evil, in their persons, their estates, their honour, their fame, and giving them evil example and evil doctrine. They sin against Christ, justifying themselves by their own works, for thereby they show that they give no credit to Christ, touching the covenant of justification, which covenant he made between God and man, shedding his blood. *I say, that they (by this) declare that they do not hold it for a thing firmly established, that they do not rely upon it.* They sin against God, when they resent themselves, and are grieved touching that which God doth. For in grieving themselves, they show that they do not content themselves thereof. And this discontent of men proceeds in that they esteem it not good, and their esteeming it not good proceeds from this, that they have not a good opinion of God, upon which selfsame ground they grow in the end even to hate God.

"Now they who sin against themselves, sin against the dignity of a man; they who sin against their neighbour, sin against charity; they who sin against Christ, sin against the faith; and they who sin against God, against natural piety.

"They who sin against themselves, sin also against their neighbours, inasmuch as by their sins they give evil example; they sin against Christ, in that they make Christian religion to be evil spoken of; they sin against God, inasmuch as they are convinced in themselves, either by the law, or by their own judgments, that they offend God in that which they do.

"They who sin against their neighbours, sin likewise against themselves, augmenting their own proper depravity; they sin against Christ, depriving themselves of charity, which is the proper counter-sign of Christian piety; and they sin against God, being convinced that they offend God in that which they do.

"They who sin against Christ, sin against themselves, depriving themselves of justification, and consequently of the kingdom of God: they sin against their neighbours, giving them examples of incredulity; and they sin against God, for in offending the Son they offend the Father, offending Him that is sent, they offend Him who did send.

"They who sin against God, sin against themselves, depriving themselves of piety; against their neighbours by giving them evil example; against Christ, for the selfsame respect, that they do, who sin against Christ; they sin against God, for the union which is between Christ and God.

"From hence I gather that a man owes to himself, purity,—which is got by self-denial of the appetites and affections according to the old Adam. He owes to his neighbours love and charity, with good example and good doctrine; to Christ, faith; and to God, piety. *And I understand, that as unto faith is annexed certain hope of resurrection, and life eternal; so unto piety is also annexed the worship in spirit and in truth.*

"I will add this further, that in those things wherein men sin against themselves and against their neigh-

bours, if so be they sin through weakness and infirmity, presently after they have sinned they are sorry and repent, considering the offence of God, and the hurt of their neighbour and themselves; and if they sin against Christ and God, if it be through infirmity and weakness, they do the selfsame. And by these countersigns a man may know when he sins through frailty and infirmity, and when through wretched willfulness and incredulity; always setting before his eyes the light of the Spirit, which is obtained through Jesus Christ our Lord.

"Finding my soul altogether barren and dry, and, as it were, estranged from God, and understanding that this proceeded because God had hid his presence from me, I thought to remedy this necessity of mine by reducing my memory, that it should not think upon any other things than God. Scarce had I made this deliberation, scarce had I begun to put it in execution, but I perceived that, although it be in my power to exercise my memory in God, as in another thing, yet for all that, it is not in my power to cause my mind to feel the presence of God, and so free itself from its barrenness and dryness, and estrangement from God. Furthermore, I understand a very great difference between the state, in which the soul that labours to have God present, finds itself, from the estate in which it finds itself, when God causeth it to feel His presence. *And I understand that the difference consisted in this, that in one state man's spirit worketh, and in the other the Holy Spirit worketh; and so I resolved with myself, that between these states there is the same difference that there is between flesh and spirit.*

"Furthermore I understand, that they may judge themselves to be most happy, who know that they have not been moved of themselves to disenamour themselves of the world, and enamour themselves of God, but have been moved thereunto by the Spirit of God. Furthermore I understand, *that they who go about disenamouring themselves of the world, and enamouring themselves of God, lose their labour, when, without being moved by Him to love, they, by their own industry and by their own exercises, seek to discover God's presence, when He hides it from them; and when God withdrawing himself from them, they, for their own satisfaction, would have him present.....* And I understand, that to suffer for Christ and for the confession and manifestation of the Gospel of Jesus Christ doth above all things enamour them of God and of Christ, who so suffer. And that, in their own suffering, love doth, in a great part deprive them of the sense of that which they suffer.

"A very great part of Christian piety, as I understand, consisteth in this, that a man should never dispose of himself, neither in effect putting his own will in execution, nor saying in his thought, 'this would be well for me,' if so be he have not some evident sign of the will of God: in such sort, that when the state wherein he finds himself, the place or manner of living shall become wearisome to him, and there shall come thought into his mind saying: 'this or that thing would suit me well,' he should presently say: 'But what know I if this would be good for me? God is he who knows what is good; and since he knows it, to him I remit myself, that He should set me in it, and in the mean time I will believe that that which is best for me is to continue in the state wherein I am.' With this resolution, a man condemns the judgment of human wisdom and reason, renounceth his natural light, and enters into the kingdom of God, remitting himself to the guidance and government of God.

"Furthermore I understand, that though to some of the saints of the Old Testament, and to others of the New, God manifested his will as it were by words, the common language with which God speaks to the

pious is, to put it into their hearts what they should do, and afterwards necessitate or facilitate the execution thereof; so that when a pious person shall feel himself moved to change his state, place or manner of living, or whatsoever thing in which he shall be doubtful, whether it be a motion of the flesh or of the spirit, if then he shall find himself necessitated to put it in execution, or shall find much facility in executing it, he shall take it that God declares his will unto him by this means; and holding that demonstration for a sufficient token of God's will, he shall not doubt to put it in execution. If he have the will but neither the necessity or facility, he shall keep himself quiet; and if he have the necessity (need) or the facility, and not the will, he shall likewise abide quiet, saying, 'If this be the will of God, he will put it into my will that I should put it into execution.' In this he shall the more assure himself, God is so jealous (careful) of them who strive after this mode of piety, that even when they are much solicited by natural appetites and human affections that they desire the execution of things, God himself hinders them, to the intent they should not deprave themselves; except when He means to punish them, letting them fall into that which they desire, because they (of their own affections) hold it a good thing for them; this chastisement is very terrible. In these cases, pious persons know the will of God, but it is that will of his which is with wrath; and so they do confirm themselves in the resolution, that nothing befits them but that in which they find themselves, and to stand attentive to hear the language of God when he moves the will and facilitates and necessitates the execution thereof. With which language, I understand, God speaks to the impious, as he spake to Nebuchadnezzar, to Darius and to Cyrus, and as he spake to Titus and Vespasian. But there is this very great difference, for as much as the impious neither knew nor do know the will of God; and therefore though they do it, yet for all this they did not serve, nor do serve God therein. But the pious, because they know the will of God, and knowing it put it in execution, they serve God therein. And as they who are such, undertake all their works with this knowledge, they do, as I understand, in all things serve God."

Before her death, Victoria Colonna removed to Viterbo, a town which commanded at once a sight of the Mediterranean, and of the city of Rome. She made frequent excursions to the city, to enjoy the society of Michael Angelo. She outlived Juan Valdez, and died at Rome, in 1547; not having adopted any religious profession, being inclined, as was supposed, to the doctrine of the reformed church. We have dwelt on the circumstances and the character of Victoria Colonna, in connection with Juan Valdez, at greater length than to some of our readers the occasion may seem to require, and the current of our general subject may demand; but in doing so, we desire to present a feature of the times of the rise of the reformation, which must be evident from a careful perusal of its history. Ignorance has proved to be the handmaid of superstition; and those persons, of both sexes, whose minds were most accomplished in knowledge, learning, and literature, were the first to hail the rising of a purer religious faith; and they combined in their personal characters, the greatest purity of manners with the truest piety. It is true that the noblest instruments for good may

be perverted in the hands of man, yet the effects of learning and literature are to soften and elevate the principles,—to enlarge and equalize the understanding; and to attract the heart from selfish and sensual propensities. Can any question their influence on religious character, let them more carefully exercise the minds it may be their lot to have to guide, and more studiously direct them to the best and highest models. It is not literature in a high state of cultivation which is inimical to religious growth, but the cultivation of a low kind of literature; the attention to sounds, not things—that, feeding the fancy with superficial images, does not at the same time administer to the progress of the understanding. In the characters we have alluded to, an advanced state of piety, conduct, and conversation, were joined to the best knowledge of letters in their day, and in large degree originated therefrom.

In our next article we must very briefly notice some other associates of Juan Valdez.

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INDIANA YEARLY MEETING OF ANTI-SLAVERY FRIENDS.

THE above-named Meeting commenced its business sessions on the 1st of 10th month, and closed them on the 6th.

Owing to the very general prevalence of sickness throughout the limits of the Meeting, it was considerably smaller than usual; but what was lacking in numbers, was made up in interest; it being acknowledged by many, if not all, to have been one of the most interesting and encouraging Yearly Meetings, if not entirely the most so, that we have ever held. The Divine favour was bestowed upon us from time to time in a very remarkable manner, and our hearts were knit and cemented together in the love of the gospel. Among the important business transacted, the Meeting prepared and adopted an Address to the members of the Society of Friends throughout the world, and an Epistle of advice to the Quarterly, Monthly, and Preparative Meetings of Anti-Slavery Friends, and to the members thereof individually. Nor were the interests of the slave and free man of colour forgotten.

An Address to the Non-Slaveholders of the South was adopted; also a petition to the Legislature of Indiana, for the repeal of the black laws, and for the passage of an act to prevent the prisons of the State from being used for the confinement of persons represented to be fugitives from slavery. And the Meeting for Sufferings appointed a committee to visit the coloured people of Mercer county, Ohio, to give them such advice as they may judge best calculated to induce them in their tried situation, (being threatened with a violent expulsion from their homes,) to maintain a peaceable and quiet demeanour, manifesting a spirit of Christian forbearance and trust in the protection of a higher power than the arm of flesh; and thus to overcome the violence of their enemies by the spirit of meekness. The committee were also left at liberty to take such steps as they might think best calculated to prevail upon the influential white citizens of the county to exert all their influence in all peaceable ways, to quiet the feelings of the people and induce them to refrain from all acts of injustice and violence, and thus preserve the peace and harmony and prosperity of all classes.—*Free Labour Advocate.*

STATE OF THE RETREAT.

REPORT OF THE COMMITTEE OF THE RETREAT, TO THE GENERAL MEETING, 1846.

THE usual examination of the accounts of the institution, up to the 31st of 3rd month last has taken place, and owing to the increased income from patients, and to the amount of the donations and subscriptions, the whole income has, this year, considerably exceeded the expenditure: as, however, the capital stock of the institution had been materially lessened by the deficiencies of previous years, and as, without the donations and subscriptions, there would, in the present year, have been a deficiency of income of £300, we feel no hesitation in requesting the continued liberality of our friends. We do this with the more confidence, from being able to assure them that the state of the institution is such, as, we believe renders it, thoroughly worthy of their kind consideration.

The Report of the Resident Medical Superintendent, which is annexed, exhibits the number of admissions, deaths, and discharges during the present year. There are at present 108 patients in the house, viz., 30 men and 69 women, of whom 15 are wholly unconnected with the Society of Friends.

Since our last report, we are glad to state, the attention of the Legislature has been called by Lord Ashley, to the condition of the insane of all classes in this country, with a view, by legislative means, of providing more effectually for their right treatment, and also of enforcing a more adequate provision for the care of Pauper Lunatics. Two acts have, in consequence, been passed, which we trust will promote the important objects contemplated by the philanthropic nobleman, who introduced the measures in Parliament, and who has taken so deep an interest in the welfare of the insane. The act which refers to the treatment of the insane in general, embraces in its provisions such establishments as the Retreat.

Commissioners are appointed by the act, with ample powers to visit, and minutely inspect, the condition of all places where lunatics are confined except Bethlem Hospital. This is a new measure, as respects the class of institutions, in which the Retreat is included. It is however very satisfactory to us, having always held that the circumstances of the insane, wherever they are confined, call for that kind of visitation which is now provided, and we would add, for the publication also of the chief circumstances which come under the notice of the visitors, in each establishment which they inspect. If however we may speak of the new act as a whole, we must acknowledge that we think it attempts too much, and that it contains clauses which will injuriously interfere with the free action of the managers of these institutions. One of the clauses enacts that no patient shall be allowed to leave the place where he is confined, even for a day, without application to the Commissioners in London, and the consent of two of them in writing having been obtained. Another clause requires, that every case of escape from the premises of the institution shall be reported to the Commissioners, however short may be the time of the patient's absence.

Whatever may be the evils against which these two enactments are directed, we believe they will induce more than they will prevent. The first can hardly fail to check those little excursions which are so calculated to cheer and benefit the patient, and the opportunity for which not unfrequently occur accidentally; the second we fear will lead to the employment of stricter means of preventing escapes, than are compatible with the welfare of the inmates of such establishments.

These and some other clauses of the act, claimed

the attention of the Committee when in bill before Parliament, and, we thought it right, respectfully, to represent our views by the following petition to the House of Commons.

"To the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

"The Petition of the Undersigned Members of the Committee of 'The Friends' Retreat,' near York,

"Respectfully Sheweth,

"That your Petitioners are entrusted with the charge of an institution, established about fifty years ago by the Society of Friends, for the relief of 'persons afflicted with disorders of the mind,' and that the said institution is supported by charitable contributions and the payments of the patients. They observe with satisfaction, that Parliament is engaged in providing for the proper maintenance and care of Pauper Lunatics, and also 'for the regulation of the care and treatment' of the insane of other classes in England and Wales. They apprehend, however, that in the bill for the latter object now before Parliament, there are clauses relating to Charitable Hospitals which interfere needlessly with their free course of action, and some of them, in a manner, which would be decidedly opposed to the right management of such establishments.

"Your Petitioners do not desire to be exempted from the visitation of the Commissioners, or from the searching enquiry into the management of their institution, which the bill authorizes the Commissioners to make in all Hospitals except that of Bethlem. They believe that such visitation, by judicious and competent persons, is calculated to stimulate the managers and officers in the discharge of their arduous duties, and that it would effectually prevent the recurrence of that system of neglect, which at one time prevailed so extensively in institutions for the insane. But they respectfully submit that the numerous minute and stringent directions proposed to be enacted by the present bill, and which are enforced by as numerous fines and other penalties, are not called for by the present condition of Charitable Hospitals, and that they are calculated to repress right energy, and the exercise of that discretion, on the part of the managers and officers of these institutions, on which their real welfare and excellence essentially depends.

"They are of opinion that the class of institutions for the insane, in which the managers and officers have no direct pecuniary interest, might safely be distinguished more than is done by the present bill, from those establishments which are conducted for the immediate profit of the proprietors.

"They therefore respectfully, but earnestly desire that the Retreat and other Charitable Hospitals may be excluded from the operation of the proposed 'Act for the Regulation of the Care and Treatment of Lunatics in England and Wales,' except so far as relates to the visitation of Charitable Hospitals by the Commissioners, and the free investigation into the condition of the patients confined in them."—Signed by Samuel Tuke, Caleb Fletcher, James H. Tuke, David Priestman, Joseph Rowntree, James H. King, Thomas Mason, Thomas Smith.

On this, the Fiftieth Anniversary of the Retreat, we are not unnaturally led to take a review of its past history; and we apprehend that it may suitably mark the occasion, and afford matter of interest, at least to the younger friends of the institution, if we endeavour briefly to sketch the circumstances of its rise, the character of its early management, and to trace its subsequent progress, so far as respects the principles and views which have from time to time regulated its conduct.

The project of forming a distinct establishment for the insane of the Society of Friends, appears to have

arisen in the year 1791, and, to have been suggested by the apprehended ill-treatment of a friend in the York Asylum, who was known to the family of William Tuke. In the spring of 1792, after much thought, and consultation with a few of his friends, having fully made up his own mind on the subject, William Tuke laid his plans before a considerable number of the members of the Society of Friends, assembled at their Quarterly Meeting at York. Here it was on the whole favourably received; but the feeling in most other parts of the kingdom may be said, we believe, to have been adverse to the measure; and it was necessary to have a pretty general concurrence of the Society, for the purpose of obtaining the requisite funds. Circulars were issued, explaining the grounds of the proposed proceeding, and in the 7th month, 1793, at a meeting of members of the Society from various parts of the kingdom, held at the close of the General Meeting of Ackworth School, it was agreed, that ground should be purchased as early as a suitable site could be found in the neighbourhood of York. The institution, however, was not opened till the 5th month, 1796. Looking back to the year 1792, and considering the miserable condition of the insane in general at that period, it appears to us almost strange, that the proposal should have met, in the first instance, with considerable opposition, and that the institution had to struggle through many difficulties into existence. It is grateful however and instructive, repeatedly to call to mind that patient perseverance, founded on a conscientious conviction of duty, which, under the divine blessing, overcame all the obstacles which impeded its foundation, and the difficulties which presented themselves in the early management of the institution.

The founders of the Retreat had a great object of humanity before them: their knowledge of the actual capabilities of the insane, or of their general condition in this country must have been imperfect, but they knew enough of both to satisfy them, that in the management of this unhappy class, power was often wantonly and cruelly exercised, and that indifference to the feelings of the sufferers prevailed to a great extent. They felt confident, that many insane persons were highly susceptible of the influence of surrounding circumstances, and were painfully affected by a course of treatment, which might justly be said to confound misery with crime; they also believed that some at least of those whom it was needful to seclude from general society, were not deprived of right religious sentiments. It was with these views that they urged the formation of an establishment, in which the members of the Society of Friends, labouring under "disorders of the mind," might be surrounded by those who were accustomed to their habits, and be so placed, that, at suitable times, they might have the comfort of social intercourse, and of uniting with their friends in religious worship. The name which they proposed for the new institution, "The Retreat," was intended to convey their idea of what such an establishment should be, viz., a place in which the unhappy might obtain a refuge—a quiet home in which the shattered bark might find the means of reparation or of safety.

In what degree the principle of fear ought to be employed in the right management of the insane, and to what extent their security required the use of some of the means of restraint, which were then universally employed in their management, could not be accurately determined without experience. There is reason

to believe that they thought highly of the then general management of St. Luke's Hospital; but they were untrammelled by any authority, and it is worthy of notice as indicating their anticipations, and as showing that they were not copying from any particular establishment, that they sought to avoid in the construction of the building, whatever would give to it the character of a prison; that they ingeniously substituted iron sashes for the bars, which usually defended the windows of asylums; and that the boundary walls of the patients' airing courts were low, implying that their main reliance would be on the vigilant oversight of their attendants. With reference to the personal treatment of the patients, no iron manacles for their security were provided, and, from the first opening of the institution, efforts were used to stimulate and to maintain the domestic and religious feelings and habits of the patients. The prospectus of 1794, speaks of the desirableness of introducing to the patients, "cheerful and salutary amusements, and of endeavouring, at suitable times, to cherish in them the strengthening and consolatory principles of religion and virtue." In the earliest times of the establishment, those who were in a proper state of mind met together for the reading of the Scriptures, and were occasionally visited and addressed by ministers of the Society; some of the patients also attended the meetings of Friends for religious worship in the city. Tea parties were frequently formed in the establishment, on which occasion the officers entertained their guests in their best fashion, and in the first report of the institution, (1797,) the directors speak of the frequent attendance at the house of the female visitors, who were appointed monthly by the committee; they also mention as "one of the peculiar benefits of the institution, 'the introduction of suitable employments, in order to relieve the languor of idleness, and prevent the indulgence of gloomy sensations.'"

These incidents illustrate the early designs and practices of the institution, and sufficiently indicate the humane and enlightened views of its founders. The success of the best plans depends, however, upon the execution. William Tuke, the main instrument in the formation of the establishment, hoped to have found among his numerous friends, some one, (we may say like himself,) devoted to the good of man, and who, having leisure for such an engagement, would have taken upon him the voluntary, and gratuitous superintendence of the establishment.

Such a superintendent he thought he had found in his brother-in-law, Timothy Maud, of Bradford, who had just retired from medical practice, and who entered into the new project with much interest. He consented to take the office, at least temporarily, and was in the institution at its opening; but in about two months he was removed by death. The founder looked around among his friends for a suitable successor, but, not finding one ready for the engagement, he agreed to undertake the office himself, till a substitute should be found; and for nearly twelve months, he had the immediate management of the young establishment upon him. This opportunity of close observation confirmed his estimate of the importance of the new institution, and enlarged his hopes of what might be done in the improvement of the management of the insane. He only wanted efficient resident agents. Within a few months of the opening, he had the satisfaction to obtain the services of a very competent matron, who entered heartily into his views. Katharine Allen had resided for some time in Dr. Fox's private asylum at Bristol, one of the best, and perhaps the best, of that class of establishments at that period. Her mental qualities, deportment, and aspect, as well as some valuable experience, peculiarly fitted

* His son Henry Tuke and their mutual and excellent friend Lindley Murray, were warm and able coadjutors in the arrangement and carrying out of the plan.

her for that post; and the female department of the institution was therefore, at a very early period, placed under the most favourable circumstances.

(To be continued.)

LIFE AND CHARACTER OF ALEXANDER JAFFRAY.

For THE BRITISH FRIEND.

It is always a source of gratification to me whenever I meet with historians, or other literary authors having occasion to speak of the Society of Friends, to find them disposed to treat the characters and motives of individuals amongst us whom we hold in high esteem, with justice and with courtesy; rather than, as is too commonly the case, with scoffs and sneers, in default of arguments. A pleasing instance of candour, in reference to the life and character of Alexander Jaffray, has lately come under my notice in a recently established Review, "The British Quarterly," a work which bids fair to stand on an equality with the best of our Critical Journals, for talent, discrimination, and even-handed justice; those essential qualifications for guiding the public mind in estimating the real value of works of the press, but which are but seldom all combined in him, who employs the pen of the Critic. The title of the work under review, "11th Month 1," 1846, is "Vol. ii." "The Covenanters in the North of Scotland; or, Sketches of the Rise and Progress, north of the Grampians, of the great Religious and Social movements of which the covenant of 1633 was the symbol," "by Robert King."

The author assigns to those who took a prominent part in that fierce struggle for religious liberty, a place among "our Scotch worthies," and he thus notices some of them by name and character: "Andrew Cant, well known in the north two centuries ago, as the apostle of the Covenant, and whose rude, but fiery eloquence stirred the spirits of our forefathers, as he urged its first subscription [the Covenant] from Aberdeen to Inverness." He was father-in-law to Alexander Jaffray. . . . "David Lindsay, the bold parson of Bethelvie, who bearded the assembled barons of clan Gordon, and their cavalier associates," . . . "the benignant, noble-minded, and devout Provost Jaffray, and his pious friend, the laird of Brodie," . . . "Ross of Kincardine, Fraser of Brea, Hogg of Kiltiern; all of whom lived and laboured, or suffered, north of the Grampians."

Alexander Jaffray, as stated by the Reviewers, was born in Aberdeen in 1614, and was educated at the University there; his father having frequently been chief magistrate of that city, and its representative in the Scottish Parliament. After leaving the University, he travelled both in France as well as England, by which his mind was enlarged, and contributed to fit him for the important part which he afterwards acted in the affairs of his country. The elder Jaffray was one of those who signed the covenant, and ever after, from their position in the burgh, both father and son were among the first to feel the rude visits of the cavaliers, and had frequently to go into hiding. Alexander Jaffray was once waylaid about twelve miles from the city, by the laird of Haddo, who owed him a grudge; after some strokes had passed between them, he was left with a sword cut in the head; and his brother John, who was with him, was wounded in the arm. The laird fired two pistols at him, one after the other, but both missed. The laird was tried for this offence, and severely fined, which increased his desire for revenge on Jaffray; and soon afterwards, he galloped into town at the head of a party of sixty horsemen, and surprised Jaffray and

his brother, and two other magistrates, in their own houses, and carried them to Strathbogie; where they were imprisoned and treated with great cruelty for seven weeks; his wife surviving his capture not more than four days!

In 1644, Jaffray appeared in arms with his townsmen in their attempt to oppose the entrance of Montrose and the Irish, and had well nigh fallen into the hands of the savage invaders, but escaped; saving, in his retreat, a pair of the covenanting colours. For some time after the battle, while the country was in possession of the Royalists, he found refuge with other covenanters in the castle of Dunnottar. After this, he was again taken prisoner, and confined for several weeks in the garrisoned house of Pitcaple.

In 1646, he was appointed on a Committee of Parliament, for proceeding against malignants and delinquents; but he afterwards confessed the unwarranted zeal with which they executed their functions. In 1649, he was one of the Scotch parliamentary commissioners who negotiated with Charles II., then at the Hague, for his restoration to the Scottish throne. In the following year, he was put on a new commission to treat with the king at Breda. But his heart revolted at a business by which, as he expressed it, "we," the commissioners, "did sinfully, both entangle and engage ourselves, and that poor young prince, to whom we were sent, making him sign and swear a covenant, which we knew, from clear and demonstrable reasons, he hated at his heart." Jaffray appeared on the field of Dunbar with the soldiers of the king and covenant, and after being severely wounded, he was taken prisoner and carried into Cromwell's camp. During his captivity, he was treated with great kindness and courtesy; and was in constant and friendly intercourse with Cromwell, Fleetwood, and Owen. This appears to be the crisis of his history; then, he says, "was first made out to me, not only some more clear evidences of the Lord's controversy with the family and person of the king, but more particularly the sinful mistake of the good men of this nation, about the knowledge and mind of God as to the exercise of the magistrates' power in matters of religion, what the due bounds and limits of it are." He now began to think that swords, even in the hands of saints, are no part of the armoury of truth. He communicated his change of views to several ministers, and other influential persons of his own personal friends, who heard him with indignation; and they drew up a series of instructions, in which this sentence stands as a sample of the rest—"We do all look upon the sectarian party as an enemy to the work of God, and an unjust invader of the kingdom, against whom acting, is a necessary duty." Jaffray was appointed director of the chancery of Scotland, and was one of the first Scottish members who took their seats in Cromwell's little parliament. He was one of those who refused to leave the house, till it was cleared by a file of musketers—an act of independence which the dictator recognised only, by offering him an appointment as one of his judges for Scotland; an offer, however, which he declined. The Reviewers conclude the article of "The Covenanters in the North of Scotland" with the following remarks—"There is," say they, "inexpressible satisfaction in contemplating a character so pure and single as that of Alexander Jaffray. He was still the devout and noble-minded man he had ever been."

In the first year of [King Charles'] restoration, he suffered imprisonment in the Tolbooth of Edinburgh, and was liberated only under a bond of £20,000 not to leave Edinburgh, and to appear when cited. At this period we find traces of a change [in his religious views] which were soon afterwards matured. His

record of his "striving against sin," during the solitude of his imprisonment, contains much to edify the most watchful and devout Christian. But deep mental distress soon led a spirit naturally calm and contemplative, and now morbidly affected by a diseased body, into quietism. So that on his leaving prison, he was, not altogether, indeed, but *almost*, a Quaker. A month had scarcely elapsed, when he was cited to appear before the parliament, on the 3th month, 1661, for "divers matters of treason." But parliament not happening to meet on that day, the charge was dropped. We find him now visiting Guthrie and Marquare, and other worthies who were suffering for conscience sake; and though always anxious that neither "weakness nor wilfulness" should lead him astray, the uniform result of his discussions, regarding what he had for some time considered a great idol, *the covenant*, was, his establishment in his own views. The last entry in his diary relates to July 1661, and his resolution then is, "with God's grace, to endeavour to keep close to Christ, the true light, as he enlightens himself forth in the conscience." In the end of the following year, we find his "convincement" completed, by the "instrumental means" of an English Quaker minister; and his name appears first on the list of a little band, who owned their readiness to bear the cross of that afflicted people. Not a few of both the higher and the lower classes, both in town and country, withdrew from the communion of the established church; and became the objects of the most vindictive abuse, at the hands of both the magistracy and populace. Among them, the most eminent were Robert Barclay, the famous Apologist of the Society, then (1665) only in his nineteenth year; and his father, Colonel David Barclay, of Ury; who had distinguished himself in early life in the service of Gustavus Adolphus, and afterwards in his native country. None bore the indignities of the mob—"the dregs of the town who were set on by the rebels of that day"—with greater patience and nobleness of soul, than this old, and once proud, soldier. One of his relations, upon an occasion of uncommon rudeness, lamenting that he should be now treated so differently from what he had formerly been, the worthy man replied, that "he found more satisfaction as well as honour, in being thus insulted for his religious principles, than when, some years before, it was usual for the magistrates, as he passed the city of Aberdeen, to meet him several miles on the road, and conduct him to a public entertainment in their town-hall; and then convey him so far out again, in order to gain his favour."

The Covenanters gave so much work to the government of Charles, in the south, that the Quakers were but little molested at Aberdeen; and the Tolbooth was for years the head-quarters and principal meeting house of the new sect. Like the Israelites in Egypt, however, the more the Quakers were persecuted, the more they multiplied. Uncowed and unsubdued even by imprisonment, they made the streets resound with their exhortations to the audience which constantly surrounded the grated windows. There was no alternative but to board up the windows, and the poor Friends were packed in cells in the terms of the chief magistrates' threat, "like salmon in a barrel." But even thus packed, the gaol became "too strait" for the multitude, and a partial release became the necessary consequence of every fresh importation; while those thus liberated returned at once to their forlorn courses, and kept up their meetings with courage and patience. We have been not a little amused with the following specimen of passive resistance—a party of Quakers is transferred from the prison of Inverury to that of Aberdeen; and at the

instance, of Sir John Keith, a violent persecutor, it is decided that they shall go to Edinburgh, and make an ignominious progress from shire to shire, like the vilest malefactors. They are brought forth amid the cruel mockings of a vile mob, and traverse the streets amid much indignity. But, once out of the town, an infirm man, finding himself unable to proceed further, sits down by the road side. The whole company follow his example; sit down, and refuse to rise until horses are furnished for their journey. The attendant bailie is in a rage, but what can he do? Utterly nonplused, he returns home to suffer the gibes of his brother magistrates, and the victorious recusants betake themselves to their respective dwelling places.

The estimation in which Jaffray was held rendered him "a dangerous seducer" [in the words of his enemies]; and we weep over human nature when we find his old friend Menzies* stirring up Bishop Scougal against him; and, through him, Archbishop Sharpe. In 1664, Alexander Jaffray was brought before the High Commission Court, and though he spoke with a mouth and wisdom which all his adversaries were not able to gainsay or resist, he was sentenced to be confined to his own dwelling, and to keep no meetings therein, nor go anywhere without the bishop's license, under the penalty of 600 marks Scots. "It is better to obey God than man," was his only comment on this unjust sentence; and the ten years [of life] which were allotted him, were spent amid the sufferings and vicissitudes to which his faithfulness to God subjected him. Cruel imprisonments, even when bound down with bodily infirmity, moved not the man whose course was the result of a real and well-grounded fear of God. "You cannot vanquish us," said his fellow sufferers to their persecutors, "you will array yourselves with very vanity." But there was a term to those things: the wicked must cease from troubling. The good man in whose company we have lingered so long was but in his fifty-ninth year, when he lay on his death-bed at his own mansion of Kingswells. He died as he lived. "The sting of death is fully gone," he said, "and death is mine, being reconciled to me as a sweet passage, through Him that loved me." "Thus, Lord, let thy servant depart in peace," was his repeated prayer; "for mine eyes spiritually have seen, my heart hath felt, and, feeling, shall for ever feel, thy salvation." On the 8th of May, 1673, all that was mortal of this good man was quietly laid in his own burial ground, within a few miles of the city, on whose highest offices he had conferred more honour than he had received from them; but whose magistrates and populace had been trying for years in their zeal to cast out his name as evil. We have been on pilgrimage to the lonely spot, and it is in our mind's eye while we write! No monumental marble marks his tomb. The long rank grass waves upon it, but does it no dishonour. We see the avenue of old mountain ash, which, in an almost treeless neighbourhood, tells the ancient date of the house to which it leads. The old Dutch tiles, with their scenes of Scripture story, which still adorn the fire-place of the venerable mansion, are before us; and though we are no Quakers, we sympathize too deeply with all that is pure and sublime in moral action, not to feel that we are treading on holy ground. J. P.

THE LATE MUSICAL FESTIVAL AT BIRMINGHAM.

The notice of this subject in "The British Friend," is not intended to imply a suspicion, that any real

* John Menzies was one of the ministers of Aberdeen, and Professor of Divinity in Marischal College; a man of much learning, and of much popular talent.

Friends sanction by their presence, these profane entertainments. There are, however, ways of sanctioning them, besides attending; as there are various means of counteracting their influence. An expression of approbation or interest, may give a stimulus; while the contrary may act as a check. It is well, therefore, for all to consider whether they do their duty, in both ways, when they have an opportunity of giving a sentiment on the subject.

The number is perhaps small, of those who take the same view as Friends, of musical entertainments in general; but there are Christians of all denominations, who consider oratorios, and similar musical entertainments, as irreligious and profane. The subject has been treated of so excellently by John Newton, and Leigh Richmond,* that it may appear superfluous to do any other than refer to what they have said. There can, however, be no harm in bringing it again forward; the revival may induce reflections in some, who would not, otherwise, direct their attention to it. This paper may probably fall into the hands of persons who have never thought seriously on the subject; for evils that are constantly before our eyes, often pass unnoticed.

In order to place the subject in its proper light before the reader, a few sentences shall be selected from a local paper, which contained a very full account of each day's proceedings, during the late musical festival at Birmingham. And we request such as approve of these entertainments, to read them with unprejudiced minds; and then answer to themselves whether they think there is anything in them allied to real Christianity? Whether the animation and enthusiasm felt on such occasions, is of the same nature as the religion described in the New Testament, by Christ and his apostles? Or, on the other hand, whether the whole is not a horrible profanation of sacred things? Whether there is not much more adoration of the creature than the Creator? And whether it is not a gross delusion in the audience, to suppose that they attend for the purpose of gratifying their charity and animating their piety?

The following passages are selected from the Birmingham Journal:—"The crowd was immense, every corner of the building was occupied. The variegated magnificence of the ladies' costumes, to say nothing of the light which sparkled from their eyes, beaming with the expectation of the approaching feast of sound, gave tenfold beauty and excitement to the scene. The gross receipts we believe to be upwards of £11,000; which, we are assured, will leave a balance of between £4,000 and £5,000 for the charity (the hospital). The piece selected for Tuesday morning, was the magnificent time-honoured 'Creation' of Haydn.—The introduction—a singularly picturesque representation of Chaos—was played well.—Then came the delicious chorus, 'and the Spirit of God.'—Mr. Lockey sang the descriptive air, 'Now Vanish,' with precision and frigid coldness. The passage, 'Affrighted Hell,' was sung with gentlemanly ease and correctness.

Wednesday morning.—When the composer mounted to the rostrum, and was greeted with a buzz of subdued applause, the scene was exceedingly animated. The stupendous voice of Shaudigl, as Elijah, was heard prophesying of woes to come. The opening was exceedingly dramatic, and the overture that followed, picturesquely descriptive of the sufferings of the Israelites. His tauntings of the priests of Baal was powerfully delivered. The prayers and his pleadings with the Almighty were powerfully conceived, and executed in the loftiest style of vocalism.—Mr. Lockey had two fine songs allotted to him. He sang them both deliciously, and received the honour of an encore in the first air.—We need only remark of the choruses, that they were perfection. Every gradation of light and shade—every phase of feeling, from the dissonant ravings of the priests, to the sublime 'Holy, Holy' of the angels, was rigidly observed, and artistically executed.—At the close of the performance, the long pent-up excitement, which had been gathering strength with every new feature in the oratorio, burst forth in a torrent of applause, renewed again and again.—Hearts that had not melted save by the heavenly potency of 'The Messiah,' acknowledged a kindred power in this new development of the resources of art. Fair hands and earnest voices paid homage to the genius of the age. By the universal fiat of the vast assembly, the compilation was placed high on the roll of fame, with the hallowed glories of Handel, and Beethoven, and Haydn. The illustrious composer bowed his acknowledgments, and tried to escape from the torrent of approbation, but—another roar, in which the audience and the orchestra joined, called him again before them.

Wednesday Evening.—Mario sang "The chanson à Roland," a singularly spirited war-song, in which the deeds of valour of the past are recounted, and the glories of a triumph sketched with glowing fervour. Spandegil's celebrated recitativo and air from "Aïda and Galatea," was a treat of no ordinary kind. The love-making of Polypheme was expressed with the voice of a Titan, ponderous in its tones, and ludicrously sportive.

Thursday Morning.—The "Messiah day" never fails to draw together the largest audience of the week. Pilgrimages are made by enthusiastic worshippers from all parts of the country. Phillips gave the air, "The People that walked," with taste and finished grace. Madame Caradori sang throughout delightfully. She was encored, and sang it again deliciously.

Thursday Evening.—The costumes of the ladies were particularly elegant. The following was the bill of fare provided for the regalement of the vast assembly:—The music to Shakespeare's "Midsummer's Night's Dream;" "Ye Spotted Snakes;" "Wedding March;" "With Sighs, sweet Rose;" &c. &c. Grisi sang most enchantingly. The "Non fu Sogno" was ravishing in its voluptuous brilliancy. Lablanche sang "La Prove" with broad comicality. Madame Caradori Allan sang the French romance with great animation, &c. &c.

Matter of a similar nature occupies about a page and half of a large newspaper. Query, What part of the £11,000 paid for these exciting entertainments may be set down to the promptings of piety and charity? With a desire, we trust, for the eternal good of all, we solicit from the unprejudiced mind, serious thought on the above passages. Can it then be asserted that these amusements are for the glory of God, or that they have any tendency to kindle true piety?

It appears by the newspaper, that the Birmingham

* See No. 286, Religious Society's Tracts.

Festival was attended by two Bishops, four Deans, and forty-seven other persons having the term *reverend* prefixed to their names. Surely the terms *reverend*, *right reverend*, *very reverend*, *right reverend father*, &c. but ill befit such scenes of profanity. Considering that clergymen are looked up to by many for example, and as directors in moral and spiritual concerns, how is it to be regretted that they should use their influence on the wrong side. They can hardly be excused, like some, on the plea of not having thought of it; because many of their own body, of whose sentiments they can scarcely be ignorant, condemn Oratorios as profane.

The consideration of this subject has directed our thoughts to the peculiar views of Friends on music in general. Though we are of the mind that there is no Scripture authority for condemning music in the abstract, yet we do more and more admire the wisdom of the Society in considering it one of the "things not expedient." It is safe to say, that no evil will follow abstaining from it; and whatever may be said in favour of music in theory, it cannot be denied that in practice it is a great waster of time, and that a love for it does, with little exception, lead into unprofitable, if not vicious, association.

So commonly is this the consequence, that as in the case of strong drinks, total abstinence seems to be the only safeguard against intemperance. We have known many grievous instances of its evils, but cannot recollect one, within our own experience, of religious or moral benefit. We understand, that in some large towns, the common drinking houses are fitted up with very expensive organs and pianos; and that this affords a strong temptation, which numbers fall into, is a lamentable truth. A speaker at one of the meetings in connection with the World's Temperance Convention, is reported in the *Temperance Chronicle* for this month, to have said, "A pious teacher, not long since, showed me the names of about sixty scholars who had been under his care in a Sabbath school. He had traced the course of them all, and found that one-half had been ruined by drinking! He could state, that in Manchester, there were large rooms connected with public houses, in which Sunday school teachers, and other professors of religion, met on Sunday night, with organs and pianos, drinking various kinds of intoxicating drinks, and singing,

'Praise God, from whom all blessings flow.'

They took the poisonous drinks at such meetings, on the evening of the Sabbath, and then they were allured to those houses on other days, and many sunk into a drunkard's grave." CARRICUS.

PSALM SINGING.

The following Extract from the Memoir of William Bennett, may serve as a word in season:—

I frequented the meetings of the people called Independents, in Great Yarmouth; when I have been among them in the time of their singing Psalms, the pure witness of God in my heart did, in some measure, let me see that it was not then a time of singing with me, and as it were stopped my mouth, that I could not sing with them, but my heart has been broken

into tenderness, and many have been witnesses; my outward man hath trembled and been shaken like a leaf, that is shaken with the wind; *this time before I was called a Quaker, or had seen any of that people.* I was in a strange land, and could not sing the song of Zion, which the living only can sing, even the ransomed of the Lord, who are redeemed from Babylon to Mount Zion. R.

AN INTERESTING QUERY FOR INVESTIGATION.

WHAT circumstances can be assigned as the cause, why so very few Jews in this day, are converted to Christianity; or evince the least desire to become united with any of those who profess the Christian name: seeing that the same people formerly, dwelling alone, isolated from other nations, and being thoroughly initiated in the worship of the only true God according to the then Divine dispensation, living under His government and objects of His peculiar care and protection, as well as witnessing His righteous judgments for their disobedience—should, nevertheless, so frequently and so easily slide away to the idolatrous heathen nations around them; to adopt their abominations, and to worship their false gods. Whereas, in the present day, the same people, fellow-citizens with Christian professors—speaking the same language—mixing with them in their daily intercourse, and engaged in the same commercial pursuits; should, notwithstanding, manifest so great repugnance to their religious principles, as to hold the prevailing religion in utter abhorrence? Surely, there is a much greater likeness and affinity between Judaism and Christianity, than between the former and heathen idolatry; why, then, should the Jews of former times have so easily adopted the idolatry of heathenism; whilst those of the present day pertinaciously adhere to their own religion, and refuse Christianity, to which their own prophets so evidently pointed? P.

THE PROGRESS OF RITES AND CEREMONIES OF THE CHURCH OF ROME—MANY OF WHICH ARE CONTINUED IN THE REFORMED CHURCHES.

LEONARDUS, Bishop of Rome, was the first ordainer of Infants' Baptism, and that they should have god-fathers and god-mothers, &c.

VICTOR, Bishop of Rome, instituted, that children might be christened by laymen and laywomen, in case of necessity. Anno 196.

Complaint being made in France, that Infant Baptism was not scriptural—Claudius Esponitius ordained at the Council of Pysoy, in France, A.D. 1500, "that Infants' Baptism should be received by tradition, because it could not be proved as a command from the Scriptures."

PIUS, Bishop of Rome, built the first temple after the apostacy, in honour to Prudentia. And Calistus made a temple to the Virgin Mary—a place beyond Tiberis, and instituted a churchyard in Apius Street. And Dionysius, in the year 287, divided both in Rome and other places, churches and churchyards to curates, and made parishes and dioceses to bishops, and this was the beginning of parishes, churches, and churchyards, consecrated ground.

And here is the rise of holy parish churches, which bear the name yet by which the Pope baptized them, "Saint Peter," "Saint Paul," "Saint Mary," and others.

And Candlemas days originated in Paganism, being honours paid aforesime to Saturna and Pluto.

Boniface the 3rd, commanded that their altar and the tables on which they set the sacrifice—should be covered with linen.

But Abraham was the first we read of, that made any place of burial in Hebron, which he bought of Ephron the Hittite, for thirty pieces of silver, and was there buried with Sarah his wife. But this was no parish-yard, nor did he leave any priest (that we read of) to take wages and fees, and for ringing a bell, and reading and singing over the dead.

Justinian, the Emperor, ordained that men should swear by the Gospel, and lay their hands thereon, and kiss it saying, So help me God.

Silvester, Bishop of Rome, ordained, that all christened churches and chalices, should be anointed with oil; and Fabianus—commanded that it should be renewed every Monday and Thursday.

Clement the first, ordained, that children that were christened, should be anointed with Chrisme, and he also instituted the Sacrament, as it is called, of Confirmation; or as it is now called, "Bishopping," and did suppose that no man was a perfect Christian if this Rite and Ceremony was omitted; and for this cause it hath been judged, as Catholic doctrine, both by the Church of Rome and the Protestants, that the Holy Ghost is more plentifully given them by the hands of the Bishop; and at the institution thereof, it was thus administered by the Bishop—First he asked the name of the child, making the sign of the Cross in his forehead, saying, "I sign thee with the token of the Cross, and confirm thee with the Chrisme of Salvation, in the name of the Father, Son, and Holy Ghost," &c.,—and smote the child on the cheek softly. But if one of greater age was to be confirmed, the Bishop gave a sharper stroke, that he might remember this great mystery.

Victor, Bishop of Rome, about the year 196, decreed that Easter should be celebrated and kept on the Sunday, from 14th March to the 22nd of the same—now the Jews kept it sooner, so that this is an invention.

And about what time they judged any thing to be done, they invented a day and time to keep for it, as to reverence Sunday in *Advent, Nativity, Circumcision, and Epiphany, Purification of Mary, Candlemas, Lent, Palm-Sunday, Monday, and Thursday*, on which Christ washed his disciples' feet, as it has been imagined. These days and many more were invented; and the Council at Lyons decreed, that such days should be kept holy, for the increase of religion. Pope Boniface the 4th, ordained the feast of Saint Stephen, and Innocents, John Baptist, Lady-day, Lawrence, Michael, and Martin, which are observed among protestants to this day.

Urban the 4th, ordained *Corpus Christi* a holy-day. Silvester assigned the day called *Lammas*, in memory of Peter's pains and persecution.

Felix, the first, made a statute that a yearly oblation should be had in memorial of the martyrs—and Pope Gregory ordained that mass or short prayers should be said over their tombs or graves—this is the origin of priests' service over the graves of the dead.

Gregory also appointed that neither flesh, cheese, milk, butter, or eggs, should be eaten on fast-days.

Soul-mass-day was begun by Odilo—provost of Cluniacensis' Order,—he having heard about Mount Etna, great lamentation and cryings, which he supposed to be the wailings of evil spirits because the souls of dead men were taken from them by the petitions and sacrifices of well-disposed Christians. He therefore appointed a general oblation for *All-Souls*, the next day after the feast of All-Saints—and this was instituted about the year 1002.

Sextus the first commanded that the Corporis should be of fine linen—and forbade laymen to touch holy vessels.

Stephen, Bishop of Rome, ordained that priests

Sabinianns ordained that people should come together to hear service, by ringing of bells.

John the 22nd, Bishop of Rome, ordained that bells should be tolled every day three times; and that then every man should say three times, Ave-Mary, as Polidore saith, Lib. 6.

Banners and Trophies which are hung up in churches, were first set up by the Bishop of Rome, to signify conquest over enemies, and to declare the triumph of Christ over death and hell.

Hierome appointed mattens to be said at set times. Also, the heathen had their mattens, as Apuleus saith, which they sung at divers times of the day, and so sorted the hours of the day for sacrifices which they did offer unto their idols.

Pelagius the 2nd, was the first that commanded the priests to say them daily, and said, as the just man falleth seven times, so by instant prayers and mattens, he might as often rise and amend.

Urban 2nd ordained Ladies' mattens to be said daily, and confirmed them in a Council, which he had at Mount Clear, in France.

Damasus, Bishop of Rome, gave commandment that mattens should be sung in all churches, and added Gloria Patri to the end of every psalm. He also commanded that the Creed should be said every hour, and that the psalms should be sung by course.

Vilitianus invented the decent tunes wherewith the hymns be sung, and joined the organs; but there were divers manners of prayer, forms, mattens, and singing as *Bennett's* monks had one, and *Bernard* another, and *Dominick's* Brethren had an order by themselves, and every Provincial Bishop made a several use in his Diocese, and all was confirmed by the Bishop of Rome.

Telesphorus appointed that Lent should be kept before Easter, and added another week to it, which we call Quinquagesima, and this week he commanded priests to fast more than the Laity.—*Works of Francis Hotell, 1662.*

(To be continued.)

WILLIAM PENN'S EXHORTATION.

AND now, Friends, you that profess to walk in the way this blessed man (George Fox) was sent of God to turn men into, suffer, I beseech you, the word of exhortation, as well fathers as children, and elders as young men. The glory of this day, and foundation of the hope that has not made us ashamed since we were a people, you know, is that blessed principle of Light and Life of Christ which we profess, and direct all people to, as the great instrument and agent of man's conversion to God. It was by this we were first touched, and effectually enlightened as to our inward state, which put us upon the consideration of our latter end, causing us to set the Lord before our eyes, and to number our days, that we might apply our hearts to wisdom. In that day we judged not after the sight of the eye, or after the hearing of the ear; but according to the light and sense this blessed principle gave us, we judged and acted in reference to things and persons, ourselves and others, yea, towards God our Maker. For being quickened by it in our inward man, we could easily discern the difference of things, and feel what was right and what was wrong, and what was fit and what not, both in reference to religious and civil concerns. That being the ground of the fellowship of all saints, it was in that our fellowship stood. In this we desired to have a sense one of another, and acted towards one another, and all men, in love, faithfulness, and fear.

In the feeling of the motions of this principle, we drew near to the Lord, and waited to be prepared by

before we approached the Lord in prayer, or opened our mouths in ministry. And in our beginning and ending with this, stood our comfort, service, and edification. And as we ran faster, or fell short, we made burthens for ourselves to bear; our services finding in ourselves a rebuke instead of an acceptance, and in lieu of "Well done," "Who has required this at your hands?" In that day we were an exercised people; our very countenances and deportment declared it.

Care for others was then much upon us, as well as for ourselves, especially the young convinced. Often had we the burthen of the word of the Lord to our neighbours, relations, and acquaintance; and sometimes strangers also. We were in travail for one another's preservation; not seeking, but shunning occasions of any coldness or misunderstanding, treating one another as those that believed and felt God present; which kept our conversation innocent, serious, and weighty, guarding ourselves against the cares and friendships of the world. We held the truth in the Spirit of it, and not in our own spirits, or after our own wills and affections. They were bowed and brought into subjection, inasmuch that it was visible to them that knew us. We did not think ourselves at our own disposal, to go where we list, or say or do what we list, or when we list. Our liberty stood in the liberty of the Spirit of Truth; and no pleasure, no profit, no fear, no favour, could draw us from this retired, strict, and watchful frame. We were so far from seeking occasions of company, that we avoided them what we could; pursuing our own business with moderation, instead of meddling with other people's unnecessarily.

Our words were few and savoury, our looks composed and weighty, and our whole deportment very observable. True it is, that this retired and strict sort of life from the liberty of the conversation of the world, exposed us to the censures of many, as humourists, conceited and self-righteous persons, &c.; but it was our preservation from many snares, to which others were continually exposed by the prevalency of the lust of the eye, the lust of the flesh, and the pride of life, that wanted no occasions or temptations to excite them abroad in the converse of the world.

I cannot forget the humility and chaste zeal of that day. Oh, how constant at meetings, how retired in them, how firm to Truth's life, as well as Truth's principles! and how entire and united in our communion, as indeed became those that profess One Head, even Christ Jesus the Lord!

This being the testimony and example the man of God before mentioned was sent to declare and leave amongst us, and we having embraced the same as the merciful visitation of God to us, the word of exhortation at this time is, that we continue to be found in the way of this testimony with all zeal and integrity, and so much the more, by how much the day draweth near.

And first, as to you, my beloved and much honoured brethren in Christ, that are in the exercise of the ministry: Oh, feel life in your ministry! Let life be your commission, your well-spring and treasury on all such occasions; else you well know, there can be no begetting to God, since nothing can quicken or make people alive to God, but the Life of God: and it must be a ministry in and from Life, that enlivens any people to God. We have seen the fruit of all other ministries, by the few that are turned from the evil of their ways. It is not our parts, or memory, the repetition of former openings in our own will and time, that will do God's work. A dry, doctrinal ministry, however sound in words, can reach but the ear, and is but a dream at the best. There is another sound-

ness, that is soundest of all, viz. Christ, the power of God. This is the key of David, that opens and none shuts, and shuts, and none can open; as the oil to the lamp, and the soul to the body, so is that to the heart of words: which made Christ to say, "My words, they are spirit, and they are life;" that is, they are from life, and therefore they make you alive, that receive them. If the disciples that had lived with Jesus, were to stay at Jerusalem till they received it; so must we wait to receive, before we minister, if we will turn people from darkness to light, and from Satan's power to God.

I fervently bow my knees to the God and Father of our Lord Jesus Christ, that you may always be like-minded, that you may ever wait reverently for the coming and opening of the word of life, and attend upon it in your ministry and service, that you may serve God in his Spirit. And be it little, or be it much, it is well; for much is not too much, and the least is enough, if from the motion of God's Spirit; and without it, verily, ever so little is too much, because to no profit.

For it is the Spirit of the Lord immediately, or through the ministry of his servants, that teacheth his people to profit; and to be sure, so far as we take Him along with us in our services, so far we are profitable and no farther. For if it be the Lord that must work all things in us, and for our salvation, much more is it the Lord, that must work in us, for the conversion of others. If therefore it was once a cross to us to speak, though the Lord required it at our hands, let it never be so to be silent, when he does not.

It is one of the most dreadful sayings in the book of God, that "he that adds to the words of the prophecy of this book, God will add the plagues written in this book." To keep back the counsel of God, is as terrible; for "he that takes away from the words of the prophecy of this book, God shall take away his part out of the book of life." And truly, it has great caution in it to those that use the name of the Lord, to be well assured, the Lord speaks, that they may not be found of the number of those, that add to the words of the testimony of prophecy, which the Lord giveth them to bear; nor yet to mince or diminish the same, both being so very offensive to God.

Wherefore, brethren, let us be careful neither to out-go our Guide, nor yet loiter behind him; since he that makes haste, may miss his way, and he that stays behind, lose his Guide: for even those that have received the word of the Lord, had need wait for wisdom, that they may see how to divide the word aright; which plainly implieth, that it is possible for one that hath received the word of the Lord, to miss in the division and application of it, which must come from an impatience of spirit, and a self-working, which makes an unsound and dangerous mixture; and will hardly beget a right-minded, living people to God.

I am earnest in this, above all other considerations, as to public brethren, well knowing how much it concerns the present and future state, and preservation of the church of Christ Jesus, that has been gathered and built up by a living and powerful ministry, *that the ministry be held, preserved, and continued in the manifestations, motions, and supplies, of the same life and power, from time to time.*

And wherever it is observed, that any one does minister more from gifts and parts, than life and power, though they have an enlightened and doctrinal understanding, let them in time be advised and admonished for their preservation, because insensibly such will come to depend upon a self-sufficiency; to forsake Christ the living Fountain, and to hew out unto themselves cisterns that will hold no living waters; and by degrees to draw others from waiting

upon the gift of God in themselves, to feel it in others, in order to their strength and refreshment, to wait upon them, and to turn from God to man again, and so to make shipwreck of the faith once delivered to the saints, and of a good conscience towards God; which are only kept by that Divine gift of life, that beget the one, and awakened and sanctified the other in the beginning.

Nor is it enough that we have known the Divine gift, and in it have reached to the spirits in prison, and been the instruments of the convincing of others of the way of God, if we keep not as low and poor in ourselves, and as depending upon the Lord as ever; since no memory, no repetitions of former openings, revelations, or enjoyments, will bring a soul to God, or afford bread to the hungry, or water to the thirsty, unless life go with what we say, and that must be waited for.

O that we may have no other fountain, treasury, or dependence! that none may presume at any rate to act of themselves for God! because they have long acted from God, that we may not supply want of waiting with our own wisdom, or think that we may take less care, and more liberty in speaking, than formerly; and that where we do not feel the Lord by His power to open us and enlarge us, whatever be the expectation of the people, or has been our customary supply and character, we may not exceed or fill up the time with our own.

I hope we shall ever remember who it was that said, "Of yourselves you can do nothing;" our sufficiency is in Him. And if we are not to speak our own words, or take thought what we should say to men in our defence, when exposed for our testimony, surely we ought to speak none of our own words, or take thought what we shall say in our testimony and ministry in the name of the Lord to the souls of the people; for then of all times, and of all other occasions, should it be fulfilled in us, "for it is not you that speak, but the Spirit of my Father that speaketh in you."

And indeed, the ministry of the Spirit must and does keep its analogy and agreement with the birth of the Spirit; that as no man can inherit the kingdom of God, unless he be born of the Spirit, so no ministry can beget a soul to God, but that which is from the Spirit. For this, as I said before, the disciples waited before they went forth; and in this our elder brethren, and messengers of God in our day, waited, visited, and reached to us. And having begun in the Spirit, let none ever hope or seek to be made perfect in the flesh. For what is the flesh to the Spirit, or the chaff to the wheat? And if we keep in the Spirit, we shall keep in the unity of it, which is the ground of true fellowship. For by drinking into that one Spirit, we are made one people to God, and by it we are continued in the unity of the faith, and the bond of peace. No envying, no bitterness, no strife, can have place with us. We shall watch always for good, and not for evil, over one another, and rejoice exceedingly, and not begrudge one another's increase in the riches of the grace, with which God replenisheth his faithful servants.—*Preface to George Fox's Journal, Leeds Edition, page 45—50.*

F A I R S .

THE following remarks may be viewed as a salutary hint at the present time. We do think that Friends who assist in these undertakings, either as managers or contributors, had need be very guarded, lest they be inadvertently led to compromise our religious principles and testimonies.

I have observed in the last number of the Lon-

don Friend, a communication stating that the anti-slavery women of Philadelphia, are contemplating a Fair, next year, for the benefit of the Liberty Party, and mentioning the names of several women, residing in and near Philadelphia, and members of our Religious Society, as among those interested in it. The object in publishing the notice seems to be, to solicit aid from Friends in Great Britain.

I think that the very respectable Friends whose names are there mentioned, could not have given the subject the consideration it merits when they embarked in this undertaking; for it seems to me that there are grave and insurmountable objections to it.

To say nothing of the vagueness of the phrase, "in aid of the Liberty Party," which may mean very different things in the mouths of different persons, this mode of giving the aid by a Fair, is altogether objectionable. The idea in which this way of raising funds for charitable purposes originates, is, that many persons who are indifferent to the charity in question, will be attracted to the fair by the beauty of the articles exhibited for sale, and be ashamed to go away without buying something, where all are expected to lay out their money. Young women of personal attractions are generally selected as sellers at the tables; and the vanity, the love of display, the pride and other passions of the visitors are roused and appealed to in the excitement which is engendered in the crowds that collect. The articles which are made for these fairs are generally trifling and useless—decorated nothings—the making of which is an utter waste of time, and which are sold for many times their worth in money. The feelings appealed to are not the impulses of Christian benevolence, but those of ostentation and selfishness.

We have seen these fairs—"Vanity Fairs," as they truly are—for building places of worship and academies of fine arts; for the relief of fire companies and orphan asylums. It is well known that at one lately held in this city, men and women, young and old, of the wealthiest and most fashionable of Philadelphia, were eagerly engaged in illegal gambling—raffling, as it is termed—for a valuable prize, at a dollar a ticket. The Liberty Fair which is contemplated, will, it is to be expected, be decorously drab-coloured and modest. It could not well be otherwise in our first attempt, for we shall feel too awkward in our new vocation to give full scope to our ambition. But stiff and sedate as it may be, I look upon it as the forerunner of many evils. It is in the very nature of such things, that every succeeding attempt outdoes its predecessor. Unless the fair of to-day excels the fair of yesterday in the richness and variety of its articles, the requisite excitement, the fever heat, cannot be reached, and the whole affair flags. The actors in these scenes will find themselves, whether they mean it or not, bound to a system which strikes at the root of Quaker simplicity, of Quaker thoroughness, and of Quaker humility. The ground on which they thus place their cause is not Christian ground, and the means by which they seek to sustain it are not reconcilable with the severe morality of the gospel. What would John Woolman have said to this means of freeing the slave?

I presume that this scheme has been suggested without examining the side of the shield at which I have been looking, and the circumstance furnishes occasion for more general and serious reflection.

What is it that distinguishes the course which Friends have always pursued in their religious and benevolent engagements from that which is followed by the world in general?

Is it not, that regarding benevolence as the offspring of religion and duty, they wait for the leading of the

Head of the Church in all their philanthropic movements? It is not, in the view of Friends, a sufficient reason for embarking in a benevolent enterprise, that good may thereby be done. The world is full of wickedness and injustice, but I am not therefore bound to engage in a crusade against the whole. A man's first duties concern his own soul and his own household.

The primal duties shine aloft like stars;
The charities that soothe, that heal, that bless,
Lie scattered at our feet like flowers.

His part within that narrow circle at his feet being duly fulfilled, the call of duty may lead him to a wider sphere. Having been faithful in a few things, he may be made ruler over more. There are always duties to be performed to the church and to mankind, to which, in the ordering of Divine Wisdom, now one, and now another, is called. He who is truly called, will be consistent, cautious, unobtrusive, in his performance of them. Mindful of his duties to his brethren and to the church, he will be very careful not to engage in schemes which may bring distress or uneasiness upon them. Few men have lived, whose views, in respect to slavery, have been so much in advance, not only of the age in which he lived, but even of many of his brethren in religious faith, as John Woolman. And how beautiful an example does his life afford, of ardent zeal for right, softened by charity for all mankind, and kept in harmony with his duty to the church, and his condescension to his brethren.—*American Friend.*

Proposal for Publishing by Subscription,

A NEW EDITION—To be entitled, **THE BRITISH FRIEND EDITION**—of CLARKSON'S "PORTRAITURE OF QUAKERISM," taken from a view of the Moral Education, Discipline, Peculiar Customs, Religious Principles, Political and Civil Economy, and Character of the Society of Friends.

In its present form, as is well known, this Work has not been of such extensive service to the Society of Friends, as regards its circulation among others, as its excellence would otherwise have rendered it.

With a view to remedy this defect, as well as to make the Work more attractive, especially to the Youth of our own Society, we now intimate our intention to publish a New and Improved Edition of the above Work. We propose to compress the substance of the 3 Vols., of which the "Portraiture" is at present composed, into One Volume, of from 300 to 400 Pages—same size, quality, and type, as "The British Friend," the price according to the number of Copies subscribed for, but not expected to exceed 6s. The work was originally published we believe at 27s.

Those Friends, therefore, who may desire to encourage our project, will oblige us by an early transmission of their names, with the number of Copies wanted, in order to our determining the extent and price of the Edition. Should sufficient encouragement offer, we mean to have the Volume ready about the end of the year.

The option will be afforded to Subscribers, of being supplied through a Bookseller with the Work complete at once; or of having it in *Monthly Parts*, provided those who choose this latter mode are Subscribers also for "The British Friend."—as these *Monthly Parts* will be in the shape of "Supplements," and cannot be sent post free, except accompanying that Journal.

W. & R. SMEAL.

Glasgow, 31st of 10th Month, 1846.

* * Some complaint having reached us, of a want of explicitness in the foregoing, we take the earliest public opportunity to supply the deficiency; by observing, First, As regards "compression," we intend simply to embrace, as we have said, the 3 volumes in one, which does not imply curtailment, as some appear to have supposed. At present, we have no prospect of finding this required, beyond occasionally omitting the term "Quaker;" as even in the latest edition, although said to have been purged of that epithet, some hundreds of times, compared with previous editions, it confessedly occurs more frequently than agreeable, or at all necessary.

Secondly, By "improved," we mean the appearance of the work—the paper, typography, and general upsetting, will be vastly superior.

Thirdly, We pledge ourselves, in whatever alterations are made, that the meaning of the author will not be misstated.

Lastly, As regards additions, these will either be in the shape of notes on the pages, where we deem them proper, or they will be thrown into an Appendix; whichever way we adopt, the new matter will be so distinguished as not to be mistaken.

To numerous Friends who have already so kindly, promptly, and cordially responded to our circular, we return our grateful acknowledgements; but as we hope to receive returns from many other quarters, we are not yet prepared to fix the time of going to press. Our chief object being to render a standard work more extensively useful, we are anxious to obtain as many subscribers as possible, that the price may be still lower than we have above indicated. Will those, who desire to aid in this matter, favour us with their orders soon?

THE WILDERSPIN NATIONAL TRIBUTE.

It affords us pleasure to acknowledge having received in aid of the above Fund, the following Subscriptions, viz.:

Christopher Bowley, Cirencester,	£1 0 0
Eliza Lury, Bristol,	1 0 0

THE BRITISH FRIEND.

GLASGOW, 11TH MONTH, 30TH, 1846.

JOSHUA TREFFRY, after finishing his religious labours in Scotland, visited all the meetings in Cumberland, some of them oftener than once; was at Gillfoot on the 4th current; Wigton, on the 5th; Kirkbride and Bolton, on the 6th; attended Pardshaw Monthly Meeting on the 16th; Monthly Meeting also, at Backfoot, on the 19th; and Carlisle Monthly Meeting on the 20th. In Carlisle, he was at both meetings on First-day, the 22d; and proceeded thence on the 23d, intending to visit the meetings constituting the Monthly Meeting of Allendale; expecting to arrive at Newcastle, on the evening of the 25th, and proceed to Shields, Sunderland, &c.

JOHN AND MARTHA YEARDLEY have, for some time, been engaged in visiting the Families belonging to Gracechurch Street Monthly Meeting, London; and are now, it is believed, about concluding their religious engagement.

LINDLEY MURRAY HOAG commenced his visit to Warwickshire South Monthly Meeting, on Fourth-day, the 28th ult.; when he was at Stow-on-the-Wold; on the 29th, at Shipston-on-Stow; and on the 30th, at Brails. On First-day, the 1st current, he was at Radway meeting in the morning, at Easington in the evening, and on the 2d, at Chipping-Camden. At all the above-named places, he held public meetings. He afterwards attended the Monthly Meeting.

held at Ealington, on the 3d inst.; from whence, attended by his companion, John Morland, he proceeded to hold some meetings in the North Monthly meeting.

THE DISTRESS IN IRELAND.—We observe that a Meeting of Friends was held in London, in the early part of this month, in consequence of the information that had been received of the appalling misery and want of food which prevail in Ireland.

The meeting thought it desirable that no time should be lost in communicating with Friends in the country, to intimate that a very liberal subscription is to be solicited.

THE EVANGELICAL ALLIANCE.—We had in view the offering of some observations upon the recent proceedings of this body, but finding ourselves anticipated by a correspondent in another column, in whose views we pretty much unite, it seems unnecessary; and, indeed, we have not room to go farther into the subject at this time.

LIVERPOOL FRIENDS' READING ROOM AND LIBRARY.—A meeting of Friends of Liverpool was convened by circular on the 18th inst.; for the purpose of taking into consideration the propriety of establishing a Reading Room and Library for the use of Friends, and those connected with the Society, in that town and neighbourhood.

The meeting, we learn, was well attended, and the establishment of the Reading Room and Library unanimously decided on. The intention appears to be, to fit up one room as a News-room; another as a Reading-room, with Library attached; a third, in which Tea and Coffee will be provided; and if another can be obtained large enough, to fit it up as a Meeting-room for a Mutual Improvement Society, in connection with the Institution, and for occasional Lectures. By these means the promoters of this movement hope to elevate the intellectual and scientific tastes of the members, as well as to furnish a place of resort where a spare hour can be unexceptionably spent, cutting off the excuse for visiting places of objectionable amusement.

The above step on the part of Friends of Liverpool, appears worthy of imitation by those of other large meetings.

PHILIP LEMPRIERE'S LIBERATION.—Our readers will learn with satisfaction, that P. Lempriere

was liberated from prison on the 2d inst., after having been immured for five weeks. This release was in consequence, we understand, of intimations from the Secretary of State. The Jersey Court, however, complied only partially; granting his *release provisionally*, that is, under protest. The Home Secretary learning this, sent off, on the 9th inst., what is called a PARDON, by which his discharge was made absolute. It is evidently to this intended proceeding that allusion is made by the Clerk of the Privy Council in his letter published in the "Jersey News" of the 14th, a copy of which has been kindly sent us.

Acceptable as this news is, it is much to be regretted, as we hear through a private source, as well as through the columns of the above-named Journal, that the Privy Council has, after all, *sanctioned the ordinance of the Jersey States*, (!) which falls short of the Act of the Imperial Parliament; by not extending relief to persons of the *persuasion* of Friends, unless they be in religious *membership*. We are hoping to receive a copy of this Jersey ordinance.

A government, professedly the advocates of civil and religious freedom, ought not to have so compromised its principles, by sanctioning a local ordinance not in accordance with the law of the realm, and one which may be perverted to the persecution of the innocent. We trust Friends will continue their attention to this matter.

Since the foregoing was in type, the "Jersey News" of the 21st has reached us; containing a very interesting letter on P. Lempriere's case, for which, we regret, we have not space.

PEACE.—A zealous promoter of the Peace cause, has lately suggested to the Peace Society, that a Treatise should be brought out, exposing the evils that arise from persons lending money for warlike purposes, and the responsibilities that rest upon those who are in such a practice. One main feature which should be brought before the minds of these Loan Contractors, is the *motive* by which they are actuated; the desire of gain—the love of aggrandizement, and of appearing great in the world—putting these few supposed worldly advantages to a few persons, in comparison with the miseries and desolations that inevitably follow in the train of war. The subject appears well worthy of the attention of the Committee, and their known zeal in the cause, will, no doubt, induce them to give, ere long, some deliverance on the matter.

Special reference is had, in the foregoing sugges-

tion, to the case of the American Government seeking loans from England, for the purpose of carrying on War with Mexico. "Twere well, if the Editors of some, at least, of our public journals, would feel disposed to advert to this subject, and would employ their valuable influence in calling attention to it; seeing that every thing which tends to check the progress of such operations as are, at present, being carried on in Mexico, contributes, at the same time, to the true welfare of the human race.

BEAUTIFUL LITTLE ALLEGORY.—A humming bird met a butterfly, and being pleased with the beauty of its person and glory of its wings, made an offer of perpetual friendship.

"I cannot think of it," was the reply, "as you once spurned me, and called me a drawing doft."

"Impossible!" exclaimed the humming bird. "I always entertained the highest respect for such beautiful creatures as you."

"Perhaps you do now," said the other, "but when you insulted me, I was a caterpillar. So let me give you a piece of advice: never insult the humble, as they may some day become your superiors."

TRIUMPH OF CHRISTIAN PRINCIPLE.—We know a sergeant in a Regiment of the Line—a member of a Baptist Church—who is so fully convinced of the sinfulness of continuing in the Army, that he has applied for a blank discharge, and intends to forego the privilege of a pension, rather than violate his conscience. He has a large family, quite unprovided for; he has never learned a trade; and has nothing in view, by which he may obtain a livelihood. This is a triumph of Christian principle, which cannot fail to afford encouragement to the friends of peace.—*Christian Penny Record.*

PATRIOTISM AND PHILANTHROPY.—Patriotism is a narrow virtue, the influence of which is restricted to a section of mankind—a mere beggarly imitation of a world-embracing benevolence. Patriotism would slaughter one nation for the benefit of another—would destroy a million to promote the interest of a thousand. There is as great a difference between the mere patriot, and the enlightened philanthropist, as there is between the sun and the spots upon its surface. *I hate a Frenchman because he does not belong to my country—I love an Englishman because he was born in Britain*, are phrases expressive of the clan-nishness of patriotism;—*I would do good to all men without regard to their birth-place or their colour*, is the language of the philanthropist. Patriotism, though often combined with philanthropy, frequently exists apart from it. The man who is merely a patriot, regards the promotion of his country's good as the chief object of his existence; whereas the philanthropist desires to promote the happiness of the human race. There are certain cases, perhaps, wherein patriotism becomes a virtue, and exerts a beneficial influence on a nation's welfare; but these cases, like the virtues of monarchs, or the visits of angels, are few and far between. We find in the long muster-roll of distinguished captains and skillful generals, one Washington, one Kosciuszko, one Epaminondas, and a few others of inferior note:—subtract these from their brethren in the profession of arms, and what a despicable set of military murderers remain.—*Glorious War, People's Tracts.*

REASONS FOR QUITTING THE METHODIST SOCIETY.

OR A DEFENCE OF BARCLAY'S APOLOGY.

(Continued from page 271.)

The third objection is brought against the 7th Imposition, which treats on JUSTIFICATION, of which the objector says, "Here is a wide difference between Quakerism and Christianity. This is flat justification by works." And adds, "The ground of the mistake is the not understanding the meaning of the word justification." To which I reply:—

1. That Barclay uses the word in a sound, proper sense; for, being made just, implies the remission of sins, as well as the renewal of the mind; which may properly be defined, a change of heart. And as these cannot be separated in the experience of Christians, they are always connected in the Scriptures. The apostle Paul, speaking of the wonderful change wrought on some of the most abandoned characters, says—"And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

And it is worthy of remark, that the term justification is most commonly used for being made just, as in these words: "For he that is dead is freed (i.e. justified) from sin." I apprehend the reason why it is so frequently used in this sense in Scripture, as well as by Barclay, is, because it is less liable to be abused.

2. The mistaken sense in which some understand the term justification, as implying an imputation of righteousness, without the impartation thereof, arises from the absurd idea which men form of the Supreme Majesty: gloomy minds representing to themselves, and setting Him forth to others, as an implacable being; full of vindictive wrath, even against such as have not only been convinced of, but earnestly desire to forsake the evil of their ways. So that for want of just conceptions of the Divine Being, and properly adverting to what the Scriptures uniformly declare,—*"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;"* and not clearly understanding that Christ's coming into the world was not the cause, but the effect of God's great love to all men; our glorious Creator is set forth in an unamiable light, stripped of his Divine perfections; and on this foundation, a superstructure raised, which, I think, is subversive of holiness in heart and life.

3. But I must do justice to the objector, by saying, he has publicly confessed, that he formerly leaned to Calvinism, with respect to the doctrine of justification, and has therefore openly asserted, "We are every moment pleasing or displeasing to God, according to the whole of our inward tempers, and outward conduct."

If I mistake not, this exactly coincides with Barclay, and is agreeable to "sound doctrine," as well as to the Divine testimony, which every man has in his own breast.

4. As there is a common but very unjust charge brought against the people called Quakers, by some who are ignorant of, as well as by others who, I fear, designedly misrepresent their principles, "That they deny the fall of man, and err in the nature and cause of our justification;" this seems to be a proper place to clear up these points; which I shall attempt to do by making an extract from Barclay's Apology, hoping it will fully satisfy every unprejudiced mind respecting these important subjects. Treating of justification he says (Prop. 7, sec. 3.) "First, We renounce all natural power and ability to bring us out of our lost and fallen

condition; and confess, that as of ourselves we are able to do nothing that is good, so neither can we procure remission of sins, or justification by any act of our own, so as to merit or draw it as a debt, from God, due to us; but we acknowledge all to be of and from His love, which is the original and fundamental cause of our acceptance."

"Secondly. God manifested this love towards us in the sending of his beloved Son, the Lord Jesus, into the world, who gave himself for us, an offering and a sacrifice to God, for a sweet smelling savour. And having made peace by the blood of his cross, by him to reconcile all things unto himself; and by the eternal Spirit offered himself without spot unto God, and suffered the just for the unjust, that he might bring us to God."

"Thirdly. For as much as all men have sinned, therefore all have need of this Saviour, to remove the wrath of God from them, due to their offences. In this respect, he is truly said to have borne the iniquities of us all in his body on the tree, and therefore is the one mediator between God and men; so that our former sins stand not in our way, being by virtue of his most satisfactory sacrifice, removed and pardoned. Neither do we think that remission of sins is to be expected, sought, or obtained any other way, or by any works or sacrifices whatsoever. So then, Christ by his death and sufferings, when we were enemies reconciled us to God; God is willing to forgive us our iniquities, and to accept us; as is well expressed by the Apostle Paul, "God was in Christ reconciling the world unto himself, and hath committed unto us the word of reconciliation." And therefore the Apostle, in the next verses, adds, "We pray you in Christ's stead, be ye reconciled to God;" intimating, that the wrath of God being removed by the obedience and death of Christ, he is willing to be reconciled to them, and to remit the sins that are past."

"We consider then, our redemption in a two-fold respect, both which in their own nature are perfect, though in their application the one is not, nor can be, without respect to the other."

"The first is the redemption performed by Christ, in his crucified body without us: the other is the redemption wrought by Christ within us; which no less properly is accounted redemption than the former. The first then is that whereby a man as he stands in the fall, is put into a *capacity* of salvation; and hath conveyed unto him a measure of that power, Spirit, and grace, that was in Christ Jesus; which, as the free gift of God, is able to counterbalance, overcome, and root out the evil seed, wherewith we are naturally leavened."

"The second is that whereby we witness this pure and perfect redemption in ourselves, purifying and redeeming us from the power of corruption, and bringing us into unity, favour, and friendship with God. By the first of these two, we that were lost in Adam, plunged into the bitter and corrupt seed, unable of ourselves to do any good thing, but naturally united to evil, forward and propense to all iniquity, servants and slaves to the power and spirit of darkness, are, notwithstanding all this, so far reconciled to God, by the death of his Son, that we are put into a capacity of salvation, having the glad tidings of the gospel of peace offered unto us in Christ Jesus."

"By the second we witness this capacity brought into act, whereby receiving the light, spirit and grace of Christ revealed in us, we possess a real inward redemption from the power and nature of sin; and so come to be truly redeemed, *justified*, made righteous, and to a spiritual union with God. Thus, 'He gave himself for us, that He might redeem us from *all* iniquity.' And thus 'we know Him and the power of

his resurrection, and the fellowship of his sufferings being made conformable unto his death.'"

Hence may clearly appear what a manifest misrepresentation it is, to charge the people called Quakers with denying the fall of man, and his recovery by Christ. And they equally injure them, who assert that they hold "justification by works," when they ascribe the whole of man's redemption to the Lord Jesus Christ.

ON WORSHIP AND MINISTRY.

The Eleventh Proposition treats of religious worship, of which Barclay says, "All true worship to God is offered in the inward and immediate moving of his own Spirit, and all worship which man sets about in his *own* will, is will-worship."

1. It is well worthy my friend's particular notice, that although the writer of that letter objects to, yet he grants the whole of, this proposition, when, adopting Barclay's words, he says, "It is true, indeed, that all true worship to God is offered in the inward and immediate moving of his own Spirit;" "and that we cannot truly worship God, unless his Spirit move or incline our hearts."

If so, the dispute is at an end; as all that Barclay contended for is granted.

The objector's definition of inspiration is this: "God moves man, whom he has made a reasonable creature, according to the reason he has given him. He moves him by his understanding, as well as his affections, by light, as well as by heat. He moves him to do this or that by conviction, full as often as by desire. And he does truly move you to preach, when in his light you see light, clearly satisfying you it is his will."

I reply, let the Holy Spirit move the heart in what manner he is pleased; for I believe, that when the *affections* are divinely moved, so is the *understanding*; and when there is divine *heat, light* and *conviction* are its inseparable attendants. But this moving of the Spirit on the minds of men, must be considered as something which we have not at our command; but is distinct from, and very superior to, the mere exercise of the rational faculties. This distinction, I think, the objector has not sufficiently attended to, or he would not have given us, what appears to me an illustration of the subject, which explains away the very nature of inspiration. He says, "You are as really moved by the Spirit, when God convinces you, you ought to feed him that is hungry as when he gives you ever so strong a desire, impulse, or inclination."

I answer, if this assertion is confined to the action of feeding the hungry, or to any other civil or relative duty, it is an undoubted truth to which every reasonable creature must subscribe. But if it is intended to illustrate the doctrine of inspiration, I object to it as very foreign to that subject, as it confounds things of a very dissimilar nature. The fallacy of this way of reasoning lies in taking for granted that they are similar cases; and, consequently, that there is no more need for Divine inspiration to qualify us to worship the Divine Majesty, or preach the gospel, than to feed the hungry; the reverse of which appears to be the truth. For I know it to be my duty at all times to assist the distressed; nor need I wait to be moved by the Holy Spirit, to enable me to perform an action which is in

* "I earnestly intreat that all sensible well-disposed persons will carefully read Barclay's Apology, for I am persuaded they will be much profited by one of the most rational, masterly, as well as scriptural performances, of any perhaps on such subjects in the English language. It manifests the beautiful uniformity and true gospel simplicity of the doctrines, worship, and discipline of the people called Quakers, free from all the carnal inventions of men; and also a full answer to every objection brought against them. At the same time it may be discovered, that many striking sentences with which some late authors have enriched their works, were borrowed from the Apology."

the power of bad as well as good men. But the case is widely different with regard to religious worship, or preaching the gospel, which requires very different qualifications. The Scriptures inform us, that, "we know not what to pray for as we ought, but as the Spirit helps our infirmities;" and that "the preparation of the heart is from the Lord." Whereas, the above illustration, as well as the practice of the objector, seem to inculcate this doctrine—that without immediate Divine inspiration, we are as well qualified at any time to pray or preach, as we are capable of feeding the hungry. To this kind of inspiration, I apprehend, there is not any infidel who can have the least objection.

But how does this agree with his assertion, "God does truly move you to preach, when in his light you see light, clearly satisfying you it is his will?" Has Barclay said anything stronger on the subject? The question, therefore, is, Do any, at any time, without this *clear, satisfying light*, stand up to preach? Several persons have frankly acknowledged to me, that they have attempted to preach, when this *clear light* has been absent,—at a time too when they have had a clear sense of being disqualified for the work; and have bewailed the necessity they were then under of acting contrary to their own judgment. And this, I believe, (for I speak from experience,) must frequently be the case with well-meaning men, who, fit or unfit, are in the practice of preaching at *certain stated times*. I fear there are others who are strangers to, feel no want of, and therefore do not wait for, the Divine aid, to qualify them for this great work. To such persons the words of our Lord, on a similar occasion, are quite pertinent: "*Your time is always ready.*"

(To be continued.)

ADDRESS

OF THE WOMEN OF EDINBURGH TO THE WOMEN OF THE UNITED STATES OF AMERICA.

We have much pleasure in presenting to our readers this admirable address. It has, we learn, received 10,337 signatures. Had the time not been so limited, there is no doubt but that thousands more would have made the address speak for them also. We commend to our Female anti-slavery friends, *every where*, the praise-worthy example of the Women of Scotia's capital.

DEAR SISTERS.—We feel compelled to address you at this time, in the language of Christian love, on behalf of Three Millions of our and your fellow beings—brethren and sisters—held in unrighteous bondage in your country.

We appeal to you by your love for that country,—whose constitution is defaced by the foul blot of slavery;—whose standard of morality is lowered among the nations by cherishing such a system of impurity;—whose Christianity is prostrated to cover the heinousness of a sin in direct opposition to the Law of God, "Love thy neighbour as thyself," and the express injunction of Jesus Christ, "Whatsoever ye would that men should do unto you, do ye even so to them." Will you suffer this upas tree longer to overshadow and blight the soil of your country? will you not unite in tearing it up, root and branch, that the sunshine of truth and justice may fertilize and beautify your plains?

We appeal to you by our common humanity—by that command which enjoins us to "remember those in bonds, as bound with them." Remember that wives are torn from their husbands, at any moment, by the word of a task-master—that brothers and sisters know not the sweet intercourse of family ties—that mothers must, in wringing anguish of heart, behold their precious little ones exposed upon the auction block, and sold into perpetual slavery, where they must suffer all the horrors of the system, without a mother's voice to soothe, without a mother's eye to pity. Remember them "*as bound with them*,"—believe yourselves in their place,—behold your husbands torn from your arms,

—your brothers and sisters sold into far distant localities, never more to meet on earth,—your aged parents left to pine for want, when they are no longer of use to those who claimed them in ownership,—your precious babes seized upon by others as their property,—and your feelings outraged without a thought,—then feel the chain on your limbs, the lash applied to your quivering flesh, and, more torturing still, that you see these cruelties and many more inflicted on your nearest and dearest ones, without power to interpose, without power to alleviate, without power to appeal. Oh! realize all this, and then you will "remember those that are in bonds, are bound with them;" and when thus you behold your brother lie "bruised and bleeding," then, oh! do not, like the priest and the Levite, "pass by on the other side!"

We appeal to you by our common Christianity. America proclaims to the world that she is a highly Christian country, that she is foremost in the spread of the Bible, in the cause of missions, and in promoting revivals at home. But does she never think of the *three millions of immortal beings* in her midst, doomed by her to pagan darkness! Where are the Bibles found among her slave population? Are they taught to read that Book which proclaims "liberty to the captive, and the opening of the prison doors to them that are bound?" Are there not laws which decree *death* for the second offence of teaching a slave to read? Would Missionaries be suffered to preach the unfettered gospel? If they did, would not their lives pay the forfeit of their faithfulness? Can this be consistent with Christianity?—consistent with the command of Jesus, "Go ye into all the world, and preach the gospel to *every creature*?" Women of America, lift your voices, use your influence against this perversion of the laws of God!

We know that it is said that Christianity prevails among the Slave States,—that the slave-holders are Christian men, and *Christian Women*—(for we are not ignorant of the painful fact that some of our own sex are in this sad position of sin)—but we maintain that to be a *spurious* Christianity which authorizes the stealing of men, women, and children, the herding of them together like brutes, and the withholding from them that volume which (through faith in Christ Jesus) is declared "able to make wise unto salvation." May not such Christianity be classed with that of the Scribes and Pharisees, who were denounced by the Saviour as those "who bind heavy burdens, grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with one of their fingers;" "who shut up the kingdom of heaven against men, who devour widows' houses, and, for a pretence, make long prayers!"

We deeply grieve that any professing Christians of our land should have given the right hand of fellowship to such a system, by joining in communion with its upholders, by assisting to throw the mantle of Christianity over the iniquity of slavery, and, in so doing, rivetting the fetters on the limbs of the slave, and stifling the cries of his distress. Let us unite in every effort to withdraw the veil, to expose the horrors underneath, and to proclaim the right throughout our land and yours; if we are members of churches whose teachers attempt to screen slavery,—if their prayers make mention of the slave-holder, forgetting the *slave*; if our fellow members join in these acts,—then let us lift up our voices for the oppressed, let us protest against such unchristian distinctions, and, should our remonstrances prove unavailing, then let us obey the command, "Come out from among them, and be ye separate." Sisters, will you unite with us in bearing this testimony to the honour of Christianity and the cause of humanity?

We address ourselves to the Women of America; and, oh! that our entreaties might penetrate into the Southern States, and reach the heart of those of our sex who "use their neighbour's services without wages, and give him not for his work!" "Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." Therefore, we implore you, "Give unto your servants that which is *just and equal*." "Wash you, make you clean; put away the evil of your doing from before mine eyes; cease to do evil; learn to do well." Then "Trust in the Lord and do good." So shall you dwell in the land, and verily you shall be fed.

We address ourselves to the Women of America; but we do not forget that a million and a half of our sisters in that land

cannot hear our voice ; our sympathy cannot reach them ; they are dumb, they cannot respond to our words : but we know that there is among you a noble band of women, who are the "self-consecrated priestesses in the temple of humanity,"—whose cause is the cause of their sisters in bonds, who are mouths for the dumb, who, with untiring, self-sacrificing zeal, pursue their course, esteeming trials and sufferings light, that they may aid in the glorious work of "opening the blind eyes, bringing out the prisoners from the prison, and them that sit in darkness out of the prison-house." For these beloved sisters our hearts glow with affectionate sympathy, they are bearing the burden and heat of the day, and we would sustain them by all the means in our power. We pray that they may be preserved in their glorious course by an Almighty Arm, and strengthened in their labours and trials by the approval of their own hearts, and "the blessing of those who are ready to perish."

We are cheered from time to time by the presence among us of some of the true-hearted from your land, "As iron sharpeneth iron, so doth the countenance of a man his friend," and these visits have strengthened our hands, they have encouraged our feeble efforts, and have stimulated us to use our influence on this side of the Atlantic, and to send to the other, as occasion may demand, our prayers, our entreaties, our expostulations, or our sympathies.

In conclusion, Women of America ! dear sisters ! shall slavery continue ? It is for you to make answer. Yours is an influence not to be resisted,—will you not exert it on the side of justice and humanity ? In the domestic circle your sway is unbounded ; it is yours to lead, by mild persuasion, the judgment of a husband, a brother, or a father ; it is yours pre-eminently to instil into the opening mind of the child the principles of love and truth ; it is for you to sow the seed ; let it be good seed, that it may bring forth good fruit, to the service of man and the praise of God. Neglect not your influence on the society in which you mingle,—neglect it not in the churches of which you are members,—ever bear about with you the remembrance of the bleeding slave, ever recollect the language of the prophet, "Is not this the fast that I have chosen ; to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke ? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house ? when thou seest the naked, that thou cover him ; and that thou hide not thyself from thine own flesh ? then shall thy light break forth as the morning, and thine health shall spring forth speedily ; and thy righteousness shall go before thee : the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer ; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity ; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul ; then shall thy light rise in obscurity, and thy darkness be as the noon-day."

As a suitable appendage to the foregoing, it may be stated, that by the two last Steamers for Boston, boxes of handiwork by women of Scotland, have been sent to the 13th Boston Anti-slavery Bazaar, the value of which is estimated at nearly £500.

GLASGOW, THE LARGEST CITY IN THE EMPIRE.—Glasgow, we may now observe, is the largest city in the empire. The municipality of London has not more than a third of its extent or its population. The city of Westminster is not above half its size ; and, until the various boroughs composing that huge metropolis are united into one, Glasgow will remain the largest city, legally so called, in Great Britain.—*Edinburgh paper.*

CURE FOR HYDROPHOBIA.—A writer in the National Intelligencer, recommends the use of aqua ammonia, as a certain remedy for hydrophobia. Bathe the bitten part constantly, and drink two or three doses, diluted, during the day.

GEORGE FOX'S MARRIAGE CERTIFICATE.

To the EDITORS of THE BRITISH FRIEND.

DEAR FRIENDS.—In looking over some papers, I found the enclosed Copy of George Fox's Marriage Certificate, (in the original orthography ;) and thinking it might interest some of your readers, I herewith forward it for insertion in "The British Friend," should it meet your approval.

In the document is pourtrayed in lively colours, the chief aim of that truly great man ; that whatever he did, either in word or deed, all might redound to the glory of Him "who hath called us to glory and virtue." Of G. F. also, it may emphatically be said, "He, being dead, yet speaketh."—I remain your sincere friend,

S. R.

10th Month, 26th, 1846.

A COPY OF GEORGE FOX'S MARRIAGE CERTIFICATE.

These are to signify unto all whom this may concern, that on the eighteenth day of the eighth month, in the year one thousand, six hundred sixty nine, George Fox and Margaret Fell, propounded their intentions of joining together in the honourable marriage, in the covenant of God in Mens meetinge, at Broadmead, within the City of Bristol, (having before made mention of such their intentions to several friends) on the behalf of which there were several testimonies given, both by the children and relations of the said Margaret, then present, and several others, in the power of the Lord, both of Men and Women, declaring their satisfaction, and approbation of their declared intention of marriage. And likewise at another meetinge both of Men and Women, at the place aforesaid, on the twenty first day of the month and year aforesaid, the said George Fox and Margaret Fell, did againe publish their intention of joining together in the honourable marriage in the covenant of God, unto which, there were againe many livinge testimonies borne by the relations and friends, then present, both of Men and Women. And the same intentions of Marriage beinge againe published by Dennis Hollister at our public Meetinge-place aforesaid, on the two and twentyeth day of the month and year aforesaid, and then againe, a public testimony was given to the same, that it was of God who had brought it to passe.

And for the full accomplishment of the aforesaid proposal, and approved intention, at a publicke meetinge both of men and women friends appointed on purpose for the same thinge, at the place aforesaid, and on the twenty seventh day of the month and yeare aforesaid, according to the law and ordinance of God, and the example and good order of His people, mentioned in the Scriptures of Truth, who tooke each other before witnesses, and the Elders of the people, as Laban appointed a meetinge, at the marriage of Jacob, and as a meetinge was appointed on purpose when Boaz and Ruth tooke each other, and also as it was in Canaan, where Christ and his disciples went to a marriage, &c. The saide George Fox did solemnly, in the presence of God, and us his people declare, that he tooke the saide Margaret Fell in the everlasting power and covenant of God which is from everlasting to everlasting, and in the honourable marriage to be his bride, and his wife. And likewise, the saide Margaret did solemnly declare that, in the everlasting power of the mighty God, and in the unalterable word, and in the presence of God, His Angels and

us his holy assembly she took the said George Fox, to be her husband, unto which marriage, many living testimonies were borne in the sense of the power, and presence of the living God, manifested in the said assembly; of which we whose names are here subscribed are witnesses.

John Rowe,
William Yeamans,
Thomas Lower,
George Roberts,
George Whitehead,
Charles Lloyd,
Thomas Gouldney,
Dennis Hollister,
John Moore,
John Wilkinson,
Morgan Wilkins,
Fre. Rogers,
Thomas North,
Amos Stoddart,
Thomas Briggs,
Thomas Salhouse,
Robb. Widder,
Leonard Fell,
Charles Jones,
John Hone,
Nathaniel Day,
William Fayland,
Thomas Collohill,
Erasmus Dole,
John Wear,
Nichol: Jordan,
Charles Haword,
David Simmonds,
Jeremiah Higwell,
Geo. Gough,
John Higgins,

John Dendo,
Charles Marshall,
Miles Dickson,
William Rogers,
John Baker,
John Watts,
The. Bourne,
John Dowell,
George Phipps,
Thomas Gordon,
John Hardiman,
Margaret Rone,
Isabel Yeamans,
Mary Lower,
Sarah Fell,
Susan Fell,
Racbell Fell,
Bridgett Hollister,
Mary Gouldney,
Mary Prince,
Hester Wickens,
Margaret Risse,
Martha Fisher,
Eliza Rogers,
Susanna Pearson,
Barbara Bladgen,
Mary Morgan,
Elizabeth Pyott,
Joane Hyley,
Ann Jones,
Hannah Salter,

Jane Rogers,
Elizabeth Milner,
Elizabeth Shewar,
Mary Warfield,
Margaret Thomas,
Joyce Warren,
Ann Speed,
Sarah Moore,
Mary North,
Magdalen Love,
Ann Jordan,
Joane Dickson,
Mary Fowde,
Ann Collohill,
Liddia Jordan,
Ann Gandiffe,
Jane Bathe,
Elizabeth Dowell,
Susan Freeman,
Rebecca Jennings,
Susanna Pearson, jun.
Katherine Evans,
Mary Baldwin,
Sarah Godly,
Elinor Maide,
Rebecca Howell,
Deborah Wither,
Sarah Cann,
Francis Maynard,
Ruth Marsh.

the Life livingly moves him thereto, *makes haste*, and is not therein a true believer. Every true believer believes in and waits for the living coming in Spirit, and qualifications of Christ his life; it is Christ that liveth and acteth in him." Let us therefore consider whether the practice alluded to, instead of building up in the true faith as it is in Jesus, does not in reality promote the kingdom of antichrist; for Friends do not confine themselves to Tracts of their own society, many of them are written by those of other religious denominations, some of which seem calculated in an especial manner to lull the mind into carnal security, or to rouse it into self-righteousness. "Where will many appear at last," says Job Scott, "after all the cry of Lord, Lord!"

It must, nevertheless, be acknowledged, that there are, doubtless, many very sincere Christians among those who do not see beyond these forms and ceremonies. It is *will-worship* that we condemn; as a means whereby Satan, disguised as an angel of light, beguiles mankind, in causing them to take up a rest short of the true rest; by mistaking the sparks of their own kindling for that which is truly substantial, and which can alone nourish the soul to eternal life.

11th Month, 15th, 1846.

C.

CIRCULATION OF TRACTS AND BUILDING OF CHAPELS.

To the EDITORS of THE BRITISH FRIEND.

DEAR FRIENDS,—The practice of Friends circulating small religious treatises or Tracts, written by those of other denominations, is one that seems to me worthy of being brought into notice, through your paper. I have reason to believe, that this inconsistency prevails to a considerable extent; and on one occasion, I saw a quantity of such Tracts carried about by some Friends travelling in the ministry, which, I must own, astonished me; and led to the giving a caution, in a gentle way, to one of the party, against the practice. Surely such palpable inconsistency, as that of giving circulation to views and sentiments, at variance as many of these are, with our own religious principles and testimonies, ought, on all occasions, to be discouraged and testified against.

There is another inconsistency, or weakness, which members of our Society, of the *wealthier* class, are, not unfrequently, observed to fall into, viz., subscribing to Build Chapels, for the use of Christian professors of other Denominations. This, I am aware, has, in some instances, been advised against; but the practice appears still to exist, in some quarters. Now, I hold it to be a manifest infringement of the testimony of our Society not only against a hiring ministry, but also against "those forms and ceremonies which," (as expressed in the Rules of Discipline, page 153,) "were invented by the wisdom, as well as that worship which is performed only in the will of man," for any Friend to give such contributions. Some are ready to justify the inconsistency, by alleging that he who solicits such aid of them—or for whom it is solicited—"is worthy," is "pious," is "doing much good in his sphere," and so forth. As well might the payment of "Tithes" and "Priests' demands" be justified, on such grounds as these. The refusal of our Society to comply with these demands, is not simply because they are *compulsory*, but because of the *purpose* to which they are applied; and I believe, that as regards worth of character, piety, and even usefulness in his sphere, many an Established Clergyman will bear to be compared with some of those Dissenters, whether *at home* or *abroad*, for whose Chapel Building Fund, subscriptions are solicited from our wealthier members. This being the

Correspondence.

PROPOSED ALTERATION OF BARCLAY'S APOLOGY.

To the EDITORS of THE BRITISH FRIEND.

DEAR FRIENDS,—There is one consideration connected with the proposed alteration of Barclay's Apology (by your London cotemporary) which I have not seen noticed. Please therefore to allow it a place in your columns.

It is this, Is it right to take a liberty with the works of a deceased author which he cannot resist? Would it be fair to call that *Barclay's*, which would not be his? Abridgment would weaken his sense; additions may not improve it.

It becomes me to acknowledge, with gratitude to the source of all good, that Barclay's Apology, as it is, was made instrumental in giving me a clear discerning on a point in dispute between Calvinists and Arminians, several years before I joined the Society of Friends. Bearing in mind the light and comfort thus vouchsafed, I would say to any one desirous of change, "Remove not the ancient landmark which thy fathers have set."—Your friend, AGNUS.

TRACT DISTRIBUTING.

To the EDITORS of THE BRITISH FRIEND.

ESTEEMED FRIENDS,—Is there not an inconsistency, in Friends disseminating Tracts which uphold principles with which they themselves cannot unite? The writer has seen some, and it is believed there are many of those circulated by Friends, of this description, which not only encourage, but even enforce the necessity of performing outward acts of worship in the will and time of the creature, without waiting for the guidings of the Holy Spirit thereto.

In those truly valuable remarks of Job Scott, contained in your last Number, it is stated, that "He who runs into prayer and preaching, and before Christ

case, it seems to me highly desirable, that those who act inconsistently in these respects, as well in regard to Tracts as Building of Chapels, should beware of being so entrapped; of thereby weakening the hands and discouraging the hearts of their brethren; and rendering but too applicable to their unfaithfulness, the language of the Apostle—"If I build again the things which I destroyed, I make myself a transgressor."—Yours, &c. W.

RECEIPT STAMP TAX.

To the Editors of THE BRITISH FRIEND.

DEAR FRIENDS,—Having joined some Friends above 20 years ago, in endeavouring to prevail with the Government to repeal the Receipt Stamp Tax, and the last two or three years, proposed the substitution of an uniform rate of one penny on all sums of £5 and upwards, I send herewith my printed plan, that if you approve, it may find a place in "*The British Friend*."

It is a subject which particularly concerns the Society of Friends; and I believe about 12 years ago, the Meeting for Sufferings took it up on the moral ground, and represented to Government its demoralizing tendency, in inducing evasion of the law.

19th of 11th Month, 1846.

C.

PROPOSALS FOR EITHER THE ABOLITION, OR THE MODIFICATION OF THE PRESENT RECEIPT STAMP TAX, viz.:—To allow Receipts for all Monied Payments, of whatever amount, to be given on Unstamped Paper, as is done by various Governments in Europe, and elsewhere. Or, the following: To impose an uniform rate of *One Penny Stamp Tax* on all Receipts, and on all Cheques on Bankers and others, for sums of £5 and upwards, in lieu of the present varying rates. A printed Form of Receipt, to be issued in a Stamped state by the Government, is suggested, viz.: RECEIPT STAMP, ONE PENNY. (The wording in other respects, as usual.)

The clauses in the present Receipt Stamp Act, which relate to Penalties for Evasion of the Duties, to remain, with the addition of making it illegal to receive any moneys of £5 and upwards, for value given, without granting a receipt in return for the same, which in the existing state of the law, is not compulsory, but optional with the payer.

Banking transactions (except the Penny Stamp on all Cheques drawn,) also, the Wages of all Servants, paid monthly or oftener, to be exempted from the tax.

Arguments in favour of the Proposals, viz.:—In 1783, the Estimate of the Chancellor of the Exchequer, of the produce of the Receipt Stamp Tax, as then proposed to Parliament, at the rates of 2d. for £2 and under £20; and 4d. for £20 and all higher sums, was £250,000 per annum.

About the year 1823, the rates of the tax, having in the intermediate period of forty years, been very much increased, and become exceedingly burthensome and vexatious, to those complying with the law, in the use of Receipt Stamps, the Government was memorialized for the repeal of the tax; and shortly after, a Deputation of Merchants and Traders from London and Bristol, had an interview with the Chancellor of the Exchequer; who, although admitting the tax to be objectionable, yet alleged that the state of the revenue would not, at that time, allow of its relinquishment;—and the deputation being unprepared with any proposition, for either a modification or a substitute, the negotiation terminated.

At that time (1823,) when the rates (with the exception of those of 2d. and 3d., were the same as now

in 1846,) viz., 6d., 1s., 1s. 6d., 2s. 6d., 4s., 5s., 7s. 6d. and 10s., on sums of £5 to £1000 and upwards, the gross produce of the tax was £194,534 9s. from Great Britain, less by expenses of Management £8791 4s. 9d. And in 1843, from the whole United Kingdom, only £187,508 9s. 4d., less by expenses £12,753 5s. 5d.

As the tax on receipts is one for Money Payments, it is submitted, it should, if continued, be very light,—but now being so excessively heavy, a general neglect and evasion of it prevail. And as acknowledgements of moneys received, passing through any Post-office, as Letters, (of which there must be many millions annually,) are deemed to be Legal Receipts, and subject to a tax of One Penny only, it appears most reasonable, that the principle of a corresponding payment of One Penny, should be extended to all receipts of £5 and upwards, given in any other manner.

The Cheques on Bankers and others, (so much used in order to evade the present Receipt Stamp Tax,) would be rendered legal Receipts, upon having the Penny Stamp on them, as proposed, and become no charge on any Banker, their customers paying for the same when receiving the Cheques in blank.

From the results of near sixty years trial, it is evident, the present Receipt Stamp Tax has been a failure; and the impolicy of continuing it at rates so oppressive, as that it cannot be generally enforced, is surely very obvious.

In the absence of data, on which to form a correct opinion of the amount likely to be realized by the proposed alteration of the tax, it may be observed, that from the vast increase since 1783, of the money affairs of a population, now about Twenty-eight millions, it is clear, a large revenue would arise. And in the judgment of several well informed commercial parties, one million, sterling, or more per annum flowing therefrom, is no unreasonable expectation;—this increase might probably enable the Government, to reduce in a considerable degree, the Duties on Bill Stamps, which are felt so burthensome, as to induce (in a variety of modes) their very frequent avoidance, if not evasion, to the material injury of the revenue.

BARCLAY'S APOLOGY.

To the Editors of THE BRITISH FRIEND.

RESPECTED FRIENDS,—I was much concerned on finding in last month's London "*Friend*," a proposal to remould the form of that standing Exposition of our Faith, *Barclay's Apology*. I cannot at all concur in this; and the arguments to induce the Society to take what I consider so unwarrantable a step, seem to me both ill-grounded and weak, if not fallacious. Two reasons are assigned by the Editor of the "*Friend*," for the change which he suggests.

First, he questions "whether there is not in the form of the Apology, some objection to its circulation, particularly amongst the less educated classes." And again, he says, "It may fairly be doubted whether it (the scholastic method) is the method best calculated to convey to a plain understanding the majesty, the compass, and the unity of divine truth."

Secondly, He thinks "it is probable that the scholastic form of the work may have been one means of leading the author to pursue some doctrines too far, and to exceed the safe limits of Scriptural forms of expression."

In a similar strain he observes, "that in bringing some of the blessed truths of the Gospel into strong relief, Robert Barclay has naturally been led to enlist into his service the greatest possible array of Scripture passages, and in so doing, he has laid upon some of them a weight of meaning which they are unable to bear." Of the same character, also, is that singularly bold, but wholly un-

called for defence of *Barclay*, wherein, without the shadow of proof, he takes for granted the whole question at issue, as to the presumed defects of "the *Apology*," saying, this "ought to excite the less surprise, when we consider that in such an age as that in which it was produced, it was almost impossible for a writer to avoid running into an extreme in defence of truths, which were denied by his opponents."

The first objection to *Barclay* goes to divide his readers into two great classes,—the *less educated*, and the *more educated*. The latter are those who have been brought up in the higher schools,—the colleges and universities of the various countries of Christendom, so called; and the words of the "*Friend*" imply that even amongst these, there is, in the form of the *Apology*, some obstruction to its circulation; for the term *particularly*,—used in connection with the words, *the less educated*,—imports that there is, *generally*, that is, in *both* classes referred to, an objection to its *form*. Now, I doubt the fact.

Again, the Editor of the "*Friend*" says, "It may fairly be doubted whether it (the scholastic method) is the method best calculated to convey to a plain understanding the majesty, the compass, and the unity of divine truth." Ah, my friends, here is a flow of fine words, and they seem to close the sentence with grace and dignity; but the spirit that breathes in *Barclay* transcends in beauty every flower of style, and in power is beyond every form of words. It reaches through all to the inmost recesses of the human heart. He advocates, in all its leadings, the great doctrine of the *Life in Christ*, which is "the *Light of Men*," John. i. 4; and the creative energy of this vital principle, this *inspiring and inspiring Word*, this "*divine Truth*," is not a subject to be conveyed by any mere method of the schools, however skilfully devised, however well or wisely calculated by the wit or wisdom of man for that purpose. Our great Apologist was early trained, and marshalled, and led into the field against all opposers of the Truth in high places, by a mightier hand than that which is confined to the limited and imperfect methods of man. The imperishable *Life*, "the *Word that wakes the dead*," that goes forth at the head of "the armies in heaven,"—*He was his Leader*. Our dear and honourable friend followed Him faithfully and devotedly in his day, and *though dead, he yet speaketh* in the example of his holy life, and the legacy of his enlightened works.

But it was incumbent upon the Editor of a religious periodical of the day, before publishing so novel and startling a proposal, to have examined diligently, and correctly to have ascertained, the class, whether the *less* or the *more educated*, for whom *Barclay* designed his great work. And if this was the duty of the Editor of any religious periodical, as, on such an occasion, it certainly was, then it was still more imperatively required from a member of our own body, who, professing to espouse and advocate our principles, had assumed a position in our front, taken his seat before us in the editorial chair, and thus tacitly bound himself to furnish us *ex cathedra* with a supply of religious and moral knowledge, specially adapted to our wants.

Now, the omission of such an examination in this case—one so obviously and essentially required—is the more inexcusable, inasmuch as it needed little or no research, no sacrifice of time or trouble.

The Address on the face of the *Apology*, on the very first page of the work proposed to be metamorphosed, at once informs us, that it was *not written originally for the less educated*. It was intended for the *more educated*. Nay, we may step higher still, and speak in the superlative; for, even to "the less educated,"—to the man "of plain understanding," it is quite evident, from *Barclay's* own superscription, that his *Apology* was addressed to the *most educated*; to those who were bred in the colleges

and universities of Christendom; who studied Theology as a science, and held kings, and princes, and people spell-bound in the perplexing meshes of their subtle network.

It was the *clergy*, so called; the *scholars* of the age in which he lived, whom *Barclay* addressed. They were then taught,—and I believe they are still,—the principles of the Aristotelian logic, which long bore sway in the schools, and was used on every occasion, but is now happily superseded, at least in natural philosophy, by the more enlightened and unerring method of Baconian induction. This logic was "the scholastic method," which forms, ostensibly, the ground-work of this strange suggestion. But is not "the scholastic method," which carries truth, in his own way and terms, home to the business and bosom of a scholar; of all others, the most proper for this special purpose?

Barclay's Address runs thus:—"To the CLERGY of what sort soever, unto whose hands these may come; but more particularly to the DOCTORS, PROFESSORS, and STUDENTS of Divinity in the universities and schools of Great Britain, whether Prelatical, Presbyterian, or any other; ROBERT BARCLAY, a servant of the LORD GOD, and one of those who in derision are called QUAKERS, wisheth unfeigned Repentance, unto the acknowledgement of the Truth." This great work, the *Apology*, thus addressed "to the CLERGY of what sort soever," to the most finished scholars of the age, was first written and published in *Latin*, the language of the learned in that day, and appeared in this dress nearly three years before it came forth from the author's hands attired in *English*. BOTH are ORIGINALS; and if one be altered, both must be modified, for it is the same work in a different dress. All the versions, moreover, must be made to correspond; the *Dutch*, the *French*, and I don't know how many beside. And what a work is this to set before the Society! The *Latin* copy was first printed at Amsterdam in 1676, (R. B.'s Works, vol. 3, page 252); and before its appearance in *English*, one, *Robert Brown*, took an unworthy advantage of the interval, in writing what *Barclay* calls "so great a volume, as if the whole Christian Commonwealth had been in danger to be overturned." This great volume was addressed to those for whom he had not originally designed his work, that is, to "the less educated," "especially to such," says *Barclay*, "as could not understand mine, being not yet extant in a language they skilled."

In this interim also, *Barclay* replied to *Brown* in his "*Apology Vindicated*," a volume occupying upwards of 300 pages of his published works.

We are also shown clearly in the account handed down to us, of one of *Barclay's* personal acts and religious exercises,—which may serve to represent both his own and the Society's practice on this point,—that it was indeed the *highest*, as well as the *most educated class*, whom he had chiefly in view, when he designed and composed his elaborate work.—For it was to this class that he introduced his celebrated *Apology* by an "Epistle of Love and Friendly Advice to the Ambassadors of the several Princes of Europe met at Nimeguen," in the Netherlands, in 1678, on occasion of the famous treaty of peace concluded there between France and the Emperor,—and Spain and the United Provinces.—This Epistle was written in *Latin*,—and he sent a copy thereof, accompanied with the *Latin* copy of his great work, one to each of the Ambassadors of the following Powers of Europe, and one for each of the several Potentates themselves,—namely:—the Emperor,—the Kings of Great Britain, Spain, and France, of Sweden and Denmark,—the Prince Elector Palatine,—the States-general, the Dukes of Lorraine, Holstein, Lunenburg, and Osneburgh,—the Elector of Hanover,—and last, though not least in the mind's eye of the author,—the POPE, with his Nuncio.

As to any dissatisfaction of our early Friends—the contemporaries and co-adjutors of *Barclay*,—in respect

to the *method* of his work, I can discover no trace of it whatever amongst them.

William Penn, in the preface to R.B.'s works, considers his *Apology* "the most comprehensive of all his pieces," "and as if anticipating such *Objectors to his Method* as the Editor of the *Friend*, becomes the champion of our *Apologist*, and thus volunteers his defence:—The *Method* and *Style* of the Book may be somewhat singular, and like a *Scholar*; for we make that sort of learning no part of our *divine Science*. But that was not to show himself; but out of his *tenderness to Scholars*, and as far as the simplicity and purity of the *Truth* would permit, in condescension to their *education* and way of *treating* of these points heretofore handled; observing the Apostle's example of *becoming all unto all* (where there was nothing in himself to forbid it) *that he might win some*. In fine, the Book says so much for us and for itself too, that I need say the less; but recommend it to thy serious *personal Reader*, as that which may be instrumental to God's blessing, to *inform thy understanding, confirm thy Belief, and comfort thy mind* about the excellent things of God's Kingdom."

The quiet he enjoyed at Ury, while his Friends in England were encountering "a confederacy of adversaries of almost all persuasions," together with "a *sense of service* in himself," says W. Penn, "put him upon undertaking and publishing this *Discourse* as an *Essay* towards the *Prevention of Future Controversy*."

Alas! He little thought, that some would arise in our own borders, and go out from us, in opposition to his work, which as Penn truly testifies, "*first*, lays down our *avowed Principles of Belief and Practice*," and then puts the *Objections* with their *Answers*!

The Preface to Barclay's Works, from which the foregoing Extracts are made, containing William Penn's Defence and Recommendation of the *Apology*, is followed by this short but remarkable Testimony of Geo. Whitehead and his Friends:—

"According to that true and sincere love in the Lord, which we had to our dear Brother, Robert Barclay, and Christian respect which lives in us, to his blessed memory, and our real esteem and value of his *faithful Testimony, great industry, and labours of love* for promoting the ever-living *Truth*, as it is in Christ, in his day and time;—We, whose names are underwritten, *do sincerely own, and have satisfaction and UNITY in Truth, with this foregoing Preface and Relation*; in the behalf of him the said Robert Barclay, and his great and memorable service, labours, and travels in the Gospel of our Lord and Saviour, Jesus Christ: to whom be the glory and dominion for ever!—Geo. Whitehead, Patrick Livingstone, Alexander Seaton, Benjamin Antrobus, Francis Slamper, John Vaughan, and John Field."

"London, the 15th of the 7th Month, 1691."

GEORGE FOX also, "our ever-honourable elder Brother," and eminent Apostle of our faith,—the native force and fearlessness of whose character, united with his entire devotedness to the Truth, superadded to that divine power and discernment that shone forth with all the meekness of wisdom—in his words and works finding no fault with his method, gives forth a noble testimony to the soundness of doctrine and great service of his "*dear brother in the Lord, Robert Barclay*."—He was, says he, "*a wise and faithful minister of Christ, and writ many precious books in the defence of the Truth in English and Latin*.—He was a scholar and a man of great parts, and underwent many calumnies, slanders and reproaches, and sufferings for the name of Christ; but the Lord gave him power over them all. He travelled often up and down Scotland, and in England, and in Holland and Germany, and did good service for the Lord;—was a man of repute among men, and preached the everlasting Gospel of Christ fully, turning people from darkness to light, and from the power of Satan to God.—Much more might be

written concerning this *Faithful Brother* in the Lord, and PILLAR in the Church of Christ, who was a man I VERY MUCH LOVED for his labour in the Truth; and the Lord raise up more *faithful labourers to stand in his place, &c.*"

His friend, also, Andrew Jaffray in his testimony, says, "He was a man that laid out himself in the ability of the large understanding given him, to set forth the beauty and infallibility of the Grounds, and excellent Principles of Truth, and to open, and prove the same—[not a word here against his method,]—over all opposition of Gainsayers, to the reaching of the understanding of many of the Great and Learned of the World, both at home and abroad, and to the begetting of a better opinion and judgment concerning both the Principles and the Practices of God's People, (called in derision Quakers,) than had been held forth by the craft and malice of the Priests and others."—He refers to "the blessed power, Spirit, and grace of God which hath appeared to all, to that very end to teach to deny ungodliness, and worldly lusts, and to live soberly, righteously, and godly in this present world, if men would turn to, believe in, and obey it;—which," he continues, "is our *Testimony and Holy Principle* we direct all unto; and which this blessed servant of the Church laid out himself,—in his many excellent writings (ESPECIALLY HIS APOLOGY),—to promulgate through the world, and with blessed success,—not only in Printing but in Travelling, having gone through a great part of Germany, Holland, and other countries in the service of the Truth;—and the Lord blessed him every way."

Jaffray's testimony on the death of his "*most-entire friend*," is so sweet and touching, yet so full, that I forbear to abbreviate, and, referring to the paper itself, prefixed to the first vol. of Barclay's Works, shall quote only the conclusion.—"I cannot forbear," says he, "to touch at his great care and zeal, that *Unity, Love, and Sweetness*, might be preserved among God's children over all the cunning endeavours of the enemy to the contrary."

"What shall I say more concerning this servant of the Lord, but that, *Blessed are the dead that die in the Lord! Yea, saith the Spirit, from henceforth they rest from their labours, and their works follow them*.—He laid down the Body, in the holy and honourable Truth, wherein he had served it about twenty-three years, upon the 3d day of the 8th Month, 1690, near the forty-second year of his age, at his own house of Urie in Scotland; and it was laid in his own Burial-ground there, upon the 6th day of the same month, before many Friends and other people."

Thus we see, that on reverting to the opinions of our early Friends, not only is no trace of objection to the method of Barclay in his great work, to be found,—no support to the opinion,—"that the *scholastic form* of the work, may have been one means of leading the author to pursue some doctrines too far, and to exceed the safe limits of Scriptural forms of expression,"—but, on the contrary, it is expressly defended by Penn, and his approval and strong recommendation of the whole Work is backed by a host of worthies, the like of whom, in *meekness and heavenly power*, united with true meekness and with *greatness of natural parts*, exists not amongst us in our degenerate day.

The objections against Barclay, that have, from time to time, been put forth by the various Seceders, who have gone out from amongst us, have been directed rather against our DOCTRINES, as embodied in the *Apology*, which has always been considered, and circulated by the Society, as an *authorised exposition* "of our *AVOWED PRINCIPLES OF BELIEF AND PRACTICE*;" and this brings me to the consideration of the *second reason* urged for the re-modelling of Barclay.

But here, let us make "*a pause—a solemn pause*."—We may see the beginning of the controversy, but no

man, as *man*, can see the *end*.—It is a day when the host of heaven is moved; and those stars in the firmament which hold not their dominion in the night, *must be smitten* (Rev. viii. 12).—The LAMB, the LAMB *must reign*.—Before I close this communication, allow me, in a feeling of my own weakness, and surrounded by many sources of discouragement, yet under some sense, according to my small measure, of the constraining influence of Duty, to place before the Editor of the "Friend" one solemn interrogation, before I proceed a step farther in this discussion, lest I be found only "as one beating the air."—What are the "DOCTRINES" pursued "too far,"—the "Scripture Passages," overlaid with a "weight of meaning they are unable to bear,"—and the *Places* in the *Apology*, where Barclay has exceeded "the safe limits of Scriptural forms of expression?"—On the nature of the reply to this important query, which is only just and reasonable to be resolved, will mainly depend the direction of my future course.—I am, respectfully yours,

B. WOOD.

Birkenhead, 30th of 10th Month, 1846.

THE EVANGELICAL ALLIANCE AND SLAVERY.

To the EDITORS OF THE BRITISH FRIEND.

ESTEEMED FRIENDS,—The proceedings of the self-styled "Evangelical Alliance," in relation to Slavery, have, for some time past, occupied a large share of public attention; a circumstance at which no one need feel surprised, when the deep importance of the question, in reference to millions of our fellow-creatures, is considered; and the lively interest which not only many readers of your Journal, but the public generally, have long manifested in the subject.

It was evident, from the first, that from the basis of union proposed by the alliance, members of the Society of Friends, were, upon principle, completely prevented from joining it. I am not sorry that such was the case; nay, I rejoice, in view of the action of that association on the Anti-Slavery question, that no one belonging to our Society had any connection with it; and such, I feel assured, is the sentiment of the Society in general.

Much has been said and written by way of apology for the course adopted by the Alliance in regard to Slavery. But with these parties, I can have no sympathy whatever. The acts of such a large Body, for the most part composed of *professed ministers of Christ*, have, it may be safely affirmed, disappointed the majority of the Anti-Slavery community of this country. No matter what was the alleged or known Anti-Slavery character of a large portion of the Alliance—nor what their attempts to justify the deed to which they were consenting—ultimately expurged from the records of their proceedings, all allusion to what has been termed the *quæstio ecclata* of Slavery—the only point that I would seek to fix them to is this,—Why did not every *professed* Anti-Slavery member of the Alliance, boldly, and at once, take his stand upon the success or defeat of the simple, straightforward, and consistent amendment of JOHN HOWARD HINTON, for the exclusion of ALL Slaveholders? This is the question. There is no escaping from it. It may be said,—Why, had that amendment been carried, then the American delegates would have seceded to a man; and had it been formally defeated by numbers, then its supporters must have withdrawn. Well, in either case, good to the cause of the Slave would have resulted. The secession from the Alliance, of the Americans, because Slaveholders were to be excluded, would have exercised a mighty influence in favour of Abolition in the United States; and have hastened, inculcably, the desired consummation of liberty to the captive. On the other hand, the withdrawal of the *faithful* abolition members of this land, had the Hinton amendment been put down by numerical strength, would also have had a propelling effect on the Anti-Slavery movement; whilst the parties who had acted in up-

rightness and consistency, would, in their own minds, have enjoyed the happy reflection—"We did what we could." As it was, the decision of the Alliance went to fortify the Slaveholder's position.

The General Alliance having broken up, and the Americans having recrossed the Atlantic, the *British Branch* was organised at Manchester, on the 4th of the present month, when the following Resolution relative to Slaveholders was adopted, viz.:—

"Whereas the Provisional Committee, during its session in Birmingham, resolved, that no slaveholder should be invited to attend the meeting which was to be held in London, for the formation of the Evangelical Alliance;

"And whereas it is known that some British subjects are holders of slaves;

"The British Organisation, in pursuance of the course adopted by the Provisional Committee, and upon mature deliberation on the whole case, but without pronouncing any judgment on the personal Christianity of slaveholders, agrees to declare that no holder of a slave shall be deemed eligible to its membership."

This Resolution, so far as it goes, is good; but it is not, as I conceive, so full and comprehensive as it should have been. In the opinion of the seceder, J. H. Hinton, it applies only to British subjects who hold Slaves; and the question is still left where it was, as to the principle of Slaveholding under all circumstances being sinful, and whether foreign Slaveholders are admissible or not. I do not see how an American holder of Slaves could consistently be admitted; nor can it be consistent, that a member of the *British Alliance* should, in America, enter that Branch of it, if, as in all probability, will be the case, Slaveholders professing Christianity are to be members. "Surely," says a Manchester paper, "those who have decided that the Friends are not admissible to the Alliance, might have mustered sufficient resolution to say whether American Slaveholding, with all its horrors of breeding, selling, branding, and bloodhound-hunting, is or is not a bar to membership." Says the *Nonconformist*, "Better late than never;" in reference to the foregoing Resolution—only it would have been abundantly more straightforward to have administered a practical rebuke to the American Slaveholder and his apologists, before the delegates from the United States had turned their backs upon their British brethren; they should, in this matter, have been "withstood to the face, because they were to be blamed."

Nor is it to be doubted, that the appearance of this Resolution, so soon after the breaking up of the General Alliance, has, in no small degree, been influenced by the strongly expressed feeling of the Anti-Slavery public; as elicited by the numerous and enthusiastic meetings which have been held in many parts of the kingdom, under the auspices of the "Anti-Slavery League." Much censure, I am aware, has, in some quarters, been thrown upon these parties; but, as it seems to me, very unjustly. William Lloyd Garrison has, by such persons, been deemed the chief offender; although George Thompson, also, has not been forgotten in their denunciations.

The "Anti-Slavery League" arose out of the mission of William Lloyd Garrison to this country, whither he was invited by a body of Abolitionists in Glasgow, as appears by a pamphlet before me, "to cheer them by his presence, and to encourage them by his counsels." The occurrence of such unhappy proceedings, in their adverse influence on the cause of bleeding humanity in America, as those of the "Evangelical Alliance," could not fail to claim, from such devoted friends of the bondman, as William Lloyd Garrison and his coadjutors of the "Anti-Slavery League," their most earnest attention and consideration; and being, in their opinion, hostile to the cause of universal freedom, they laboured ardently and industriously, during his sojourn in this country, to counteract, as far as in them lay, the injurious effect of the action of the alliance. And I trust the "League" will continue to evince an ever-wakeful attention, to keep before the public, the crying abominations of Sla-

very in America; and may the day soon come, when, as in the case of *another* League, they shall, through the blessing of a merciful Providence, witness their efforts crowned with similar success.

Some ten years ago, a pamphlet appeared in this country, entitled, "The American Churches the Bulwarks of American Slavery." The announcement was a startling one; and who, it may be asked, first made it? not William Lloyd Garrison, but James Gillespie Birnie; a member, if I mistake not, of the Presbyterian Church; formerly a Slaveholder, and recently, if not still, the Anti-Slavery candidate for the Presidency of the United States! Now, how comes it, that the cry of "Infidel" is rung against William Lloyd Garrison, for exposing the pro-Slavery character of the American Churches and Clergy, while others have gone quite as far, if not farther than he, in *their* exposure of the anomaly; undeniably true as it is—that no power out of the Church could sustain slavery for an hour, if it were not sustained in it! Hear Albert Barnes, of Philadelphia:

"Let all evangelical denominations but follow the simple example of the Quakers in this country, and slavery would soon come to an end. There is not vital energy enough—there is not power or influence of numbers enough out of the Church, to sustain it. Let every religious denomination in the land detach itself from all connection with slavery, without saying a word against others; let the time come when in all the mighty denominations of Christians, it can be announced that *the evil has ceased with them for ever*; and let the voice of each denomination be lifted up in kind but firm and solemn testimony against the system—with no 'mealy' words; with no attempt at apology; with no effort to throw the sacred shield of religion over so great an evil, and the work is done. There is no public sentiment in this land—there could be none created—that would resist such a testimony: THERE IS NO POWER OUT OF THE CHURCH THAT COULD SUSTAIN SLAVERY AN HOUR, IF IT WERE NOT SUSTAINED IN IT."

Foremost, it may be said, in this cry—and the saying is for a lamentation to many—stands the Editor of the "*Christian Witness*;" one from whom *better* things, assuredly, might have been expected—and things that accompany charity and truth. As confirmatory of the statements of William Lloyd Garrison, and in answer to the unwarranted aspersions of the "*Witness*," I would adduce the following:—

The severity which casts reproach upon American religion, is condemned by the *Christian Witness* as identical with Infidelity. The very writer who does this, would probably see no harm in describing "Hierarchical religion" in the strongest terms of reprobation. Why a man should be hunted down as an enemy to Christianity, who uses harsh expressions against churches confessedly "steeped in guilt," is not very clear to us. But since Mr. Garrison's testimony is too violent and sweeping to please, we beg to present, as substantially confirmatory of his charge, the following extract from a letter of a gentleman, for whose intelligence, integrity, and devotedness to Christian truth, we can fully vouch—an Englishman, who has now been thirteen years resident in the United States—a long-standing member, too, of an evangelical church:—

"I cannot help being a little jealous of your London Congregational Union. I hope it will not turn out a Bench of Bishops. We have a great deal of that here, in all denominations. Our denominational organizations are very compact, and assume amusing airs and a heightened dictation. But with all their jealous care of ecclesiastical authority, they are obliged to look round sily to see how their decrees please us. This is true of Congregationalism, as well as other isms; and, as all are much dependent on the Slaveocracy of the South, this is the great secret of that abominable, soul-destroying, heaven-defying shelter, which these organizations have uniformly and pertinaciously given to Slavery. But even these have been forced to yield to the pressure from without, and say and appear to do, something—as little as possible, of course. This has been done so late that it has never

saved their character, and frequently, not prevented large secessions from their denominations. Only think of one of the *reverend* assemblies spending nearly three days in *discussing*, for their denomination, and settling in the affirmative, the question whether a member should be excluded for marrying his deceased wife's sister, and then refusing, by a large majority, to *entertain* the question, whether the woman-whipping, child-stealing, men-destroying, God-defying Slaveholder shall be a member of their (surely not Christ's) church. This is Presbyterianism; Methodism and Bishopism are a shade worse; and Congregationalism and Baptism a shade better only till lately. We have a second Frederick Douglass (Henry Bibb) now lecturing in the States. I sent him some of your English newspapers, containing the account of the former. I have been amused with some of our "Yankee" friends quailing under the lash when reading the English cries of "Shame, shame," on the American Slave-holding churches. Go on! Pray, go on; and make, if possible, every Slave-holder and Slave-upholder in America hear you. They cannot possibly bear it. You cannot conceive what an influence it has here."—*Patriot*.

It appears to be raising up a new kind of test, to say that because individuals of different religious belief are associated in works of benevolence, they are to be held as *necessarily* subscribing to, or approving of, or being responsible for, the views of each other, how repugnant soever to their minds, such views may be. Hitherto, professors of almost every denomination, have agreed to labour for the promotion of benevolent enterprises, without setting up each his *Shibboleth*; no one being understood to be answerable for the opinions of his coadjutor, yet all agreeing to unite in forwarding a common object. I need only appeal to the case of the Bible, the Educational, and Anti-Slavery Societies. What would have been thought of the man who, on the ground of difference of religious sentiment, would have refused to join with RICHARD CORDEN, and got up against him the senseless cry of *Infidel*; or a similar cry against JOHN BRIGHT; and, on such a pretext, have declined to unite for obtaining Corn Law Relief? So with William Lloyd Garrison. The question is not, what are his religious opinions, but is he a true, an uncompromising advocate of freedom to the Slave? He asks no man what are his opinions in Theology; whatever these may be, does not consider himself as approving them, because the other agrees, on Abolition principles, to co-operate with him. Nor, on the other hand, does he expect his fellow-labourers to sanction any views, on other subjects, however conscientiously held by him. No—it is his unflinching fidelity to the cause of the oppressed Slave, that excites against him alike the hatred of the Slaveholder, and the prejudice and slander of pro-Slavery men and their apologists and abettors. Happily there are those, who, on such occasions, prove themselves superior to vulgar prejudice, and refuse to be influenced by unfounded calumnies. I have just perused an account, in the *Patriot*, a London newspaper, of one of the meetings of the "Anti-Slavery League," held at Edinburgh, on the 21st ultimo; from which I make the following extract:—

"By the hour appointed for the meeting on Tuesday night, the large church in Brighton street was crowded from floor to ceiling, aisles and avenues, by a deeply interested auditory. John Wigham, Esq., a highly respectable member of the Society of Friends, having been called to the chair, said: Before introducing to you, as one of the speakers this evening, my friend, W. L. Garrison, I wish to say, finding that he has many enemies who have not hesitated to traduce his character, that I have taken some pains to get to the bottom of the allegations that have been brought against him. With regard to the political sentiments of our friend, I do not feel qualified to speak decidedly, as I am not thoroughly acquainted with the laws of the United States; perhaps I should not entirely agree with him on all particular points, but the principal and most unfounded charge that has been brought against him is, that he is an infidel as it regards the Christian religion. I have satisfied myself that this is utterly false, and, if any man should dare to say that he is an unbeliever in the Divinity of Christ

and his attributes as set forth in the New Testament, I would call for the proof. The facts are principally these, that W. L. Garrison has been an earnest anti-slavery leader for the last fourteen or fifteen years. He has published a newspaper all that time, and has severely lashed the pro-slavery men of all parties, among whom were found, in the foremost ranks, many of the clergy; they, in particular, it is said, threw out insinuations against him. I do not mean to say, that W. L. Garrison has always been so guarded in his expressions as would have been best. I have seen articles in the *Liberator*, which I thought injudiciously expressed—too strong—too sweeping. I do not admire harsh expressions, even where they may be deserved. There is great allowance, however, for persons placed as he has been. I felt this strongly the other night, when, talking on the slavery question with a member of the Society to which I belong, who resides at Philadelphia. You know James Buffum, a more straightforward man I do not know. I will read to you what he says of W. L. Garrison. This letter is dated, Oct. 1, 1846: 'I hope you will have an opportunity to become well acquainted with William Lloyd Garrison. If you knew him as well as I do, you would think him one of the best men in the world. If a pure life and a loving heart towards all men be anything; if to stand up in the face of persecution, and to count not his life dear to himself, that he may rebuke a guilty nation and plead the cause of the oppressed; if to deal his bread to the hungry, and hide the outcast, and deliver the spoiled out of the hand of the oppressor, be anything to excite our admiration, then we ought to love and respect him. As to his life, it is as good as the best. For fifteen years his enemies have tried in vain to find the slightest stain upon his moral character, and that is something.' I believe W. L. Garrison to be not only a first-day, but an every-day Christian, bringing forth good fruits, and thus striving to glorify his God and Saviour. (Loud cheers.)"

The report goes on to state, that Frederick Douglass having delivered an interesting address—

"Mr. GARRISON then briefly addressed the meeting, and, in the most feeling manner, alluded to the unjust and ungenerous reports which had been propagated against his life and principles by unknown enemies. As regards his religious principles, he rested all his hopes for time and eternity upon Christ, and Christ alone, and, without any boastful feeling, he referred his malevolent enemies, and all mankind, to his life and conversation, as an evidence of his religious profession. (The feeling and interesting speech of Mr. Garrison was responded to by the meeting with the most enthusiastic cheering.)"

"The CHAIRMAN then rose, and, in the name of the anti-slavery ladies of Edinburgh, presented a splendid silver tea-service, of exquisite workmanship, to Mr. Garrison, amidst the prolonged cheering of the crowded auditory. The following is the inscription upon the several articles:—

'Presented to William Lloyd Garrison, of Boston, U.S.,

'By the friends of freedom in Edinburgh, as an expression of their gratitude for his unwearied and successful exertions in the cause of the slave; and for his labours in exposing the cruelty and wickedness of slavery.

'Edinburgh, October 21st, 1846.'

'Job, 29th chapter, 11th, 12th, and 13th verses:—"When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me;—Because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy."

"Mr. GARRISON returned a suitable reply."

Such a testimonial as the foregoing, at once to the character of William Lloyd Garrison, and to the value of his labours in the cause of emancipation, ought to put to the blush those who have so industriously circulated statements to his disadvantage. His visit will live long in the remembrance of his friends, and of the advocates of freedom in this nation; and his name will be handed down to future generations as one of the most honoured among the benefactors of our race. It has been, in all ages, the lot of those who sought to reform mankind, to meet with misrepresentation, calumny, and abuse; the world thus proving, that of such men it "was not worthy"—yet, strong in faith, these "held on their way," and, being "men of clean hands, they waxed stronger and stronger."

"You may seek in vain among the mightiest reformers and philanthropists of the earth for *faithless* men. 'All things are possible to him that believeth.' Faith sets a man on objects that never occur to the unbelieving (or the infidel), dissipates a thousand difficulties that exist only in imaginations commanded by listless or opposing wills, and braces the energies for work or woe. It has been the lot of the wisest workers for their race to toil

amidst reproach and opposition. 'Of whom the world was not worthy,' is a pregnant sentence, which may be added to any list of far-sighted and noble-spirited seekers of human improvement. The world has needed them—the world has ever been an object large and valuable enough to justify their zeal—the world has always received ultimately the full benefit of their services—they have generally had posthumous justice done them, though long delayed; but the men of their own generation have failed to understand their meaning and appreciate their excellencies. They have had to suffer from *misapprehension* in some quarters, and *misrepresentation* in others. Their wisdom has been foolishness—their firmness, obstinacy—their courage, recklessness. But calm perseverance, singleness of purpose, and fidelity to truth, have had their reward. 'Wisdom is justified,' sooner or later, 'of all her children.' The consequences of patient doing of God's will appear in many a case. We can compare the results of undaunted toil with what would have been the results of a consultation with 'flesh and blood.' Had Luther listened to the warnings of the timid and half-enlightened—had Howard allowed the cold-hearted to laugh him out of his philanthropy—had any of the great leaders and promoters of the movements that have most benefitted humanity given in to the suggestions of short-sighted policy and wavering principle, in what a different condition would now be the several causes which they loved, and lived to serve! But what now gains them glory, once cost them reputation, ease, liberty, and life. They rise by falling; like Samson, their mightiest work was often done by self-destruction. They would have failed, had they not failed. They seemed to incur an absurd loss; they were really making a large investment. They appeared to throw away precious corn; they were really scattering most fruitful seed. And thus it always is; and, till a much better state of the world arrive, thus it always will be."—*Nonconformist*.

Trusting you will excuse the length at which I fear I have trespassed on your valuable space, I remain, your friend,
J. S.

11th month, 25th, 1846.

THE RUTHIN BRITISH SCHOOL.

To the EDITORS of THE BRITISH FRIEND.

RESPECTED FRIENDS,—Your admitting the following may be the means of still further good; what has been done is to our admiration, and far exceeds expectations.

The following sums are contributed by Friends to the above benevolent object, since last month:—

Friends of Tottenham, per S. B.,	£20	0	0
... Cirencester, W. H. B.,	1	0	0
C. B., Do., per W. H. B.,	5	0	0
Uxbridge, per T. S.,	2	15	0
Crawshawbooth, per a Friend to Education,	5	0	0

To all of the above, I tender the grateful acknowledgements of our Committee and myself; while I am desirous of attracting the further notice of those who have promised, and other friends to education.—Your friend,

Ruthin, 25th of 11th month, 1846.

JOHN JONES.

SHORT, BUT CONVINCING SERMON.

THE three following sentences were all that were spoken in the meeting wherein Robert Barclay was convinced:—

"In Stillness there is Fulness."

"In Fulness there is Nothingness."

and

"In Nothingness there are all things."

Oh! for an increase, in the various gatherings of our body at this day, of this *living* "stillness," in which is yet to be known that comprehensive "Ful-

ness" wherein are enjoyed the "all things" of the Spirit, in the "nothingness" of the creature. Where the subtle adversary, even in his *towering, deceptive presentations, as an angel of light, is shut out*, and the *precious life rules and reigns supreme*. Thus, being taught by the spirit of truth, which led our honourable "sons of the morning" who bore the burden and heat of the day,—which must still lead us in every step we would take aright, and which, as attentively listened to, is yet *livingly experienced to "teach with authority and not as the Scribes,"*—we shall evince in our waiting, and in our watchful and savoury walk and conversation, the springing up of "individual faithfulness" amongst us; and *hence shall not "Zion arise and shake herself, and put on her beautiful garments?"* "Oh! House of Jacob, come ye and let us walk in the light of the Lord." "I know thy works, that thou hast a name that thou livest and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. He that hath an ear, let him hear what the spirit saith unto the churches."

11th Month, 20th, 1846.

L. W.

Reviews.

DEFENSIVE WAR PROVED TO BE A DENIAL OF CHRISTIANITY, AND OF THE GOVERNMENT OF GOD: WITH ILLUSTRATIVE FACTS AND ANECDOTES. By H. C. WRIGHT. London: Charles Gilpin; Glasgow: G. Gallie, 1846, pp. 216.

We have here another valuable addition to our Peace Literature. We suppose the position is as tenable with regard to intellectual, as to bodily labour, that the supply is in a great measure regulated by the demand. If so, the friends of Peace may take encouragement, and believe that their cause must be making progress; as the increased number of publications on the subject, indicates a growing interest respecting it in the public mind. Such as have been accustomed, for any length of time, to look upon all war as utterly irreconcilable with our holy religion, may be ready to conclude, that for them, any further treatises upon this subject must be superfluous. In the perusal of the above work, however, we feel persuaded they will find themselves agreeably disappointed; as after having read not a few similar productions, we do not remember of having seen the matter more convincingly argued, or more forcibly illustrated; while the numerous anecdotes with which the author has interspersed his volume, are highly appropriate and interesting. The work has our best wishes for its extensive diffusion. We hope in an early number to lay before our readers some portion of its contents, in confirmation of the opinion here expressed regarding them.

Births.

TENTH MONTH, 1846.

- 2d. At Southampton, SARAH, wife of Rolles Driver, a son; who was named Samuel Rolles.
15th. At Bristol, SARAH, wife of Edward Withy, a son.
18th. At Jasmine Cottage, Hollinwood, near Manchester, BERNARD, wife of John Taylor, a daughter; who was named Eliza Gullalpa.
25th. ISABELLA, wife of Thomas Handley, of Contley, near Sedburgh, Yorkshire, a son; who was named John.
29th. At Bristol, FANNY, wife of John Bobbet, a son; who was named John Winter.

ELEVENTH MONTH, 1846.

- 12th. At Law Hill, Liverpool; MARGARET, wife of James Carson, a son; who was named Alfred.
... At Hitchin, Herts, ELIZA, wife of William Lucas, a daughter.
21st. At Bristol, LUDIA, wife of William Wood, a son.

- 23rd. At Wexford, ELIZABETH, wife of Jacob Sparrow, of that place, a son.
MARY, wife of Henry Priestman, of Latchford, county of Chester, a son; who was named David.

Marriages.

TENTH MONTH, 1846.

- 15th. At Tottenham, CHARLES H. WATNER, of Chelsea, to MARY ANN, daughter of Thomas Shillito, of the former place.

ELEVENTH MONTH, 1846.

- 18th. At Wiresdale, JOSEPH ATKINSON, Tailor, to JANE RUXTON, both of Lancaster.

Deaths.

NINTH MONTH, 1846.

- 6th. At Walworth, near London, RIGDA, daughter of the late John and Elizabeth Treadwell.

TENTH MONTH, 1846.

- 1st. At Utometer, MARIA, aged 19, eldest surviving daughter of the late Edward West, of Hull.
3d. At Hereford, WILLIAM DAVIES, aged about 77.
5th. JANE AYLES, aged 10 months, daughter of John Priestman, jun., of Latchford, and Mary Ann, his wife.
9th. JAMES NODAL, jun., of Manchester, aged about 40.
11th. At Dover, RICHARD P. HARRIS, of Walthamstow, near London, aged 63.
13th. At his residence, North Cave, near Hull, GEORGE CARRERT, aged about 66.
18th. At Hamilton, Upper Canada, GEORGE WATSON, of Stratford, youngest son of the late William Watson, of Wilton Bank, Hawick.
24th. JOHN, eldest son of Joseph Jackson Lister, of Upton, Essex, aged 25.
27th. After a few days' illness, aged about 38, MARY, wife of William Wells, of Victoria Villa, West Hackney, London.
31st. At Cirencester, SARAH ANNE, infant daughter of Isaac and Caroline Pitt.

ELEVENTH MONTH, 1846.

- 2d. At her house in Broad Street Buildings, London, in which she had resided for upwards of forty-five years, ELIZABETH PAXON, in her 81st year, relict of the late William Pryor.
4th. At Holdgate, near York, aged 75, ROBERT WALLER.
5th. At Toxteth Park, Liverpool, aged 86, ELIZABETH, widow of Thomas Seddon.
7th. At Swansea, after a long and painful illness, MARY CLUTTON, aged 51, wife of Valentine Clutton, of the same place; and daughter of Esdras and Ellen Knight, formerly of Stone Hall, Wapstead, Essex.
... At Woodford, near London, SARAH, wife of Thomas Peacock; late of Chester, and formerly of Sheffield.
8th. At Hartshill, Warwickshire, beloved and regretted by a large circle of relatives and friends, MORRIS EDWARD LITWALL, aged 77.—Throughout a protracted illness, he manifested a cheerful resignation to the Divine will; and departed in peace, possessing through faith in the atonement of Christ, a sweet assurance of entering into that "rest which remaineth to the people of God."
9th. At Jasmine Cottage, Hollinwood, near Manchester, JOHN WILLIAM, only son of John and Sophia Taylor, aged 2 years and 8 months.
11th. SARAH MINCHIN, of Hook Norton, aged 70, widow of John Minchin. She had been long in a declining state of health, which she bore with patience and resignation. For several weeks past she had appeared rather better, until within but a few minutes of her departure; for which, her relatives enjoy the consoling belief, she was, through Divine mercy, prepared.
... At Birkenhead, Cheshire, aged 67, JOHN WADDINGTON, formerly of Darlington.
... THOMAS, son of John and Bella Storey, of Manchester, in his 24th year.
... At his residence, Bristol, THOMAS BAKER, aged 64.
... At Rathelgh, near Dublin, ARABELLA FENNEL, widow of the late John Fennel.
15th. JONATHAN DICKINSON, of Allenby, aged about 68.
18th. At Manchester, aged 76, JANE TAYLOR, widow of John Taylor, formerly of that place.

JOSEPH JEWELL, late of Farringdon, Berks, whose remarkable life closed, as noticed in our last, on the 10th of 9th month, aged 63, has himself recorded the chief events of it in a homely strain of verses, to which he seems to have been prompted, by what was a distinguishing trait in his character, the desire to promote the improvement and happiness of the poorer classes of his fellow creatures.

THE BRITISH FRIEND:

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No. XII.

GLASGOW, 12TH MONTH, 31ST, 1846.

VOL. IV.

HISTORICAL NOTES ON INDIA.

By GEORGE THOMPSON.

No. IV.

WE cannot wonder that, under such long continued inflictions, the people were driven to the habitual practice of artifice, duplicity and cunning, to protect themselves, as far as possible, against the violence and exactions of their rapacious tyrants. In estimating the natural character of the Hindoos, we should never lose sight of the long, long ages of iron rule to which they have been subjected; if we do, we shall be in danger of imputing to them, as natural vices, qualities which have been engendered by the degrading influence of the yoke they have been made to wear.

Reading their history aright, we shall be led to compassionate their long injured and unpitied condition, and we shall feel it to be a high distinction and privilege to be the instruments of preserving peace on a continent, so often rent by wars, and deluged with human blood.

Let us now turn our attention to the history and unparalleled achievements of our own countrymen on the distant shores of India. It will be both interesting, exciting, and instructing, though at the same time often humiliating and saddening, to trace the progress of the English in India, from their landing on the soil of Malabar, in the capacity of humble barterers, to their present circumstances, as lords paramount of the country, with dominion from the sea to the mountains.

On the last day of the sixteenth century, the then reigning monarch of England, the renowned Elizabeth, granted a royal charter to George Earl of Cumberland, and two hundred and fifteen knights, aldermen and merchants, conferring upon them the exclusive privilege of trading in the Indian seas for fifteen years, with a promise, at the same time, that if the operation of the company proved profitable to the crown and to the realm, the privilege should be still further extended. The average profits upon the investments made under this charter, were one hundred and thirty-two per cent. In 1616, the company's charter was renewed by James I. Two years previously, the king, at the solicitation of the company, sent an embassy to the court of the emperor of Delhi, to settle all questions regarding commerce, and to promote a friendly connexion between the company and the Mogul court. Sir Thomas Roe, upon whom the honour was conferred, of representing the British monarch at the court of the Great Mogul, sailed from Gravesend, on the 24th of January, 1615, and reached Surat, the modern capital of the province of Guzerat, in September; having been eight months on his voyage. He is described as having landed in great pomp, with eighty men-at-arms in his train, and to have proceeded at once to the court of the Emperor Jehanghire, the then monarch of Hindostan. On reaching Delhi, he was received with unusual honour, and was assured by the Mogul courtiers, that no other

ambassador, not even from the Mahomedan courts of Turkey and Persia, had ever obtained so flattering a reception. Sir Thomas obtained from the emperor a confirmation of all former grants of territory, and an extended privilege, of having English agents at some of the principal towns in the empire. Little did the illustrious descendant of Timour, then upon the throne of Delhi, dream that the company to whom he granted these privileges would, in a few generations, make themselves masters of the whole of his dominions, and dole out a small monthly pittance to the king and royal family of Delhi.

In 1616, the East India Company were established at Surat, Calicut and Masulipatam. In 1638, they were also settled at Fort St. George, now the seat of the Madras government; and in 1668, Charles II. bestowed upon them the island of Bombay, which he had received from the Portuguese, on his marriage with the princess Catherine. The gift of Bombay put the company in possession of one of the finest and most secure harbours in the world, as well as of an island having the advantage of a salubrious climate; they at once, too, came into the receipt of a revenue of £6500 a-year, which they contrived to double, in the course of seven years. On the restoration of Charles II., they obtained, in addition to the island of Bombay, the island of Saint Helena, and a charter, conferring upon them (within the limits of their trade) the power of making peace or declaring war with any prince or people (not Christian)—of establishing fortifications, garrisons, or colonies—of exporting to their settlements, ammunition and stores, duty-free—of seizing and sending to England, such British subjects as should be found trading in India without a license—and of exercising in their own settlements (through the medium of their governors and councils) both civil and criminal judicature, according to the laws of England. The company now divided their various stations into several groups, and placed each group under the general management and control of what was called a capital factory. The factory, as it was denominated, consisted of a number of buildings or offices, under the superintendence of a chief agent and several subordinate servants of the company. These chief agents exercised a general oversight of the commercial concerns of their masters throughout their own division. They entered into contracts with the native merchants, who, on receiving an advance of stock, obliged themselves to deliver a given quantity of goods within a stipulated period.

By degrees these factories were collected, according to their situations, into sets, under the name of presidencies, and these presidencies were placed under the management of the chief agent, who was called the president, and who was assisted in the administration of affairs by a council. These presidents or governors, and the members of their councils, were selected by the court of directors at home.

As the salaries of the servants of the East India Company were at this period, and long afterwards, miserably small, the company's agents were allowed

to carry on a coasting trade on their own account, and also to import goods for barter or sale, on private speculation, in the company's ships, on payment of a very moderate freight. They most of them, therefore, conducted a very profitable and extensive business. There is no reason to believe that they were less zealous in the operations they embarked in on their own account, than they were in those which they prosecuted on the behalf of their masters. As their stipendiary emoluments were small, they endeavoured to make their trading emoluments as large as possible. They went to bed to dream of speculations in diamonds, and pearls, and ambergrease, and musk; and got up, to carry out their well-cogitated schemes of individual aggrandisement; caring, to say the least, quite as much about their own interests, as the interests of their honourable masters, and "loving friends" at home.

In 1665, a trade with China was commenced; and in 1667 we find one of the company's agents directed, in a dispatch, to collect and send home, for the consumption of the lieges, a hundred pounds of the best tea he could collect.

In 1664, that is to say, three years previously, the company's agents had purchased, for the special use of the King, two pounds two ounces of the Chinese leaf. In 1833, the last year of the company's commercial monopoly, we find the company advertising for sale, thirty-two millions of pounds weight of this commodity, producing to government £3,444,101 18s. 1d. Such was the increase, in rather more than a century and a half, of the consumption by the people of this country of this article.

In 1670, during the reign of the Mogul emperor Aurungzebe, the company obtained from Prince Azeem, the son of the emperor, and then the viceroy of Bengal, a grant of a zemindary (or landed estate), comprising the present site and immediate suburbs of Calcutta, with permission also to strengthen Fort William, the fortification of the place. To this settlement the agents of the company removed, from Moorshedabad, where they had been previously established. Calcutta, as is known, is now styled the "City of Palaces," and is the metropolis of India, and contains a population of nearly 250,000 souls, and a daily influx of more than 100,000 persons from the suburbs, who are employed in various ways during the day, on business at the presidency, and return to their habitations in the villages around, at night.

The power and importance of the East India Company continued rapidly to increase. The favours bestowed by Charles II. were numerous; owing, probably, to the circumstance that some of his ministers and favourites were shareholders and speculators, and personally interested with the merchants (not yet merchant-princes) of Leadenhall Street. In addition to former privileges and grants, he empowered them to establish a mint at Bombay, for the coining of money not current in England. He also gave them the power of exercising martial law in all their forts, factories, and plantations; and, finally, of levying troops to defend their property.

In addition to the aid obtained through the influence of parties of rank connected in various ways with the East India Company, the directors very frequently had recourse to the most discreditable means of obtaining the powers and privileges to which they aspired. In 1685, it was discovered that more than £100,000 had been paid by them to purchase the interest of various officers of state and members of the two Houses of Parliament. The governor of the company was sent to the Tower, for refusing to answer the questions put to him in his place in the House of Commons, respecting these transactions; and the

Duke of Leeds, a cabinet-minister, was impeached, for receiving bribes from the company. Nor did royalty itself escape suspicion of having been tampered with by the Leadenhall Street merchants. The power of the company, so often abused abroad, was frequently obtained by the basest corruption at home. For the sake of filthy lucre, men were found willing to invest the company with the most tremendous authority, reckless altogether of the uses to which they turned it.

It is necessary, however, that we should now trace the progress of the East India Company to territorial dominion and political sway. We have seen them in the character of humble merchants abroad, and subtle intriguers at home. Hereafter, we must contemplate their rapid strides to the situation of haughty monarchs. It is now our business rapidly to trace the history of this handful of our countrymen (at first, in the garb of peace, suing for permission to carry on a limited trade) to the high position of rulers of the richest empire in the world—asserting, in the most absolute and rigorous manner, the rights of conquerors,—controlling the destinies of millions of men,—and dictating terms to the hereditary occupants of oriental thrones.

At present, we have seen them in possession of but a few square miles of territory, with a few factories and a small number of ships. Let us see by what steps they have advanced, until their possessions have swelled to an extent covering nearly two millions of square miles, with an uninterrupted sea-coast of four thousand miles. A country embracing the most fertile plains, the most splendid rivers, the most picturesque valleys, and the most stupendous mountains. We must now, therefore, present scenes of tumult, and carnage, and sanguinary massacre.

The first warlike proceedings in which our countrymen were engaged on the shores of India, commenced about the year 1744. At this time we were engaged, both in Europe and the East, in fierce and protracted hostilities with France. The East India Company had hitherto been a trading corporation, and had generally paid rent for the land on which their factories had been erected. Their chief business had been to take stock, to make advances to weavers, to ship cargoes, and to keep a sharp look out for private traders who dared to venture on an infringement of their chartered monopoly. The few soldiers whom they had in their pay were scarcely numerous enough to man the batteries of the three or four ill-constructed forts which they had erected for the protection of their warehouses. The natives, who composed a considerable part of their little garrisons, had not yet been trained in the discipline of European warfare, and were armed, some with swords and shields, and some with bows and arrows.

Such was the condition of our countrymen in India not a century ago. How different their circumstances now! The great Mogul a mere pageant monarch, and a humbled pensioner on their bounty. From the Bay of Bengal to the mouths of the Indus not a sword can be lifted without the permission of the governor-general. A few ill-disciplined soldiers have become an army of 250,000 men, equal in bravery, appointments, and skill, to any soldiers in the world. Ceylon, Penang, Singapore, and Hong Kong are ours; and British influence may be said to be paramount over the greater part of Asia.

But to return. An event occurred at the period to which I have referred, which threatened the existence of our countrymen in India, and was the first of a series which led to independence, supremacy, and absolute empire. The French, having obtained the ascendancy in the eastern seas, resolved to attack us

upon the continent of India. Mauritius, or the Isle of France, as it was then called, was, at the time, a French dependency. The governor of this island, Labourdonnais, conducted an expedition to the shores of the Coromandel coast, and, effecting a landing, assembled an army, and appeared before Madras. The English were not strong enough to offer effectual resistance, and the town and fort were, therefore, compelled to capitulate. The keys were delivered up to the besiegers—the French colours were displayed on the ramparts—the contents of the company's warehouses were seized—and the principal English inhabitants of Madras were marched under guard to the French settlement of Pondicherry, and there paraded through the town, as captives in war. Soon after this, a temporary peace took place between England and France, and the settlement of Madras was restored to the British. Madras is situated in that part of India known by the name of the Carnatic; a country comprehending the dominions and dependencies of the Nabobs of Arcot, extending, from Guntoor, northward, to Cape Comorin, southward, a distance of 560 miles; and inward, on an average, about 75.

In 1748, there were two claimants to the nabobship of Arcot. The French espoused the cause of one of these, and the English took up the cause of the other. The struggles between these rivals, therefore, became, in fact, a struggle between the French and the English for supremacy in India. This was a crisis in our Indian history. In the result, we were victorious, and the French influence was utterly destroyed in that part of India.

AN EPISTLE FROM DEBORAH TOWNSEND, OF LONDON.

Written not many days before her death, which took place at Edinburgh, the 24th of 9th Month, 1794, whilst on a religious visit to Friends of Scotland.

"TO FRIENDS OF THE MONTHLY MEETING OF ABERDEEN."

DEAR FRIENDS.—In feeling the sweet influence of the love of God which extends over sea and land, I long to address you. I had a hope of making you a personal visit, accompanied by my beloved companion, Mary Ransome, of Hitchin, but it has pleased the Lord to permit—I believe in wisdom, as are all His dispensations—my weakly body to be so far worn down by travelling thus far, as to render me incapable of encountering the difficulties of going farther north; and believe I feel a liberty granted me, (I trust from Him who is the God of my life, and who, I trust, accepts the will for the deed,) to address you by way of Epistle, as a tribute of love, and a salutation from the fountain of all grace and consolation.

And, first, my beloved friends, I have to forewarn you of the wiles of Satan, that he continues to watch our unwatchfulness, and, if possible, to break the strong band of the Lord's children (called by Him with a high and holy calling) even the band of love. When love is perfected, it casteth out all slavish fear of man; all envyings, all evil surmisings, and we love one another as ourselves.

Oh! this beautiful union, who can describe it as it is felt! how sweetly does it bind the Lord's children unto Him, their Heavenly Father, and in Him, one unto another! But for want of abiding deep in the Heavenly gift, even the spirit of our blessed Lord, poured forth in this Gospel day, too many, I fear, are sickly.

I have had a godly jealousy concerning some, lest the work which the Lord had begun, has been impeded,

although, in the day of their espousals, they were humbled under the power of the cross, and held the preciousness of truth, as a blessing above all other blessings; yea, crowns and scepters would then have been counted as things of no value. Oh! may none ever barter it away; it must cost all something to purchase a possession in the truth, may none of these ever sell it again, eyes should their testimony require the laying down their natural life for its blessed cause.

Israel is to abide alone, and is not to be numbered amongst the nations. Oh! what a loss has it been to our society, in resisting this command of the most High and mixing too much with the people; this has produced weakness of hands in the Lord's glorious cause; therefore, to thy tent, Oh! Israel—the Lord is thy tent.* They who can gather into the Divine name and find protection: these must be men and women of upright hearts and clean hands; these dare not otherwise when called upon, but willingly go up to the help of the Lord against the mighty; lest they should be made to partake of that bitter curse, proclaimed by the Angel to the disobedient and unfaithful, (Judges v. 23).

And to you, who are of the Lord's little flock, to whom He hath promised a kingdom, be not discouraged, for He will bear these up, and will carry them by his mighty arm of power; for his Father is stronger than all, and none shall be able to pluck them out of his Father's hand. Although mourning at times, may be your portion, and whilst walking as with your hands on your loins for very fear as Zion of old, but the Lord comforted her in a language like this, "Sing O heavens, and be joyful O earth, and break forth into singing O mountains, for the Lord hath comforted his people, and will have mercy on his afflicted;" but Zion said, "My God hath forgotten me." How gracious the affectionate query in reply, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee: Behold I have graven thee upon the palms of my hands, thy walls are continually before me. Thy children shall make haste: thy destroyers and they that made thee waste shall go forth of thee." Great encouragement may the honest-hearted derive from this passage in Holy writ. Oh! that you honest travellers who go mourning on your way might be strengthened to go forward; and above all, that the Lord's will may be done in you, and that you may be doers of His holy will, whose will is our perfect sanctification, throughout body, soul, and spirit, which are his.

Into his holy arm of power I commit you with my own soul; craving that we may hold out under the varied dispensations measured to us in His wisdom, all in that wisdom which cannot err; and when time to us here shall be no more, that we may have a hope we shall join the just of all generations, to celebrate high praises to Him who has been our Lord, and his beloved son, our alone Saviour, through whom we must be offered up to the Father, to receive the wel-

* Lest any one should judge our friend to mean by these expressions, to recommend the Society to dwell alone as the Israelites of old, we submit, that the context does not warrant such a construction. Her testimony evidently was against imbibing the spirit of the world, its vain pleasures, and customs, and maxims; as she observes, "mixing too much with the people." To recommend holding no intercourse with surrounding Christians, as the children of Israel were commanded to do with regard to the neighbouring nations of idolaters, must have been far from her thought. Her whole life and character forbids such an imputation; for, as a Gospel minister, she was sometimes engaged in holding public meetings with those not of our society, and her husband was for many years engaged in mercantile transactions for the support of their family.

"come sentence of 'Well done, good and faithful servant, enter thou into thy Master's rest.'"

Weariness of body overtakes me now, but I feel peace in this small dedication; accept it as a mark of the continuance of the Father's love, under whose notice some of you are for good; and in His divine hand I desire to leave you, and bid you farewell.

DEBORAH TOWSEY,
A member of Peel Monthly Meeting, in London.
Edinburgh, 9th Month 1846, 1231.

STATE OF THE RETREAT.

REPORT OF THE COMMITTEE OF THE RETREAT, TO THE GENERAL MEETING, 1846.

(Continued from page 283.)

In the fifth month, 1797, George Jepson entered in the first instance temporarily, on the office of superintendent. His fitness for the post was soon evident, and it may truly be said, that he carried out the designs of the projectors of the institution with a degree of talent and conscientious perseverance, to which we may fairly attribute much of its success. He had been brought up, as a weaver in the West-Riding of Yorkshire; but had indulged a natural inclination favoured by circumstances for the gathering of medical knowledge, and the observation of whatever tended to cause, to prevent, or to cure diseases. He was almost entirely (even as respects common literary instruction), a self-taught man; yet so highly esteemed in his neighbourhood, that he was the counsellor of many of the country people for miles around his residence, in some of their most important and private concerns, and he may be said to have been a medical practitioner.* His mind was stored with facts and analogies, supplied by his own observation of men and things, and by the reading of such books of a useful character as came within his reach; but of books, his chief one was that storehouse of truths, bearing upon man's nature, character, and condition—the Bible.—Eminently modest and diffident, and distinguished by a keen sensibility towards all human wrongs and pains, he entered upon his office with an earnest desire to learn from the experience of others, and to alleviate the sufferings which he saw around him. It was indeed a rare concurrence of circumstances which brought together two minds, one so capable to design largely and wisely, and the other so admirably fitted to carry such designs into execution. The two men, though exceedingly different, were, one in an earnest love to God and man, in disinterestedness and decision of character; and therefore, in a steady, conscientious perseverance, which worked onward wherever truth and duty led. Both of them had a strong faith in the dictates of an enlightened conscience, and in the perfect wisdom and love which directs every law of human duty.

George Jepson was of course initiated into the duties of his office by William Tuke, who long continued his parental care of the institution, and may indeed be said, for a considerable time, to have been virtually manager in chief. When the new superintendent had fully obtained his esteem and confidence, he still continued his vigilant oversight, and, as Treasurer, regularly conducted the financial and some other parts of the correspondence of the institution, till the decay of his sight obliged him, in his eighty-eighth year, to close his long and gratuitous services. George Jepson was also most cordially instructed and

assisted by the excellent, visiting physician, Dr. Fowler, who had entered on his appointment at the opening of the Retreat, and of whose services we shall have to speak hereafter. We may, however, observe here, that he was a man who estimated men and things according to their real value, rather than their names or aspects.

Notwithstanding the new superintendent was wholly uninstructed in the schools of medicine, the physician soon gave him his fullest confidence, and left to his discretion, the administration or otherwise of the medicines which he prescribed. But Jepson, whatever he might learn from others, could not be the mere copyist, or follower of any man. He observed, thought, and tried for himself, and no soon therefore became thoroughly a party, and ultimately the chief party, in carrying out the noble experiment, as to how far the insane might be influenced through the medium of the understanding and the affections, and how far they might be beneficially admitted to the liberty, comfort, and general habits of the sane. He soon satisfied himself of the truth of the conclusions already arrived at, that reasoning with the patients, on the subject of their delusions was generally useless, but he equally soon found, that a large proportion of them were very sensible of the difference, between the exercise of reasonable and unreasonable conduct towards them, and not less sensible, of the action and voice of kindness.† No doctrine, with reference to

* The Officers of the institution originally were a Treasurer, Visiting Physician, Superintendent, and Matron.

† It may not be uninteresting to the reader to know the impression which a visit to the institution, not long after its opening, made upon the mind of a very competent observer. In the year 1798, Dr. Delrieve of Geneva, who had examined a great number of public and private establishments of a similar nature, visited the Retreat, and wrote a description of it in a letter addressed to the Editors of "the British Library," which letter subsequently appeared in the *Continent* in a separate form.

The visitor states that he was accompanied to the institution by Dr. Fowler, and observes, "He communicated to me his observations with the animation of a friend of humanity, who seeks to propagate useful ideas." "We rang, a young woman came to open the gate. This young woman, said the Doctor, is one of my patients: she is well enough to be in the kitchen, and she is employed as much as possible. A man who was sweeping the yard, and who came to salute the doctor, was another of his patients. We were introduced into the parlour, furnished very simply, but with great neatness. After a short time the Superintendent, who is the apothecary of the establishment, arrived, and accompanied us to every part. He has the chief care of the moral management of the patients. He is a well informed man, and appears to discharge his office efficiently." After describing the internal arrangements of the building, and noticing the care that is taken, even in restraining the most violent patients, to avoid as much as possible anything which should cause a painful and degrading impression upon their minds, Dr. Delrieve says, "The other part of the moral treatment consists in the use of agreeable and remunerative means. As soon as the patient is quiet, they relieve him from restraint—they permit him to go out of his room, and to walk in the open air in a large court surrounded by a wall. If he continues better, he is preferred to a chamber on the first floor, which is a kind of honourable promotion, and serves to encourage him to exercise self-restraint. These rooms are large, and more agreeable than the lower ones, and are provided with more furniture, and are altogether the picture of neatness. This neatness is so much more important, as it is connected with the idea of order, decency, happiness, and respect for one's self and others."

"As soon as the patients are well enough to be employed, they endeavour to make them work. The women are employed in the usual female occupations. The men are engaged in straw and basket work, &c. The Superintendent had made an experiment a few days before, which had answered very well. The institution is surrounded by some acres of land which belong to it; he had undertaken to make the patients cultivate this land, giving to each a task proportioned to his strength—he found that they were fond

* It must be remembered that at the period to which we are referring, the rural districts of England, and more so than those of the West Riding of Yorkshire, in which some manufactures were carried on, were ill supplied with well educated professional men, and that Jepson's practice was not then illegal.

the insane, was then considered, practically, more fixed than that of the importance of subduing lunatics, in the first instance, by the excitement of fear; and this view led, not unnaturally, to the notion, that violence on the part of the patient might, in many instances, be suitably treated by its like. Jepson had found the doctrine of subduing the insane by fear maintained in St. Luke's Hospital, which was then esteemed, and probably justly, the best public establishment of the kind in Great Britain; and he could not but attach considerable value to its long and extensive experience. Soon after entering upon his office a very violent patient came under his care. His friend and adviser was from home, and he determined, for once, upon his own responsibility, to set upon the prevalent notion. In size he was not ill qualified to do the duty of a keeper upon the old system, but his feelings and all the habits of his mind, were opposed to harsh methods. After the experiment, he was so uneasy with himself, that on retiring to bed he slept but little, and he resolved that, if the course he had adopted was not in this case beneficial, he would entirely abandon the system. On visiting the patient, his opinion was that the experiment had failed, and that it had left a painful and vindictive feeling on the mind of the subject of it. From this period George Jepson may be said to have adopted a decided course of action in the treatment of the patients, and to have fully carried out, step by step, the highest views of the promoters of the institution. He was convinced that the insane might be influenced to a large extent, through the higher motives of our nature, and that they were more easily governed by judicious kindness, than by the assumption of austere authority, or a severe system of discipline. He found that the greatest violence was best met by quiet and gentle firmness—abstaining from all needless interference—and carrying into effect whatever was required for the control of the patient, by a force which rendered resistance altogether hopeless.

We would not however have it supposed, that the early managers of the Retreat sought the entire exclusion of fear, as a motive of action in the treatment of the insane. On the contrary, its right application was and is considered of great importance; but it is not allowed to be excited beyond that degree which naturally arises from the necessary regulations of the family. If a patient be violent and dangerous to his neighbours, he must, in some way, be restricted in the degree of liberty which he would otherwise enjoy; and the fear of this restriction has doubtless, in some instances, a very salutary influence; but, when any course of treatment is pursued, which is intended to produce a feeling of awe or dread on the part of the patients towards their caretakers, a very unfavourable condition of mind is apt to be induced; the right feeling of self-esteem, as well as the desire for the esteem of others are lessened, and the patient is deprived of two of the most powerful motives of self-government. The consequence is, that a greater amount of irregular or violent action is found under this system, than under that in which fear is not artificially excited.

of this exercise, and that they were much better after a day spent in this work, than when they had remained in the house; even when they had had the liberty of taking a walk. Whilst thus engaged they were also attended by several overseers. I went to see them at work; they were about 12 or 15 in number, and they appeared as contented and satisfied as their condition would allow. By these methods, and some pharmacutic remedies, Dr. Fowler told me that he had had the happiness of restoring to their families several of the insane persons confided to his care.

* Description of the Retreat.

THE DEAD SEA, JERICHO, THE JORDAN, & BETHANY.

Leaving the Dead Sea for a time, we reached another part of our route in the wilderness of Judea, whence we obtained a distant glimpse of the plains of Moab and the Jordan. This, in its turn, we soon lost, and were shut up between vast mountain ridges, the passes of which were exceedingly rugged and difficult. We journeyed on in patient anticipation amid scenes the wildest and grandest, till at length, as the sun was getting low, and casting on all objects that richness of tinting so peculiar to these localities, the plains of Moab and Jordan, in their full extent, were stretched out beneath us, even as far as the Sea of Galilee northwards, had our sight been strong enough to descry it, while, directly in front of us, the Asphaltine lake again took up its position in the picture, hemmed in between its long unbroken mountain walls, and bordered by a blasted plain, the most dismal and desolate that can be conceived. It is a naked sandy waste, through which, far away to the left, a green line marks the course of the Jordan; but this verdure ceases long before the river, empties itself into the accursed lake. Here nothing grows but a few stunted shrubs, the leaves of which are crusted with salt, and their bark has the taste and smell of smoke. We looked in vain for the apples of Sodom; it does not appear that they are common so far north. The following is Dr. Robinson's account of this curious production, which he fell in with about the middle of the western shore:—

"One of the first objects," he says, "which attracted our notice on arriving at Ain Jidy was a tree with a singular fruit, which, without knowing at the moment whether it had been observed by former travellers or not, instantly suggested to our minds the far-famed fruits

"Which grew
Near that bituminous lake where Sodom stood."

This was the *osher* of the Arabs, the *Asclepias gigantea vel procera* of botanists, which is found in abundance in Upper Egypt and Nubia, and also in Arabia Felix, but seems to be confined in Palestine to the borders of the Dead Sea. We saw it only at Ain Jidy; Hasselquist found it in the Desert between Jericho and the northern shore; and Irby and Mangles met with it of large size at the south-end of the sea, and on the isthmus of the peninsula.

We saw here several trees of the kind, the trunks of which were six or eight inches in diameter, and the whole height from ten to fifteen feet. Irby and Mangles found them measuring in many instances two feet or more in circumference, and the boughs at least fifteen feet in height; a size which far exceeded any they saw in Nubia. The tree has a grayish cork-like bark, with long oval leaves; and in its general appearance and character it might be taken for a gigantic perennial species of the milk-weed or silk-weed found in the northern parts of the American States. Its leaves and flowers are very similar to those of the latter plant, and when broken off it in like manner discharges a milky fluid. The fruit greatly resembles externally a large smooth apple or orange hanging in clusters of three or four together; and when ripe is of a yellow colour. It was now fair and delicious to the eye, and soft to the touch; but on being pressed or struck it explodes with a puff, like a bladder or puff-ball, leaving in the hand only the shreds of the thin rind and a few fibres. It is indeed filled chiefly with air like a bladder, which gives it the round form; while in the centre a small slender pod runs through it from the stem, and is connected by thin filaments with the rind. The pod contains a small quantity of fine silk with seeds, pre-

exactly like the pod of the silk-wood, though very much smaller; being indeed scarcely the tenth part as large. The Arabs collect the silk and twist it into matches for their guns; preferring it to the common match, because it requires no sulphur to render it combustible.

"The most definite account we have of the apples of Sodom, so called, is in Josephus, who as a native of the country is a better authority than Tacitus or other foreign writers. After speaking of the conflagration of the plain and the yet remaining tokens of the divine fire, he remarks that 'there are still to be seen ashes reproduced in the fruits, which indeed resemble edible fruits in colour, but on being plucked with the hands are dissolved into smoke and ashes.' In the account, after a due allowance for the marvellous in all popular reports, I find nothing which does not apply almost literally to the fruit of the ösher as we saw it. It must be plucked and handled with great care, in order to preserve it from bursting. We attempted to carry off some of the boughs and fruit with us to Jerusalem, but without success.

"Hasselquist finds the apples of Sodom in the fruit of the *Solanum melongena* (night-shade mad-apple), which we saw in great abundance at 'Ain Jidy, and in the Plain of Jericho. These apples are much smaller than those of the ösher, and when ripe are full of small black grains. There is, however, nothing like explosion, nothing like 'smoke and ashes,' except occasionally, as the same naturalist remarks, 'when the fruit is punctured by an insect (*Tenthredo*), which converts the whole inside into dust, leaving nothing but the rind entire without any loss of colour.' We saw the *Solanum* and the ösher growing side by side; the former presenting nothing remarkable in its appearance, and being found in other parts of the country, while the latter immediately arrested our attention by its singular accordance with the ancient story, and is moreover peculiar in Palestine to the shores of the Dead Sea."

The water of the sea is clear and shallow, and all the party, except the Arabs, undressed to ascertain the existence of the buoyant property attributed to it. The result of our observation astonished every individual amongst us. When swimming, it was scarcely possible to keep the feet below the water; when standing upright (treading-water as it is called) the shoulders were raised above the surface, and it was not easy to keep this position, as the shoulders became top-heavy. One of the party who could not swim, lay like a cork on the surface; and indeed it required great exertion to dive below. It was ludicrous to see one of the horses. As soon as his body touched the water, he was afloat, and turned over on his side; he struggled with all his force to preserve his equilibrium; but the moment he stopped moving, he turned over on his side again, and almost on his back, kicking his feet out of the water, and snorting with terror. The taste of the water was detestable beyond description—salt, bitter, and sulphureous; but the worst of my bath was, that, after it was over, my skin was covered with a thick glutinous substance, which it required another ablution to get rid of; and after I had wiped myself dry, my body burned and smarted as if I had been turned round before a roasting fire. My face and ears were encrusted with salt; my hairs stood out, "each particular hair on end," and my eyes were irritated and inflamed, so that I felt the effects of it for several days. In spite of all this, however, revived and refreshed by my bath, I mounted my horse a new man. It seemed to me, indeed, that without it I could not have endured the fearful heat of those low shores.

The buoyancy of the waters of the Dead Sea is

occasioned by their great specific gravity; arising from the large proportion of various salts contained in them, chiefly those of magnesia and soda. But the proportion of the saline solution, and consequently the specific gravity, would seem to vary somewhat in different parts of the sea, and at different seasons of the year; being of course increased by strong evaporation, and diminished by the influx of fresh water.

We made diligent search, so far as our opportunities permitted, for evidence bearing on the current tradition, that no species of fish can live in these waters, which are said to be so pestiferous as even to poison the atmosphere, so that birds venturing to fly over the sea soon fall dead on its bosom. With respect to this latter point, we had demonstrative evidence that tradition is at fault; for we saw a flock of gulls floating quietly on the waters, and when I roused them with a stone, they flew down the lake, skimming its surface, until they carried themselves out of sight. The sterility of the region and the want of fish and other food suited to the sustenance of aquatic fowls, sufficiently account for the rarity of the feathered tribes, without ascribing any pernicious influence to malaria and noxious vapours from the sea, though the region is indeed beyond all question an insalubrious one. As to the other opinion that there exists no living thing, no trace of animal or vegetable life within these waters, this is fully borne out by our own experience. Yet occasionally travellers have seen a dead or dying fish, and a few shells on the shore, but these have all belonged to fresh-water species, and have certainly not been native productions of the lake. This negative proof is the more decisive, as this shore is evidently much lashed by storms, which could not well fail of throwing upon the beach some specimens, if any existed, of the animal and vegetable growths of the sea. Large quantities of drift-wood are accumulated on the beach, which the rains have brought down from the mountain ravines, and the prevalence of southern winds has driven on the shore. No marine plant of any description is to be found among these masses, though they consist chiefly of entire trees, the branches and roots of which must have swept the bottom in many places in their progress through the water, and collected the sea-weed in their track, had any existed.

One of the most singular circumstances in the character of the Dead Sea is the deep depression of its level below that of the Mediterranean, amounting, according to the recent survey by Lieutenant Symonds, to 1311 feet, a circumstance which must have a remarkable effect on the mean temperature of the region. The phenomena witnessed here are such as might naturally be expected from the constitution of the waters, and the nature of the surrounding district,—a naked solitary desert. The sea lies in its deep trough, flanked by lofty cliffs of bare limestone rock, and exposed for seven or eight months in each year to the unclouded beams of a burning sun. Nothing, therefore, but sterility and death-like solitude can be looked for upon its shores; and nothing else is actually found, except in those parts where there are fountains or streams of fresh water. The stories of the pestiferous exhalations, and the bursts of smoke that rise from this dreaded expanse, are a mere fable; there must naturally be an immense evaporation from it in consequence of its low position and exposure to the summer heats; but the character of this evaporation cannot well be different from that of any other body of water in similar circumstances.

The village of Riha, a miserable collection of fifty or sixty huts, claims to be the representation of the ancient Jericho. It contains an old square tower occupied by a small garrison, and known by the name

of the House of Zacharias, and from a bare knoll one solitary and blighted stem rises to remind the traveller of the title once belonging to Jericho, of the City of Palms. Quarantania passes for the mountain where our Lord was tempted.

The plain on which Rihā stands is rich, and susceptible of easy tillage and abundant irrigation; with a climate to produce any thing; yet it lies almost desert, and the village is perhaps the most miserable and filthy in Palestine.

About two miles north-west of the village is the noble fountain whose waters are scattered over the plain: it is the only one near Jericho, and there is every reason to regard it as the scene of Elisha's miracle (2 Kings, ii. 19-22). It rises at the foot of a double mound, the top of which commands a fine view over the plain of Jericho, which needs only the hand of cultivation to become again one of the richest and most beautiful spots on the face of the earth. Its abundant waters diffuse fertility and verdure over it almost as far as the eye can reach; but alas! almost the whole of this verdure consists, at the present day, only of prickly shrubs, or trees of the thorny nubk. It is a remarkable instance of the lavish bounty of Nature contrasted with the indolence of man. Where the water does not flow the plain produces nothing.

At last we reached the banks of the Jordan, and Suleiman led us to the consecrated bathing place of the pilgrims. This is the last point at which the river displays any of that beauty that decks all the upper course of its hallowed stream. Immediately below this it narrows to ten paces, and there is not another spot from hence to the Dead Sea that can attract the eye of the traveller. Near its mouth the Jordan becomes a small, broken, and muddy stream; and here, if it were not for the associations connected with it, a man would turn from it as the most uninteresting of rivers.

We passed the remains of several aqueducts, built to serve the once prosperous agriculture of the plain of Jericho. They must together have formed, when in successful operation, a splendid system of irrigation, unequalled perhaps by any thing now in existence; and they point to a degree of national and individual affluence and civilisation almost inconceivable to the traveller of the present day, who finds himself in the midst of a vast arid desert, covered with thorns, and encrusted with salt. The most beautiful feature of the plain of Jericho is the extensive grove—it should more properly be called a forest—that borders on the western side of the modern village, and stretches northward perhaps two miles or more. On the banks of the stream it is an absolute thicket; in many places impenetrable by man or beast. The tree most frequent in it is the nebk, or lote tree, called also *sidr*, and by our Arabs, Dôm, which bears a small fruit like an apple, juiceless and mealy when ripe, but of a most refined and delicate flavour. I never saw a tree so abundantly and powerfully armed with thorns. I suspect it must have been the same which arrested the flight of Absalom.

The sun had long set behind the hills of Judea, and the shades of evening hung over the valley, as we left it at the foot of the chain of hills that parts Jerusalem from the Dead Sea, and began to clamber up their steep ascents. We could only advance in single file through the ravines, and had to look warily to our horses, which could hardly find footing in the narrow clefts of the rocks. Our friend the painter was mounted on a very small horse, which happening to get its hoof locked between two stones in one of these narrow tracks, fell down, and occasioned its rider to cut rather a comical figure. The painter happened to have his feet out of the stirrups at the moment, so

he had only to spread out his legs, till his feet rested on the sides of the cleft through which he was sliding; and thus he stood astride like a muleman over the fallen animal, which we had a good deal of difficulty in placing on its legs again. Imagination can hardly conceive a region more bleak and dismal than that through which we now travelled—nothing but rent and broken rocks, piled one on the other, whilst a half-withered vegetation but sparingly interrupted, without adorning, their parched yellow hues.

The night now came on with giant strides, and it was soon so dark that we could not advance another step without danger. Suleiman therefore looked about for a place where we could remain a few hours till the moon rose. The spot where we happened to be just then was not a very inviting place to remain in, by reason either of its ancient or its more recent history. It was so-called the Valley of Murder; the reputed scene of the event related in the parable of the Good Samaritan, and where, from time immemorial, till our own days, frequent robberies and murders had been committed. However, as it was not expedient to pursue our way in the dark, we were forced to overcome our scruples, and to follow Suleiman's guidance to some old ruins on a height near the valley.

Such a bivouac as ours that night it will hardly ever be my lot to make again—under the ruins of what was probably a Christian convent, destroyed by the Bedouins, before us Jericho, the Jordan, and the Dead Sea, with the Valley of Murder on the one side of us, and the naked, leafless height, called the Mount of Temptation, on the other. Hot as it had been all day, the cold was no less distressing now, as is always the case in these regions at night. We had left our cloaks in Jerusalem, and our thin garments afforded us no defence against the frosty air; to make the matter worse, we were hungry, too, and Giovanni hardly found coffee enough in our bags to make a thimbleful for each of us. Suleiman dissuaded us from kindling a fire, telling us it would be useless, as the moon would soon rise, and we could continue our journey. I rolled myself together like a hedgehog, and squeezed close under a piece of wall, to get a little shelter from the cutting wind, and, thanks to my exhaustion, I was soon asleep.

We were again in motion near one in the morning, and we were at some five hours' distance from Jerusalem. We rode forwards as fast as the nature of the ground would allow, but after three hours' continual ascent both horses and men were so weary that we were obliged again to make a brief halt, for which Suleiman selected a small gully tolerably sheltered from the wind, and containing scattered fuel enough to enable us to make a fire. The promise of a little backsheesh sent all our Bedouins in search of twigs and brushwood; a great heap was collected and fired, and the blaze shot up as high as a house amidst the loud shouts of the Bedouins. Every one lay down to enjoy the cheerful glow, only a few of our people going out from time to time to bring in fresh food for our fire.

After Suleiman pointed to the dawning east, he gave the word to march. We mounted our horses again, and in a short while reached Bethany, first passing the fountain of the Apostles, which lies not far from the town. There can be little doubt that the Apostles, and our Lord himself, frequently rested and drank here, on their weary way from Jericho to Jerusalem.

Nor is there any doubt about Bethany, the home of that happy family so peculiarly our Lord's friends during his latter years,—his own home indeed during his last visit to Jerusalem. It is a sweet, retired spot, beautifully situated on a slope of a hill to the south of

Mount Olivet. The path to Jerusalem winds round the Mount and through the Valley of Jehoshaphat, precisely to all appearances as it did when the Messiah rode thither in regal, but humble, triumph, and the people strewed their garments and branches in the way. They show you the tomb of Lazarus, an excavation in the rock, to which you descend by many steps. It lies to the west of the town, and cannot therefore, I think, be the spot. When Mary rose up hastily and went out to meet our Saviour coming from Jerusalem, the Jews thought she was going to the grave to weep there; the sepulchre must therefore have been to the east of the city. — *Melley V. Synia and the Holy Land.*

NIGGARDLINESS AND LIBERALITY.

USUALLY, of all items in a man's expenditure, the lowest and poorest is that which he lays out in support of truth—and, for the miserable pittance which shame alone prevents him from withholding altogether, he allows himself to be dunned, as if for a disputed debt, and parts with his gift at last as he would with property unlawfully wrested from his grasp. How few, comparatively, are they, who freely, liberally, and in proportions settled on principle, set apart of the substance they possess, for the promulgation of views which they hold to be identified with the best interests of society! Louder than others, perhaps, in the praise of certain doctrines and principles, prompt to defend them when impugned, to explain them where misunderstood, and giving every kind of evidence but one of cordial attachment to them, it is yet by no means uncommon for such men to dole out, for their promotion, nothing more than the small change of their incomes, and grudgingly offer to truth trifles which they would blush to present to any one of their own friends. We know of nothing more calculated to strike & damp into a warm heart, or to chill earnestness into despondency.

The niggard has his reward. Sowing sparingly, of course he reaps sparingly—and with his spare and stunted crop of good results, he has a full field of mischievous weeds. The instrumentality which he starves, soon deteriorates in the course of succession. Ill qualified dogmatism steps into the shoes of neglected worth. And the men of this generation are now paying in servility and stupid adulation, what they would be honest and wiser to pay in the current coin of the realm. Let them keep their own independence sacred—and let them part with what is comparatively worthless, save as it is freely bestowed.

Liberality! open-browed, serene-eyed, smiling liberality! sister of faith and love, once known in the Christian churches as the fairest and purest, and pleasantest of all companions! Whither art thou retired? What uncouth thing is that which fills thy wonted place? If thou hast been driven forth from our midst, it was not, it could not be, from any failure on thy part to bless the homage of thy votaries! The soul in which thou abidest is made ever glad some by thy presence! All holy sympathies gather attentively about thee! All moral tendencies thrill with delight at thy touch! Thy soft and fervent kiss gives impulse to all the elements of true nobleness! Obedience to thy will, when thou pleadest for truth and goodness, is its own incomparable and enduring reward! Oh! descend once again, and make us all familiar with thy charms! Teach us how much more blessed it is to give than to receive! Prompt us to seek our own best life in the well-being of others, in the establishment of truth, peace, liberty, and righteousness! And so attune our spirits to harmony with the gentle song of nature, and the sublime strain of revelation, that we, fulfilling the highest ends of our

creation, may breathe the atmosphere of heaven on earth, and thus prepare ourselves for that divine stage of being, in which spontaneous well-being will constitute complete and ever-increasing bliss. — *Nonconformist.*

MEMORIAL OF THE COMMITTEE OF THE PEACE SOCIETY, ON THE FRENCH AGGRESSIONS IN TAHITI.

TO VISCOUNT PALMERSTON, M.P., PRINCIPAL SECRETARY

OF STATE FOR FOREIGN AFFAIRS, &c.

THE Memorial of the Committee of the Society for the Promotion of Permanent and Universal Peace, Sheweth,

That Your Memorialists have, read, from time to time, the accounts of aggressions made upon the independence of the Georgian and Society Islands, by the authorities of France, with great and serious concern.

That Your Memorialists deeply deplore the consequences of those aggressions, especially as seen in their demoralizing influence upon a population who were but just escaping, through the efforts of British Christians, from the darkness, cruelty, and crime which ever characterise Pagan countries;—in the restrictions which have been placed upon the personal and religious liberties of British subjects, and chiefly of teachers of Christianity, sent out from this country;—in the fearful loss of human life which has followed, and the probability which there appears to be of a war of extermination against the native inhabitants, whose Queen has been banished, and whose property is being destroyed;—as well as in the danger which must exist whilst these circumstances continue of some misunderstanding arising between the British and French Governments, by which the present peaceful relations of these two great empires towards each other might be disturbed—a result to be deprecated by every benevolent and Christian mind almost beyond any other that could arise.

Your Memorialists do therefore earnestly pray that every moral and pacific means which our Queen's Government can employ, with a view to terminate the honors of this unequal conflict, may be at once and vigorously used; and especially to obtain, by firm, but peaceful means, the acknowledgment on the part of the French Government of the full and entire independence of the Society Islands; and that, if the Queen of Tahiti may not be permitted to return to her rightful dominions, such of her subjects as may be inclined to do so have full liberty to leave the island, and settle themselves elsewhere, where they shall not be required to acknowledge the authority of French rule, which it appears a very large proportion of them are unwilling to do.

And Your Memorialists, &c.

Signed, on behalf of the Committee,

JOHN JEFFERSON, Secretary.

Peace Society, 19, New Broad Street,

London, December 1, 1846.

I LOVE CHRIST MORE THAN THIS.—A Karen woman offered herself for baptism. After the usual examination, I inquired whether she could give up her ornaments for Christ. It was an unexpected blow. I explicated the spirit of the gospel. I appealed to her own consciousness of vanity. I read her the apostle's prohibition, 1 Tim. ii. 9. She looked again and again at her handsome necklace, with an air of modest decision that would adorn, beyond all ornaments, any of my sisters whom I have the honour of addressing, she took it off, saying, "I love Christ more than this." — *Fuller.*

THE RUTHIN BRISTOL SCHOOL.
Additional Contributions from Friends, since last month:
W. B. Chestnutt, £1.0.0; J. O. O'Connell, £1.0.0;
E. P. Leicester, £1.0.0; and others, £1.0.0.

THE WILDERSPIN NATIONAL TRIBUTE.
ERRATUM.—In last Number, for Christopher Bowley, Circulator, 51, read 55.

THE BRITISH FRIEND

GLASGOW, 12th Month, 31st, 1846.
JOHN FINCH MARSH, of Croydon, has been for some time engaged in paying religious visits to young Friends—principally to young men—belonging to London and Middlesex Quarterly Meeting; and is now prosecuting this service within Devonshire House Monthly Meeting.

LINDLEY MURRAY HOAG, having recovered from his recent indisposition, has been since engaged in religious labour in various parts. Our latest accounts state, that he was at Stoke Newington, on First-day, the 13th; at the evening Meeting, at Gracechurch Street, London, on the 24th; and at Croydon, on the 25th, held a Meeting with the children belonging to Friends' School there. We understand he communicated to the Morning Meeting of Ministers and Elders, held in London on the 14th instant, his belief that the time was nearly arrived, when he might return to his native country; and we are informed, that he expects to sail from Liverpool in the Boston packet, on the 5th of first month, 1847.

RICHARD F. FOSTER, of Scarborough, is about engaging in an extensive religious visit to several of the midland counties of England.

JOSHUA TREFFRY has, since our last, been engaged in the prosecution of his religious service, in Cumberland, Durham, and Westmoreland. We have notices of his having been at Kendal Meeting, on First-day, the 20th; at Middlesbro' on the 21st; Haight, on the 22nd; Swarthmore, on the 23rd; Colthouse, on the 24th, and Swarthmore Monthly Meeting, held at Rookhow, on the 25th.

JAMES BACKHOUSE, of York, is at present on a religious engagement in Cumberland; we understand he had appointed a Public Meeting, at Pardshaw Hall for First-day, the 27th current, and was expected to remain in that neighbourhood until after the Quarterly Meeting, at Wigton, on the 31st.

WAR ABOUT TAHITI, AND THE PEACE SOCIETY'S MEMORIAL.—We refer to these articles in another page, as entitled to notice at the present time. We have inserted with particular pleasure the Peace So-

ciet's Memorial, as it is almost the only one among the many that we have seen, which prays that the means which Government may employ in behalf of Tahiti and its Queen, may be those of a moral and pacific character; and it has been matter both of surprise and regret to us to observe, in the Memorials passed at meetings convened by Missionary Societies and their agents, that this stipulation, or restriction, has not been uniformly observed. The omission, we fear, is to be accounted for by the fact, that neither individual Missionaries, nor Missionary Societies, are yet become so thoroughly pacific in their views, as to take up and act upon the Christian principle of Non-resistance.

DISTRESS IN IRELAND, AND IN THE HIGHLANDS.—This subject, we regret to state, becomes from day to day, more painfully affecting. Our limits preclude more than a brief allusion to it. Indeed, were our whole space devoted to the details that might be given, even then, a tithe of the appalling distress and misery of the population in Ireland, would not be told. The benevolent exertions of Friends for their relief, are, we believe, without a precedent in the history of our Society. A large amount of money has been subscribed, and many of our members are actively engaged in the distribution of the general bounty.

Our friend, William Forster, in particular, continues his labour of charity and mercy; visiting and investigating the state of the distressed poor. He has passed through the counties of Westmeath, Roscommon, Leitrim, Fermanagh, Donegal, and Sligo. The latest account that we have heard, left him at Ballyshannon, near the extreme north-west of Ireland. Thence he was intending to proceed southward, through Mayo, Galway, &c. The accounts of the extreme distress which he meets with in his progress, are very affecting.

In the Highlands of Scotland, also, much destitution and distress prevail. Efforts are being made for their relief, in various parts. Friends do not appear to have contemplated the extension of their benevolence in this direction; but we doubt not, their sympathies will yet be called forth in behalf of the Highlanders; it being unquestionably true, that great want prevails in many districts; but which, from the quiet endurance of the sufferers, is not so likely, as in the case of Ireland, to engage public attention and effort.

CASE OF PHILIP LEMPHIERE.—It is satisfactory to observe by the *Jersey News* of the 5th instant, that this case has resulted in establishing the paramount authority of the Act of Parliament of 3d and 4th William the IV., by which the privilege of giving an affirmation instead of an oath, is secured to all persons of the persuasion of Friends, although not in membership with them; and must be felt as a severe rebuke by the Jersey authorities. The *News* terms it, "Another Triumph." Want of room, however, compels us to leave over, till our next, the extract from that journal.

FIRST DAYS—RAILWAY TRAVELLING.—The resolution recently adopted by the Directors of the Edinburgh and Glasgow Railway, to discontinue the carrying of passengers by the trains which run twice on First Days with the Mail, has given rise, as our readers are mostly aware, to extensive discussion. Not only in the locality most nearly interested, but in the metropolis and a number of other English towns, the interest felt in this question seems very considerable.

In the course of the discussion, we have observed with satisfaction, that correct sentiments respecting the First Day of the week appear to be gaining ground in the public mind. While we cannot approve of the course which the Railway Directors have taken in this case, we are nevertheless not sorry at their having adopted it, because an opportunity has been afforded for the diffusion of light upon a point too generally misunderstood. We may even thank the Directors, as having been the means of bringing *Barclay's Apology* into notice, by the publicity given in the discussion of this question, to his sentiments and those of our Society at large, respecting the nature and use of FIRST-DAY.

While unable, as we have already observed, to approve of this arbitrary measure on the part of the Railway Directors, we would have it distinctly understood, that we are no advocates for abrogating the duty of a religious observance of First-day. Far from it. We would that it were more scrupulously observed, by an increased diligence in the attendance of Meetings for Divine Worship, and a greater abstraction from worldly talk and business. There is no sanctity in First-day above any other; at the same time, it may not be assumed to be a matter of indifference, whether we devote First-day to the world, or to religious improvement. The Advices on this head, in the "Book of Rules," are deserving of our close attention; and here we may be permitted to remark, that we have been somewhat surprised to observe the practice of two of our contemporaries, dating their respective periodicals "First-day, (Sunday)" &c. Their excuse for so doing, we suppose, may be, their resolution to publish regularly on the 1st of a month. But what is lawful and right for a *week*-day, may neither be necessary, expedient, nor proper, for a *First*-day, even were we admitting it to be *lawful*. We have no desire for the curtailing of true Christian liberty; but it seems, in our view, to be matter worth considering, how far we may give occasion for the way of truth to be evil spoken of—whether the *freedom* assumed by members of our Society, of dating their periodicals on a *First*-day, does not countenance a popular error, that Friends in

their views respecting this day, are more lax than the Scriptures allow. The publication of even a *religious* Journal, we look upon as a *secular* affair; and we do not see how such as unnecessarily encroach with business upon First-days, could with consistency counsel others against encroachments any way similar.

BARCLAY'S APOLOGY.—It appearing superfluous to continue the controversy respecting the revision of this work, our Correspondents, we trust, will excuse us for the non-insertion, in future, of their communications on the subject. Solicitous as we are that the Doctrines and Testimonies of Truth revealed to our first Friends, and promulgated and left on record by them, for our benefit, may be preserved inviolate, we are yet far from regretting that the proposal was made to modernise and accommodate the *language*, if not also the *sentiments*, of Barclay, to the fastidious taste of many in the present day. We say we do not regret the proposal; because it has been instrumental in showing, that however palatable the contemplated revision would have been to many, the Society is yet, as a body, not prepared for such an open revolt. Before taking leave of this matter, we would further remark, that while we would neither encourage in others, nor ourselves entertain an undue veneration for any author, whether ancient or modern, we consider that we are in no degree chargeable with such a fault, in looking upon the Apology by Robert Barclay as a correct exposition of Scripture. That we are therefore more anxious to know the opinion of Barclay, than "what saith the Scripture," is an unmeaning taunt, by whomsoever made. As to "the Bible and the Bible alone" being the religion of Friends, we know of no other section of Protestants who would not say the same thing; and the assertion is, consequently, a very unmeaning one. Are all Protestants, therefore, of one mind? This question we need not stop to answer. The point, therefore, with Friends, not less than others, has been, not primarily to ascertain what is this or that man's opinion, but really and truly—"What saith the Scripture." At the same time, as must be obvious to every one, the question is not what the Scripture literally saith, but what is the meaning of the Holy Spirit in the Scriptures? Accordingly, if, as a Society, Friends for two hundred years, have unitedly been of the judgment, that this meaning of the Spirit in Scripture is explained by Barclay in his Apology, it is idle to make the distinction we refer to. "The Bible and the Bible alone" we also say is the religion of the Society of Friends; but we nevertheless maintain, that Barclay's Apology is based upon the Bible; and, its being so based, is the only reason—and abundantly sufficient—it is—for a very high esteem of his work.

CHARKSON'S PORTRAITURE.—It having taken longer time than we expected to ascertain how

many copies of our new edition of the above work would be required, will satisfactorily account to subscribers for our not having it ready so soon as first intimated. We have now, however, great pleasure in stating, that we mean to go immediately to press; and hope, in our next, to be able to say when the work will be ready for delivery.

TO OUR SUBSCRIBERS.

The present number bringing the fourth volume of our Journal to a close, we advert to the circumstance, principally for the purpose of expressing the grateful sense we entertain, of the extensive support afforded us in carrying out the object of our periodical—that object, the promotion of the best interests of our Religious Society, having already been indicated with sufficient explicitness, it does not appear needful to avail ourselves of the present opportunity for dilating upon it. We would only observe, that no exertion shall be spared on our part, to make THE BRITISH FRIEND deserving of still more general countenance, from those to whom the principles of primitive Quakerism continue to be precious. No. I. will be published, as usual, on the last day of the month. Owing to the occurrence of First-day, however, on the 31st of 1st Month, 1847, our next publication will be dated the 30th.

CARE.

I HAVE heard the remark from one whose example of cheerful resignation under long-continued difficulties, I doubt not has an influence beyond the private circle to which her virtues have endeared her,—that she had found happiness to consist in the fulfilment of her daily duties, without looking too far before her.

The saying is worthy of Pittacus, who being asked what was best, answered; “to do the present thing well.” It should be written in letters of gold, as the testimony of experience, to the truth of Revelation: *Be not anxious for the morrow. Sufficient unto the day is the evil thereof.*

Such will ever be the testimony of experience. For as the whole duty of man is made up of various individual duties, so, in the faithful discharge of the latter, in obedience to the Divine will, are found peace, happiness, and contentment.

Worldly motives, however, will not suffice for the accomplishment of this object. In the discharge of every duty selfish feelings will arise, and must be resisted; till the love of God and man reigns supreme, and the ordinary employments of life are regarded no longer as burdensome duties, but as ever-present sources of new delight.

Thus *dying daily* will be but the prelude to a daily *new birth*: a birth to pleasures ever new; to the enjoyment of those unutterable mercies, which are new every morning; till man becomes a new creature, “*Old things are passed away; behold all things are become New.*”

But in the daily conflict against evil, the truth of Divine wisdom will ever be verified, “*Sufficient unto the day is the evil thereof.*”—*New and Old Evangelical Magazine.*

THE TRUE POSITION OF CHRISTIAN EXPEDIENCY AS A RULE OF DUTY.

We copy the following excellent remarks from the *Bombay Temperance Advocate* of September last, which we consider calculated to render our cause good

service in this country. Our esteemed contemporary does not, however, appear to be aware of the exact state of the question with us; for although it may be true, as he asserts, that in the disputes about *Christian Expediency* there is a “distinction without a difference,” yet there is a wide difference between the views of some of our friends. Whilst some contend that the use of intoxicating drinks is, *per se*, a sin in all cases and under all circumstances, and that all who have used such drinks in every age of the world have sinned in so doing; others consider that the immorality of using them depends on attendant circumstances,—the former taking what they choose to term the high ground of principle, whilst they regard the latter as acting on the low ground of expediency. We however hope the following remarks will suffice to show that in this country at least, the disuse of intoxicating drinks is a duty on the ground of *Christian Expediency*, and that no motive to action can be higher than that which rests on such expediency.

We suggest to our friends the propriety of always prefixing the word *Christian* to *Expediency*; the term will then stand distinguished from that of *Expediency* in the low sense in which it is often used, and which has led to much of the misunderstanding complained of.

“In several numbers of the ‘*Christian Witness*,’ and the ‘*Teetotal Times*,’ which we have received by the last Mails from England,” observes our Bombay contemporary, “it appears that a warm controversy has arisen among the friends of Teetotalism on the grounds of ‘*Christian Expediency*.’ One party has warmly maintained that *Expediency* is the only unquestionable ground, the only ground that cannot be disputed, and therefore the only useful practical ground on which Teetotalism can be best advocated. The other party has as warmly maintained that ‘*Expediency*’ is too low a motive, and that the sacred claims of duty and moral obligation are the motives to be urged, if we wish to produce any powerful or permanent effect.

“Now it appears to us that both parties in this dispute have stumbled upon the fallacy of ‘*distinction sine differentia*,’ (a distinction without a difference) for the whole controversy takes for granted that there is an essential difference between the obligation of ‘*Christian Expediency*,’ and that obligation of ‘*moral right and wrong*’ which we term duty, and that the former is, in its own nature, a lower obligation, and a far inferior motive to the latter. Now this is a grievous fallacy, and an entire misunderstanding of the nature of *Christian Expediency*, and of the true position of the question.

“The only difference between *Christian Expediency* and moral right and wrong is, that expediency is an ‘*accident*’ depending upon time, place, and circumstances, so that what is expedient in one age of the world may be inexpedient in another; whereas moral right and wrong being an ‘*essential*’ and inseparable quality, is immutably and eternally the same. But here all distinction ends as a practical rule of duty at once and for ever. For when once the question of ‘*Expediency*’ is settled in any given case, settled in sincerity, (not what the world calls sincerity, but in real christian sincerity) with the ‘*single heart*’ and the ‘*single eye*,’ then it becomes a rule of duty, as deep, solemn, sacred, and binding, as any rule of duty between man and God. For what is it which renders a thing, or a course of action, inexpedient? Plainly the evil, moral and physical, which it is bringing on mankind, and its consequent inconsistency with the glory of God. Now it is quite conceivable that a thing may be so murderously inexpedient on account of the slaughter of human life, the wreck of human happiness, and the ruin of human souls, which it occasions,

that the use of it, in defiance of such expediency as this, may be selfish, barbarous, and cruel, utterly contrary to the glory of God, and inconsistent with the command, "Thou shalt love thy neighbour as thyself, and therefore wicked, extremely wicked."

But here we wish it to be distinctly understood, that we are only contending for the principle in the abstract without applying to any particular case. Whether the evils resulting from the use of intoxicating drinks, in the present day, whether the deluge of human tears, the mass of human misery and crime, the ruin of millions both for time and for eternity resulting from the moderate and immoderate use of intoxicating drinks, constitute an amount of evil sufficiently great to bring it under this category is a question for each individual to decide. We decline giving any opinion here on this particular question, because it would needlessly encumber the present argument. We are now only contending for the abstract principle, that the question of expediency may rise so high on account of the fearful consequences that it involves, that the violation of that expediency may be in the very last degree *cruel and wicked*. If the utter ruin of a million of souls for time and for eternity be not a sufficient amount of evil to render it so, then suppose it to ruin ten millions of souls; and if ten millions of ruined souls be not mischief enough to bring it under this condemnation, suppose it to ruin one hundred millions. There surely is a *supposable* amount of misery and mischief at which expediency as a moral rule of duty, may involve such awful consequences that the violation of it shall be extremely wicked; and thus the obligation of Expediency and the obligation of moral duty become the same, the motives of conduct in both cases the same, the awful sanction of God the same, and the fanciful distinction between them 'a distinction without a difference.'

"We have here supposed an extreme amount of this distinction, and to prove that the principle on which it is founded is *essentially* false. For the truth or falsehood of any principle can only be detected by going the whole length of the principle, and following it out to its ultimate consequences. But the real Christian does not demand that the question of Expediency on any given case of conscience, shall rise to such a frightful magnitude as is here supposed, in order that he may feel it to be a deep and solemn moral obligation, and his bounden rule of duty. For Christian Expediency is a high and holy standard, and in weighing the question of duty in any proposed case, a tender conscience holds the scales, that conscience which above all things God loves; while Love, Charity, and Mercy argue the case, and heaven-born Self-denial for another's good, after the pattern of Christ, makes duty easy, and esteems all motives of personal ease or indulgence as lighter than the dust of the balance. Thus the holy self-denying Paul did not require the carnage of a world, or even the ten thousandth part of the misery and crime, of the present day, resulting from intoxicating drinks, to constitute the question one of bounden duty and deep moral obligation. For he accounted a single soul so precious that he declared he would eat no meat while the world endured, and that it was good not to touch wine, provided by such means a single brother stumbled, or was offended, or was made weak."

"Is it not evident that in the bosom of the Apostle Paul (and in every bosom filled by the constraining love of Christ,) Christian Expediency and moral duty rest upon the same sanction and are carried into practice from the same motives, and that when once the question of expediency in any given case is prayerfully decided, all further distinction is a 'distinction without a difference.'"
—*Bristol Temperance Herald.*

THE BEAUTY OF PEACE.

"Power itself has not half the might
Of gentleness." — *LARGE HUNT.*

Will you pardon me, courteous reader, if instead of a story, I give you something more like a sermon? If you ask why I suppose it will not suit you as well, I may answer playfully in the language of old Dr. Mayhew of Boston, who sometimes indulged in a vein of pleasantry not usual with clergymen in his Puritanic times. Being asked what was the reason that the Council of Bishops voted the Song of Solomon into the Bible and the Wisdom of Solomon out, he replied, "Indeed I cannot tell; except that mankind have always preferred songs to wisdom."

Moreover you may listen more coldly to the advocacy of peace principles than to other wise words; because few men professing to believe the Christian religion venture to deny their truth, while at the same time all agree in giving them a sort of moonlight reputation, a will-o'-the-wisp foundation, as beautiful but impracticable theories. But I cannot help feeling a strong hope, amounting to faith, that the world will be at last redeemed from the frightful vortex of sin and misery into which it has been drawn by the prevailing law of Force. And surely it is a mission worth living for, that the Christian doctrine of overcoming evil with good, is not merely a beautiful sentiment, as becomyng to the religious soul, as pearls to the maiden's bosom, but that it is really the highest reason, the bravest manliness, the most comprehensive philosophy, the wisest political economy.

The amount of proof that it is so, seems abundant enough to warrant the belief that a practical adoption of peace principles would be *always* safe, even with the most savage men, and under the most desperate circumstances, provided there was a chance to have it distinctly understood that such a course was not based on cowardice, but on principle.

When Capt. Back went to the Polar regions, in search of Capt. Ross, he fell in with a band of Esquimaux, who had never seen a white man. The chief raised his spear to hurl it at the stranger's head; but when Capt. Back approached calmly and unarmed, the spear dropped, and the rude savage gladly welcomed the brother man, who had trusted in him. Had Capt. Back adopted the usual maxim that it is necessary to carry arms in such emergencies, he would probably have occasioned his own death, and that of his companions.

Raymond, in his Travels, says: "The assassin has been my guide in the defiles of Italy, the smuggler of the Pyrenees has received me with a welcome in his secret paths. Armed, I should have been the enemy of both; unarmed they have alike respected me. In such expectation, I have long since laid aside all menacing apparatus whatever. Arms may indeed be employed against wild beasts; but men should never forget that they are no defence against the traitor. They may irritate the wicked and intimidate the simple. The man of peace has a much more sacred defence—his character."

Perhaps the severest test to which the peace principles were ever put, was in Ireland during the memorable rebellion of 1796. During the terrible conflict, the Irish Quakers were continually between two fires. The Protestant party viewed them with suspicion and dislike because they refused to fight or pay military taxes; and the fierce multitude of insurgents deemed it sufficient cause for death, that they would neither profess belief in the Catholic religion nor help them to fight for Irish freedom. Victory alternated between the two contending parties, and as usual in civil war, the victors made almost indiscriminate havoc of those who did not march under those banners. It was a perilous time for all men; but the Quakers alone were liable to a raking fire from both sides. Foreseeing calamity, they had nearly two

years before the war broke out, publicly destroyed all their guns, and other weapons used for game. But this pledge of pacific intentions was not sufficient to satisfy the government which required warlike assistance at their hands. Threats and insults were heaped upon them from all quarters; but they steadfastly adhered to their resolution of doing good to both parties and harm to neither. Their houses were filled with widows and orphans, with the sick, the wounded, and the dying, belonging both to the loyalists and the rebels. Sometimes, when the Catholic insurgents were victorious, they would be greatly enraged to find Quaker houses filled with Protestant families. They would point their pistols, and threaten death, if their enemies were not immediately turned into the street, to be massacred. But the pistol dropped; when the Christian mildly replied, "Friend do what thou wilt; I will not harm thee, or any other human being." Not even amid the savage fierceness of civil war, could men fire at one who spoke such words as these. They saw that this was not cowardice, but bravery much higher than their own.

On one occasion, an insurgent threatened to burn down a Quaker house, unless the owner expelled the Protestant women and children, who had taken refuge there. "I cannot help it," replied the Friend; "so long as I have a house, I will keep it open to succour the helpless and distressed, whether they belong to thy ranks, or to those of thine enemies. If my house is burned, I must be turned out with them, and share their affliction." The fighter turned away and did the Christian no harm.

The Protestant party seized the Quaker schoolmaster of Baltimore, saying they could see no reason why he should stay at home in quiet, while they were obliged to fight to defend his property. "Friends, I have asked no man to fight for me," replied the schoolmaster. But they dragged him along, swearing that he should stand in front of the army, and if he would not fight, he should at least stop a bullet. His house and schoolhouse were filled with women and children, who had taken refuge there; for it was an instructive fact, throughout this bloody contest, *that the houses of men of peace, were the only places of safety.* Some of the women followed the soldiers begging them not to take away their friend and protector, a man who expended more for the sick and the starving, than others did for arms and ammunition. The schoolmaster said, "Do not be distressed, my friends, I forgive these neighbours; for what they do in ignorance of my principles and feelings. They may take my life, but they cannot force me to do injury to one of my fellow creatures." As the Catholics had done, so did the Protestants; they went away and left the man of peace safe in his divine armour.

The flames of bigotry were of course fanned by civil war. On one occasion, the insurgents seized a wealthy old Quaker, in very feeble health, and threatened to shoot him, if he did not go with them to a Catholic priest and be christened. They had not led him far before he sank down, from extreme weakness. "What do you say to our proposition?" asked one of the soldiers, handling his gun significantly. The old man quietly replied, "If thou art permitted to take my life, I hope our heavenly Father will forgive thee." The insurgents talked apart for a few moments, and then went away, restrained by a power they did not understand.

Deeds of kindness added strength to the influence of gentle words. The officers and soldiers of both parties had had some dying brothers tended by the Quakers, or some starving mother who had been fed, or some desolate little ones, that had been cherished. Whichever party marched into a village victorious, the cry was, "spare the Quakers! they have done good to all, and harm to none." While flames were raging, and blood flowing in every direction, the houses of the peace-makers stood uninjured.

It is a circumstance worthy to be recorded, that during the fierce and terrible struggle, even in countries where the Quakers were most numerous, but one of their society fell a sacrifice! That one was a young man, who, being afraid to trust to peace principles, put on a military uniform, and went to the garrison for protection. The garrison was taken by the insurgents, and he was killed. His dress and arms spoke the language of hostility, says the historian, and therefore they invited it.

During that troubled period, no armed citizen could travel without peril of his life; but the Quakers regularly attended their Monthly and Quarterly Meetings, going miles across the country, often through an armed and furious multitude; and sometimes obliged to stop and remove corpses from their path. The Catholics, angry at Protestant meetings being thus openly held, but unwilling to harm the Quakers, advised them to avoid the public road, and go by private ways. But they, in their quiet, innocent way, answered that they did not feel clear it would be right for them to go by any other path than the usual high road. And by the high road they went unmolested; even their young women, unattended by protectors, passed without insult.

Glory to the nation that first ventures to set an example at once so gentle and so brave! And our wars—*are they brave or beautiful, even if judged of according to the maxims of the world?* The secrets of our cowardly encroachments on Mexico, and of Indian wars, would secure as unanimous verdict in the negative, could they ever be even half revealed to posterity!

A few years ago, I met an elderly man in the Hartford stage, whose conversation led me to reflect on the baseness and iniquity often concealed behind the apparent glory of war. The thumb of his right hand hung down as if suspended by a piece of thread; and some of the passengers inquired the cause. "A Malay woman cut the muscle with her sabre," was the reply.

"A Malay woman!" they exclaimed: "how came you fighting with a woman?"

"I did not know she was a woman; for they all dress alike there," said he. "I was on board the U. S. ship Potomac, when it was sent to chastise the Malays for murdering the crew of a Salem vessel. We attacked one of their forts, and killed some 200 or more. Many of them were women; and I can tell you the Malay women are as good fighters as the men."

After answering several questions concerning the conflict, he was silent for a moment, and then added with a sigh, "Ah, that was a bad business. I do not like to remember it; I wish I never had had any thing to do with it. I have been a seaman from my youth, and I know the Malays well. They are a brave and honest people. Deal fairly with them, and they will treat you well, and may be trusted with untold gold. The Americans were to blame in that business. The truth is, Christian nations are generally to blame in the outset, in all their difficulties with less civilized people. A Salem ship went to Malacca to trade for pepper. They agreed to give the natives a stated compensation, when a certain number of measures full of pepper were delivered. Men, women and children were busy picking pepper, and bringing it on board. The Captain proposed that the sailors should go on shore and help them; and the natives consented with the most confiding good nature. The sailors were instructed to pick till evening, and then leave the baskets full of pepper among the bushes, with the understanding that they were to be brought on board by the natives in the morning. They did so, without exciting any suspicion of treachery. But in the night the baskets were all conveyed on board, and the vessel sailed away, leaving the Malays unpaid for her valuable cargo. This, of course, excited great indignation; and they made loud complaints to the commander of the next American vessel that arrived on their coast. In answer to a de-

mand of redress from the government, they were assured that the case should be represented and the wrong repaired. But "Yankee cuteness" in cheating a few savages was not sufficiently uncommon to make any stir, and the affair was soon forgotten. Some time after, another captain of a Salem ship played a similar trick, and carried off a still larger quantity of stolen pepper. The Malays, exasperated beyond measure, resorted to Lynch law, and murdered an American crew that landed there. The U.S. ship *Potomac* was sent out to punish them for this outrage; and, as I told you, we killed some 200 men and women. I sometimes think our retaliation was not more rational or more like Christians than theirs."

"Will you please," said I, "tell me what sort of revenge would be like Christians."

He hesitated, and said it was a hard question to answer. "I never felt pleasantly about that affair," continued he: "I would not have killed her, if I had known she was a woman." I asked why he felt any more regret about killing a woman than a man. "I hardly know why, myself," answered he. "I don't suppose I should, if it were a common thing for women to fight. But we are accustomed to think of them as not defending themselves; and there is something in every human heart, that makes a man unwilling to fight those who do not fight in return. It seems mean and dastardly, and a man cannot work himself up to it." "Then if one nation would not fight, another could not," said I. "What if a nation instead of an individual, should make such an appeal to the manly feeling, which you say is inherent in the heart?" "I believe other nations would be ashamed to attack her," he replied. "It would take away all the glory and excitement of war, and the hardiest soldier would shrink from it, as from cold blooded murder." "Such a peace establishment would be at one cheap and beautiful," rejoined I, and so we parted.—*L. M. Child.*

VALUE OF A CULTIVATED INTELLECTUAL TASTE.

"Ah! who can tell the triumphs of the mind,
By truth illumin'd, and by taste refin'd?"

Pleasures of Memory.

THE value of such an acquaintance with general Literature, as, under a correct moral influence, enriches, enlarges, and dignifies the mind of its possessor, is almost inestimable. It is not merely a familiarity with a few celebrated authors, or even with a variety of them. It is not simply to have "trippingly on the tongue," the records of the scroll of history, the technicalities of a few volumes of science and art, or the delineations and dialect of the most popular pages of taste and imagination. It comprises something more. It is that kind of intimacy with the thoughts and feelings of those who have enlightened, instructed, and refined the world, that incorporates the impressions of theirs in a measure with the current of our own, and thus calls forth a thousand intellectual gems to shine out over the horizon of our existence. It is that rich store of associations, suggestions, memories, which such an acquaintance with the histories and productions of the gifted and the good supplies, the mine of whose exhaustless affluence is but deepened the farther it is wrought, and whose resources are continually elicited, both by the things without and within us. It is that development of observation and comparison, which prompts the intellect to call up spontaneously from the recesses of the past, from all that is valuable or beautiful in natural science, or graceful in art, combinations and illustrations, which, multiplying to an infinite extent, continually diversify its materials for instruction and entertainment.

Nor is this a sphere of visionary enjoyment. It is something to have the mind so furnished, that it comes

"with more than present good," to the present scenes and occupations of every day life: that it penetrates into sources of interest and gratification, where an uncultivated perception would have discovered none. It is something to find in the simple passages—the little traits of our ordinary being—more trifles "shine by situation;"—by connection with those hidden links which they touch in "the electric chain" of our own thoughts, memories, and feelings.

But are these habits of mind useful in their practical influences? Do they enable us to prosecute with more alacrity or success, our real duties? or does their cultivation increase our fitness for the social intercourse of common life?

Now, without casting one ingenuous or unkind reflection upon this intercourse, it must be allowed to be too painfully true, that it usually calls for but small appropriation of these internal treasures; for few are the demands it makes upon them. They are written on the tablet of the mind as it were in sympathetic inks, and little of that genial warmth which is necessary to bring out their characters to life and vividness, will meet us there. Conversation, in its general forms, is indeed so slightly attuned to the spirit of those associations which lift the thoughts from the external to the intellectual, that we can hardly hope, in its ordinary circles, to find ourselves much wiser or happier, for any interior cultivation beyond that average point, below which we should not be on the footing of common mental respectability.—Often must the images rising to memory in their own delightful aptitude, be enjoyed alone: and many a series of associations elicited by some casual suggestion, sent back to the secret keeping of our own bosoms, when we feel it would meet cold companionship, and receive no approbation.

Yet we need not "lock the lost wealth," merely because we cannot *always* find ready barter for it, of just the kind we would prefer. If in the seclusion of retirement, the absence of external excitement, the monotony as it may sometimes seem, of those bodily cares which the necessities of our being impose on all, we can be innocently happy, our understandings cheerfully active, under circumstances which otherwise might have clouded our path with languor or depression,—we shall gather an abundant harvest for any seed we may have planted in the intellectual soil. Neither shall we find any *surplus* revenue, let us add to the genuine wealth of mind as much as we may. Not a single item is there in its "uncounted treasury," but whose possession may increase, either directly or indirectly, our power of useful influence over other minds, or widen the channels of enjoyment in our own. Surely, too, we ought to be sufficiently sensible of gratitude for these privileges, to evince a better spirit under the petty disconcertments of life, more equanimity under some of its minor vexations, when we are conscious of possessing within our own bosoms a retirement from these, as dignified as it is delightful.

The fact, that such views and feelings are diverse from those of many with whom we are called to mingle, must in no degree be permitted to render us cynical towards the ordinary flow of social interchange, or impatient with its occasional insipidities. We must not be like the bard of the Leasowes,* who was angry that his neighbours did not fully appreciate the beauty of the cool vistas, the retired grottoes, the shady walks and the inviting bowers, which his hand had cultivated, and through which he took so much delight in roaming. Rather will we be content and grateful that

* Shenstone, author of the *Pastorals*, and once proprietor of the beautiful residence called the Leasowes, in Shropshire, England.

there are pleasures, by which, under the goodness of God, we are rendered independent of their admiration, and for which we ask not their eulogy.

Let us beware of making an unthankful misapplication of the precious benison of Intellectual Taste. If ideal refinements induce in us a selfishness that diminishes our readiness to be interested in the welfare and happiness of others; if, for the patient flow of human kindness they substitute the emotion of indulged disgust towards what is unassimilated to our own tastes, in theirs: if we cannot turn from "the light of other days," to gentle, active sympathies with the joys and sorrows of our own: then we may justly flee from the temptations of literature and taste, as from Armida's enchanted garden;—for their fascinations, as seducing, will prove as dangerous.

But these pure and high sources of enjoyment need not be thus perverted. They are innocent, when they are not allowed to usurp the place of practical duties. They are beneficial, when, refreshed and gladdened by their healthful influences, we can turn more contentedly, more joyously, to the plainest and soberest employments of our station. They are ennobling, when they render us more cheerful, more patient, more thankful, amid the little satieties and agitations of surrounding life; more indifferent to any part in the foolish contests, competitions, and jealousies, of a distracted and jarring world.—*Burritt's Christian Citizen.*

Correspondence.

THE BLESSINGS OF SIMEON.

To the Editors of THE BRITISH FRIEND.

ESTEEMED FRIENDS,—It is not my intention to call in question "The principle of exposition" adopted by your correspondent, B. Wood, in his observations on the "Blessings of Simeon." I should feel obliged, however, by your allowing me the use of your columns to address to him a few lines on one circumstance connected with his essay on that subject.

It was, I think, pointed out to your correspondent, by a writer in your publication soon after the appearance of the first part of his essay, that the correctness of the text (Deut. xxxiii. 6), from which he infers that the Blessing of Simeon was not repeated under the law, is, at best, doubtful. Was it not then incumbent on B. Wood, before attempting to "solve the question of this singular omission," to show that the name of Simeon was really left out of the passage in question, by the sacred penman himself; and that its omission is not merely a blunder of some careless copyist of the Hebrew Scriptures?

The passage is thus given, in a recent amended version of the English Bible:—

"Let Reuben live and not die,

And let the men of Simeon be few."

And the insertion of the name of Simeon in the second line (although I believe it is wanting in both Hebrew and Samaritan copies of the Pentateuch), is fully borne out by the Septuagint version, being found in both Alexandrian and Aldine editions of that Translation; and is, I believe, generally received as a genuine reading.

Your correspondent will, therefore, I hope, think himself bound to favour us with his reasons for rejecting this amendment of the Text; otherwise, I submit, he will lie open to the charge of preferring a reading, generally considered defective, because it happens to suit his theory of exposition better than the corrected Text.—Yours Respectfully. D. H.

11th Month, 23rd, 1846.

* The Holy Bible, containing the Old and New Testaments, with more than 20,000 Emendations. London: C. A. Bartlett, 32, Paternoster Row. 1846.

HYDROPHOBIA.

To the Editors of THE BRITISH FRIEND.

RESPECTED FRIENDS,—You have inserted an article from the *National Intelligencer* in your last number, relative to a cure for that dreadful disease, Hydrophobia. I hope sincerely that it may prove one, although I should be very reluctant to place much reliance upon it, and would certainly advise others to be cautious of so doing. The preparations of Ammonia are so varied, that *Agua Ammonia* is a most indefinite description of the pretended cure. In nine shops out of ten, the simple article of *Hartshorn* would be supplied; and which, I think, very few would deem likely to render much service in such a case; particularly, when instances have been known, of fatal results occurring, even after the wounds have been cauterized.

The recent melancholy circumstance in the west of England, as narrated in several papers, must be read with horror by all; and despite the ridicule that might be excited, I should, for one, be very happy to sign a memorial to Government, suggesting the extremely wise and merciful policy of raising the present paltry Tax of eight shillings per annum on Dogs, to eight pounds.—Yours, &c. T. F.

Maidstone, 12th Month, 1846.

THE "APOLOGY."

To the Editors of THE BRITISH FRIEND.

RESPECTED FRIENDS,—I have read, with much comfort and satisfaction, the instructive letter of B. Wood in your last number, relative to the proposed alteration of Barclay's Apology, with whose sentiments I cordially unite. I believe if such a proposition had been made in Pennsylvania, it would have been entirely disapproved of by faithful Friends there; in confirmation of this opinion, I send herewith a copy of their Yearly Meeting Minute of 1843; also, an extract, from the Address alluded to in said Minute, which Minute and extract I think it is desirable you should lay before your readers.—Your Friend, A.

5th of 12th Month, 1846.

At a Yearly Meeting held in Philadelphia, by adjournments from the 17th of the Fourth Month to the 22nd of the same inclusive, 1843.

The Meeting for Sufferings having been brought under much exercise, on account of the attempt of the enemy of all righteousness to lay waste some of the principles and testimonies of our Religious Society as set forth in the writings of our early Friends, particularly in the Apology for the true Christian Divinity, written by Robert Barclay, a work with which we have divers times declared our unity; they have prepared and produced to this Meeting an address to our Members, reviving those Christian Doctrines, and some of the Practices of our ancient Friends, which having been read, and time spent in solidly deliberating upon its important contents, it was united with by this Meeting, and the Clerk is directed to sign it in our behalf. The Meeting for Sufferings is authorised to print such number as they may deem proper for general circulation amongst our Members and others.

EXTRACT.

At different periods since we were first gathered to be a people, individuals have arisen among us, who have not submitted to the baptism of the Holy Spirit, so as to experience the death of self, and a resurrection into newness of life,—or having known it, have fallen away from that happy estate, and endeavoured to lay waste the doctrines they once professed. Through the friendships of the world and the desire of an easier way, they have become ashamed of the simplicity of

the Truth, and offended at the reproach which the worldly professors attach to the self-denying religion of the cross of Christ; and their spiritual vision becoming thereby clouded, they have promulgated sentiments repugnant to our Christian faith, and to the spiritual nature and universality of the Gospel, as set forth by our early Friends, particularly by Robert Barclay, in his able and excellent "Apology for the true Christian Divinity," a work which has been frequently published and spread by our Society as a correct exposition of its doctrines, and which we would recommend to the careful and serious perusal of all our Members.

TRACTS AND THE "APOLOGY."

To the Editors of THE BRITISH FRIEND.

DEAR FRIENDS.—I was much pleased with the remarks of "W." in your last paper, respecting the circulation of Tracts at variance with our Religious principles and testimonies. I think I have also seen some Tracts issued by Friends, which would hardly bear, in all points, the Master's stamp upon them; and others, taken out of Friends' journals, appear so clipped to suit the times, that the best part is omitted. "These things ought not so to be."

And now I must refer to a subject which is of more importance, and which has both grieved and affected me not a little, to find that the Editor of the London "Friend" has proposed to make an alteration in Barclay's Apology. I believe there never was a work, since we were a Society, so instrumental, under the Divine blessing, of convincing and converting, as Barclay's Apology.—nay, may we not say it has brought over more to the true faith, than all the other works (though valuable), put together!

But, dear Friends, does not the root of the matter lie here? We have fallen, greatly fallen, from that high standard which Robert Barclay was commissioned from above to rear; and, instead of returning from whence we are fallen, and doing our first works, by which the standard might be strengthened and established, we are setting to work our reasoning powers and creaturely contrivances, not to pull down the building all at once, but to weaken it gradually, by the removing first one stone, and then another, even those precious stones which had been hewn and squared in God's holy mount, and fitly framed together for an holy temple in the Lord; this building which has stood, and withstood many storms and tempests in the bitterest times of persecution, firm and unshaken as the Rock on which it was built, even "when the blast of the terrible ones was as a storm against the wall!" Better far for us all to raise ourselves (through Divine help), to the standard of righteousness, as our forefathers did, than lower it to meet our fallen, degenerated state of ease and liberty. May we not fear we have many amongst us, who are realizing the language of the prophet to a people formerly, who said, "We will eat our own bread, and wear our own apparel, only let us be called by thy name to take away our reproach." But wilt not "the bed be (found) shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it?" And may we not fear lest the threatenings of the annexed verse may be verified upon us: "For the Lord shall rise up as in mount Perazim; He shall be wroth as in the valley of Gibeon, that He may do his work, his strange work, and bring to pass his act, his strange act. Now, therefore, be ye not mockers, lest your bands be made strong."

I hope the Book will not be altered in my day.—
Your affectionate friend,

WAR ABOUT TAHITI.

LEIGH RICHMOND justly observed, "As to the examples of good men, sin does not cease to be sin, because some good people unhappily fall into the snare which the great enemy of souls spreads for their delusion. It is—and it shall be—for a lamentation, that good men err so deplorably; and thereby countenance what eventually their principles condemn, and what they may some day have cause to regret." Illustrations of this truth abound everywhere; but a very striking one is exhibited in the conduct of the excellent John Newton, who, for years after his extraordinary conversion, continued in the abominable occupation of a slave-trader on the coast of Africa.

As we cannot, therefore, be surprised at other good men being often grievously mistaken, so we must let charity keep pace with our knowledge. But though we are called upon to treat the mistakes of others with tenderness, we must be careful that we are not led into error by their example. It seems proper to apply this principle to the conduct and sentiments of many good men with regard to missionary labours, and particularly to those in Tahiti, in connection with the present calamitous state of that island.

In "extracts from letters written by Charles Wheeler," who accompanied his father, Daniel Wheeler, in a religious visit to some of the islands of the Pacific, a few years since, he remarks:—

"One cannot but deeply regret that the pacific principles of the New Testament are not fully professed by those who are sent to preach 'glad tidings' and to 'publish peace' among these teachable islanders. However feelings of personal piety and benevolence may, and I rejoice to believe, do actuate many, if not all of these individuals, to desire and to labour for the continuance of harmony and good-will, still their doctrines are defective; and they tolerate and recommend a dangerous middle course—a course which the spirit of the Gospel forbids, and which has never yet proved adequate to avert, among Christians, the shocking incongruity of mutual destruction. I never can at all comprehend how the doctrines of our blessed Saviour, the prince of peace, and the right to destroy a brother mortal, are to be reconciled; nor have I ever been able to contemplate without a feeling of wonder, men really lovely for the Christian graces they exhibit, surrounded by instruments of death, avowedly destined to be used with their own hands against the lives of their deluded fellow men.

11th month, 12th, 1836."

"The government of Tahiti, compels all to attend worship, it is said on pain of forfeiture of landed property. A respectable resident told us that one flagrant instance of this came within his knowledge. A poor man had been out fishing, and returned too late for the week-day service: He was tried, and his land was taken from him by men empowered to enforce this abominable regulation.

"The same compulsory system which obtains in Tahiti answers for the present in Eimeo, an external attention to the services of the chapel; but the very existence of this detestable regulation indicates unsoundness. The fact that the poor native is subjected to a penalty if he absents himself from the chapel, and the sight of a man with a stick ransacking the villages for worshippers before the hour of service—a spectacle we have witnessed—are so utterly abhorrent to our notions, that I cannot revert to the subject without feelings of regret and disgust.

6th Month, 18th, and 11th Month, 19th, 1836."

Now, the views contained in the former extract are

* See Members of the Life and Gospel Labours of the late Daniel Wheeler, a minister of the Society of Friends.

fully borne out by the sentiments expressed at many of the missionary meetings in 1843, relating to the subjugation of the Chinese and Affghans, and to the intrusion of the French at Tahiti—sentiments very far from being in accordance with those of the Prince of Peace and his apostles, as contained in the New Testament. Numerous passages might be quoted in support of this assertion; but probably most readers will recollect much of the kind which passed at the time, and which appeared to be uttered under great excitement. Had all those who have gone out as missionaries to the heathen upheld the pure standard of the Gospel, and both by example and precept carried out the doctrines of the New Testament with respect to wars, retaliation, and self-defence, it is very probable that the calamities which have afflicted Tahiti and the south of Africa would not have occurred, and that the cause of religion would have more abundantly prospered, and been more firmly established.

Fears are felt by many of the friends of peace on account of the present agitation about Tahiti; and they regret that the London Missionary Society, in their late memorial to government on behalf of the Tahitians, should have used the expression, "by negotiation or otherwise;" for though it may be hoped that the Society deprecates a resort to military power, yet the term is of very dubious import.

Were England to attempt to reinstate the Tahitians in their just rights by a war with France, it is probable that nearly as many lives would be sacrificed as all the islands of the Pacific contain,—the sufferings of the poor Tahitians would be extended to many thousands of innocent families totally unconnected with and ignorant of the existence of such a people,—and at last, when both nations had exhausted their resources, and burdened generations yet unborn with debts and taxation, they would settle the affair as they would now—by treaty. Look at the history and result of all former wars in proof of this. It is also so notorious that the English have been far more guilty than any other nation in extending their possessions by injustice, robbery, pillage, and murder, that one cannot but wish the energies of the religious bodies of England were directed to entreating their rulers to set a better example in these things to other nations. For while we are protesting against the aggressions and cruelties of the French in Tahiti and Algeria, we are perhaps not less blameable at the Cape of Good Hope and equally guilty in Asia, and on a much larger scale.

The writer of these remarks hopes that they will be construed charitably, and not as intended to be an insidious attack on missionaries or any body of people. He trusts they are prompted in charity by a sincere desire, for the removal of war, one of the greatest obstacles to the progress of the Gospel.

INTERESTING AND INSTRUCTIVE ANECDOTE.

To the Editors of THE BRITISH FRIEND.

ESTEEMED FRIENDS,—If the following Anecdote be worth inserting in your Periodical, it will oblige one who is well acquainted with the family in which it originated, and to whom it appears calculated to arouse some serious reflections; if not to beget an increased attention, in our members, towards occasional attenders of our meetings, as well as to some of those who attend more constantly.

"A short time since, one first day afternoon, A. B. invited a poor weaver to tea; who has attended our meetings a few years; and the same day having observed one who appeared to be more of a stranger, he invited him also; who, upon inquiry, was found to be a journeyman coach-builder. Just as tea was over, a

person rapt at the door, wishing to speak to A. B. who proved to be a young man, whom some weeks back, A. B. had invited to call upon him if he inclined he was a coal-carter; thus accidentally were collected together, three honest inquirers after Truth, much unknown to each other, and to their host, who lives in a large manufacturing town. The evening was agreeably spent—for the parties discovered an innocent 'unrestrained' freedom, which drew them to open their minds to each other.

"The coal-carter said he had lately left an employment which suited neither his health nor his mind; so, having a little money, he had bought a Galloway, and carted coals, &c., about the town.—He had seldom been at our meetings, so that some of his observations almost surprised one.—When asked by his comrades, or associates, what good could it do him to sit in our meetings in silence? his answer was, 'It's a nice place for meditation and secret prayer; and besides, he had rather hear nothing than what he did not like.' He then queried of A. B., if we had as much preaching in our meetings now, as in the early days of our society? and was told we had not, there were not so many ministers!—I thought so, said he; and then enquired what was the reason? A. B. asked what he thought the reason was? 'I think,' said he, 'something has crept in amongst you that has displeased the Spirit'—who could but respond to it?—and it was acknowledged, that there certainly was a declension among us.

"The coach-maker appeared to be an intelligent, well-informed man; he had been at our meeting but a few times, having had the idea we wished them to be private; until informed by James Backhouse to the contrary, in a public meeting which he held in the place—about four months since—wherein J. B. was led into an explanation of our principles and also of our practices—such as the frequent reading of Scripture in our families, and that it was agreeable to us to see strangers come into our meetings.—So, after a while, he came to our meeting; which, being a silent one, he was astonished. He said, 'I thought it was owing to my being there; I'll not go again, for I'll not interrupt em.'—But, on enquiry, he found it was common, and he has been frequently since, and appears to be a very serious enquirer after Truth.

"The weaver has attended meeting some few years. He told us, 'Sometimes I go to — (a small meeting about 4 miles off) and I think there's more life there,' said he, 'than here, and more love, and kindness to one another.'—Well, my friend, said the host, 'if thou think that is the case, let thou and I each strive to mend one.' They all agreed that was the road to reformation; and now being about to part, A. B. proposed reading a portion of Scripture, as his usual practice was. 'Yes,' replied the coach-maker, 'I know it; Mr. Backhouse told us so.' The 139th and 103d Psalms were read. As soon as the latter was finished, the coal-carter exclaimed—'What two beautiful Psalms! I don't like to read some of David's Psalms.' It was asked which?—'why, where he says I am a holy man, &c.' It brought sentiments from the other two very appropriate; also, very pertinent remarks from the coach-maker; and soon the little company parted, very lovingly.

This conversation caused me to think, that amongst multitudes of careless professors, whether in our own camp or others, not a few there are who are enquiring the way to Zion with their faces thitherward. May I not be one laying any stumblingblock in the way, who am called

Reviews.

THE ANNUAL MONITOR, for 1847. Or, Obituary of the Members of the Society of Friends, in Great Britain and Ireland, for the year 1846, pp. 138. R. Y. Clarke & Co.; Darton & Clark; C. Gilpin; and E. Marsh, London. J. L. Linnay, York. **THE ANNUAL MONITOR**, from its first publication in 1813, has never lost its interest, we believe, with a large portion of the Members of our Religious Society. We have always looked for its issue, as for an occasion when we hoped both for gratification and instruction. The work has, we cannot doubt, proved to be such to many; and its contents, at the present time, will be found to afford, to those who thus anxiously wait its appearance, a large amount of those particulars regarding departed worth, which, in years that are over and gone, have formed at once the most interesting and instructive matter of the tiny volume.

But a very few of the notices of deceased Friends contain, in this number, much narrative, as regards the life, character, and death-bed expressions of the parties; while some of those that are given, appear rather lengthy. It is an ungracious task to find fault, and we are aware how difficult it is for compilers to meet every taste; but variety, it seems to us, would be more likely, not only to afford general satisfaction, but also to impart a greater amount of instruction, than the few memorials given this year at such length.

It affords us pleasure to observe some improvement in this number, as respects distinctness in recording the age and date of decease. Our limits preclude entering to any extent into a critical examination of the concluding Essay, on "The Identity of True Religion, in all ages." But while we remark that it contains much which we approve, yet it presents on the whole somewhat of a laboured aspect; and the introduction of such expressions as that of "the finished work of Christ," into a publication professing to emanate from members of our Society, is to us matter of regret; and we cannot but desire, that in this respect, there were both more circumspection and more soundness amongst us. Such a phrase is common among other professors, but that does not stamp it for our adoption; and there never was a day, we believe, in which it was more incumbent upon us, as a people, not only to see that we be one in the faith, but also, that we be found speaking one language in regard to it.

Poetry.

THE WANDERER.

Who is the alien from his father's home?
Who is the exile from his native shore?
Who is the wanderer, self-condemned to roam,
And find the haven of his rest no more?
Is it the outcast from parental love?
The traitor banish'd by his country's doom?
The child of penury, whose footsteps rove
O'er weary paths, to find a nameless tomb?
No; for the outcast has a Friend on high,
And Mercy shields him with her angel wings;
The banish'd exile may return and die
A pardon'd suppliant to the King of kings.
The child of penury ne'er walks alone,
Nor unregarded save by mortal ken;
His steps are number'd, and his path is known,
Where heavenly guardians watch the ways of men.
It is the exile from the promis'd land,
The alien heedless of his Father's call,
The wanderer who returns not, that demand
Tears of the deepest sympathy from all.
He, in his long, long travel, knows no rest;
No welcome woe him, and no smiles repay;
Self-exiled from the regions of the blest,
Alone he treads his dark and stormy way.—S. ELLIS.

THE CONTRAST.

(Suggested by the "Peace Card.")

As late I crossed a grassy plain, a bannered host was there,
Wild notes of martial music pealed upon the summer air;
The sunbeams glittered brilliantly on helmet and on sword,
And War's red standard proudly waved o'er that "embattled
horde."

Though silent, sternly, terrible, upon this gala day,
Long roars of frowning cannon were raged in dread array.
Attracted by such warlike show, a crowd had gathered round,
To watch the evolutions on this mimic battle ground;
Now fast increased that warrior throng, till scarce ought met
my ken,

But the tossing heads of chargers, and the plumes of armed
men;

As formed in column, and in square, so still, yet full of life,
That host appeared as waiting but the war-cry for the strife.
As one brief word was given, they moved forward like a flood:
I felt how awful was their trade—a trade in human blood;
Like unto rolling clouds of steel, as o'er the plain they sped,
The solid earth vibrating, beneath their iron tread;
And fresh ranks, where levelled carbines flashed red as me-
teor's ray,

Broke thro' dense shrouds of vapour, as their thunders died
away,

As each careering squadron now came swiftly foaming past,
Every movement in accordance with the trumpet's varied
blast,

How well each call was answered, how rapidly and true—
How well each practised warrior his sad profession knew.
That men were trained to deeds of death, how fearful was
the thought!

How best to slay their fellow-men by discipline were brought!
For bloodshed and destruction, they stood prepared each day,
The way of Peace unknown to them, no fear of God had they;
Implicitly obedient to an earthly ruler's will,
But regardless of an Heavenly One, who said, "Thou shalt
not kill."

Rumours of war, alas! I heard, had caused this proud display,
And pondering on the evil vast, I turned my steps away:

I stood within a fertile vale, but ah! how changed the scene,
No musket peal, or trumpet clang, disturbed the spot serene,
No richly brodered standards upon the breeze were flung,
No blood-bought trophies piled around, from neighbouring
nations wrung,

No sign, or sound of strife was here, but far as eye could scan,
The prospect spake of "Peace on earth and friendship unto
man,"

A CONTRAST great and striking, did these two pictures yield,
This, breathed of busy ploughshares, and that, the battle field.
Around me were the reapers, who had toiled from early morn,
For "white unto the harvest" were the fields with waving
corn,

Upon his humble cottage roof, of household joys the shrine,
The peasant plied his knife, half hid, in the luxuriant vine.

A softened sound from rural pipe, anon, my ear would reach,
As the shepherd watched his gentle charge beneath the silvery
beech;

And favoured by the zephyr's breath, would frequent inter-
vene,

A distant note of childish mirth, upon the village green,
A clear melodious warbling proclaimed the blackbird's haunt,
The ringdove on some lofty bough, gave forth her plaintive
chirp,

And from the gushing rivulet, arose a murmuring sweet,
As its translucent waters, rippled onward at my feet.

Here swam in safety, o'er the lake, the wild fowl from her
nest,

Here sat the silent kingfisher, in brilliant plumage dressed,
The rabbit bounded from the copse, and o'er my pathway ran,
Unconscious all, of danger, from the cruel hand of man,

How I longed for that glad hour when war's alarms shall
cease,

For I felt indeed, how truly, what a blessed thing was Peace.
Maidstone, 10th Month, 20th, 1846. — T. F.

Births.

TWELFTH MONTH, 1846.

4th. MARY, wife of Firth Woodhead, of Liverpool, a
daughter; who was named Mary Miller.

10th. At Melksham, OCTAVIA, wife of Thomas Jefferys, Jun.,
a daughter.

14th. At 4, Hope Park, Edinburgh, JANE, wife of William
Miller, Engraver, a daughter.

15th. MARY, wife of Richard Hall, of Waverton, near Wigton, Cumberland, a daughter.
At their residence, Bristol, Louisa, wife of Joseph Rake, a daughter.

Marriages.

TENTH MONTH, 1846.

28th. At Mountmellick, JOHN JELICO, of Monasterevan, to ANN W. MULLIN, of Maryborough.

TWELFTH MONTH, 1846.

9th. At Taunton, ALEXANDER DAWSON ALLEN, of Armagh, Ireland, to CAROLINE, daughter of Isaac Gower, of Taunton.
10th. At Darlington, ISAAC GRAY BASS, of Brighton, to SARAH HARRIS, of the former place.

... At Lancaister, JOSEPH BOTTOMLEY, Woolstapler, of Shepley, near Huddersfield, to MARY ANN, daughter of Joseph and Jane Pickard, of West Bank Lodge, near Lancaster.

15th. At Wakefield, ISAAC WALLIS, hosier, there, to ELIZA, daughter of William Pickard, of Dintear, near the same place.

17th. At Tottenham, GEORGE STACEY, to MARY BARCLAY, (relict of the late John Barclay,) both of that place.

Deaths.

NINTH MONTH, 1846.

14th. At Leighton Buzzard, ELIZA GERTRUDE, infant daughter of William and Mary Ann Barrett, of Goswell Square, London.

ELEVENTH MONTH, 1846.

2d. ANN JEBSON, of Leeds, aged 71.

11th. At Reigate, aged 35, CATHARINE, widow of Thomas Cox Savory, late of Peckham.

12th. At York, MARY EGLESTON BULSON, aged 29.

14th. At Aysgarth, JOHN SIMPSON, aged 79.

18th. ELIZABETH SPARKES BINNS, of Southwark, aged 79.

... At Grange, near Waterford, THOMAS WHITE WARING, of that place, aged about 25.

19th. At Fulford, near York, SAMUEL LAY, aged 67.

20th. At Reigate, SUSANNA, widow of the late Thomas Dann, of Nutfield, aged 67; an elder.

22nd. At Champion Park, Camberwell, London, MARY, eldest daughter of Frederick and Elizabeth Bankart, aged 17.

26th. At her residence, Glynvellyn Cottage, near Neath, Glamorganshire, ANNA PRICE, in her 88th year. This dear Friend was a minister, well known, and highly valued by a large circle of friends. She removed with her husband and family to Wales, about the year 1802, where she has since resided. Her bodily infirmities had long confined her to the house, and for some time almost entirely to her chamber, where the Monthly Meetings of Ministers and Elders were held; on which occasion, as at other times, her remarks were pertinent and lively; expressive of her desires for the best welfare of our Society, (for which she was deeply interested,) and its preservation from the snares of an unwearied adversary, under his various transformations and allurements. The evening of her life was much brightened by the continued enjoyment of her mental powers, and the cheerfulness of her deportment; which rendered her a most instructive and interesting companion. A few weeks before her close, she was mostly confined to her bed, but continued in a sweet state of mind, trusting alone in the merits and intercession of her Redeemer for acceptance with the Father; "having a desire to depart and to be with Christ," yet willing to remain as long as consistent with her Heavenly Father's will, believing His time to be the best time. She departed without sigh or struggle; and was, we reverently believe, gathered like a sheaf of corn fully ripe, into the Heavenly garner; leaving her relatives and friends to mourn the loss of one who had been a bright example of Christian faith.

... At March, Cambridgeshire, WILLIAM GOLDING, after a few days' illness, aged 71.

27th. At Whitehaven, in her 94th year, MARY NICHOLSON.

... At Liverpool, aged 80, BENJAMIN HARRISON, a native of Westmoreland.

30th. At Cockermouth, aged about 20, AGNES, daughter of Peter Walker, of Deanscales.

TWELFTH MONTH, 1846.

1st. JANE, wife of Thomas Townson, of Plough Court, Lombard Street, London.

... At Undercliff, near Bradford, Yorkshire, BENJAMIN BOWDER, aged 78.

... At Dolgelly, Merionethshire, LOWRY JONES, late of Tyddynygarreg, aged about 90. This Friend, and two other aged women Friends, for many years constituted the Meeting held at Tyddynygarreg, near Dolgelly. It has been discontinued some time, in consequence of the age and in-

firmities of these members, the only of whom are now left.

... At Street, Somerset, GEORGE LEWIS, aged about 70.

2nd. At his residence, Calder Vale, near Garstang, Lancashire, in his 65th year, much esteemed and lamented by many, RICHARD JACKSON, a minister. He was kind and benevolent to the poor in his neighbourhood; was a father to the fatherless; and a succourer to many in need. This Friend, a few years ago, gave a piece of land out of his own estate, for a burial ground, and for a meeting house to be built upon,—the cost of the erection of which, was almost wholly defrayed by himself and his brothers.

5th. At Belfast, WILLIAM FIN.

7th. At Melbourne Place, near Bradford, Yorkshire, JOHN WILSON, of Bradford, aged 78; an elder.

... At Manchester, ELIZABETH WALMSLEY.

8th. At Low Hill, Liverpool, ALFRED, aged about 1 month, son of James and Margaret Carson.

... SARAH, wife of Samuel Clark, of Woodchester, Gloucestershire, aged 49.

9th. At Cashle, BENJAMIN SCOTT, formerly stationer and bookseller there, aged about 83.

... At Leighton Buzzard, SARAH MATTHEWS, aged 37.

11th. At Aspley-guise, near Woburn, SUSANNAH SEAR, aged about 79.

12th. JANE SARAH, only daughter of Robert Foster and Mary Ann Noakes, of Havering Street, Commercial Road East, London, aged 4 years 10 months.

13th. At Upper Euston, near Bristol, REBECCA, daughter of Joseph Benwell, aged 23.

17th. At his residence, Cottage Row, near Hull, much respected, GEORGE KITCHIN, aged 82.

... At Cardiff, Glamorganshire, ANN LEWIS, aged 73.

18th. At Ann's Hill, near Carlisle, ADIGAIL IRWIN, aged about 68.

19th. At Brinklow, near Coventry, EDWARD BELLIS, of Colchester, Essex, aged 57,—deeply lamented by his family, and brother to Martha Bellis, of Nantwich, mentioned in our obituary of 10th month last.

20th. At the house of her son, in Belfast, in her 86th year, MARY, relict of William Creeth, near Dungannon.

21st. At Liverpool, aged 23, WILLIAM, youngest son of William and Sarah Carson.

22nd. At Ratcliff, London, ELIZABETH, wife of Jonathan Smith.

MARGARET, daughter of James N. and Margaret Richardson, of Liverpool, aged about 6 months.

At Manchester, HANNAH THOMPSON.

TO CORRESPONDENTS.

Received, W. B.; B. M.; B. B. W.; A. W.; H. W. C.; S. B. S.; W. G.; T. J. Jr.; B. W.; J. T.; A. K.; J. G. Jr.; J. L.; J. S.; J. J.; W. N.; C. J. P.; T. R.; J. C.; H. N.; B. B. Jr.; W. H. B.; H. C.; S. M.; W. C. W.; W. H. J. W. Jr.; W. A.; T. B.; S. B.; W. B. N.; H. S.; G. C.; W. K.; S. E. A.; E. A.; J. T. B.; W. L. B.; H. C.; J. W. B.; A. B.; J. B.; H. B.; J. C.; C. C.; R. C.; R. F. F.; J. F.; W. G. Jr.; M. G.; E. H.; C. T.; G. W. T.; J. W.; W. S.; J. S.; T. H.; J. H.; J. K.; B. L.; P. P.; A. P.; G. F. L.; R. P.; J. M.; J. B. L.; F. M.; S. P.; T. M.; R. M.; D. O. Jr.; J. P.; W. S. P.; M. B.; E. G.; and E. B.

Also,—Aylwin's Salt Monopoly, as affecting the Shipping Interest of Great Britain; Second Annual Report of the Committee of the Margate Auxiliary Peace Society; Why Ought the Punishment of Death to be Abolished? by Anti-Gallows; Bristol Temperance Herald, for 12th Month; Herald of Peace, for do.; No. 11, of the Non-Slaveholder; 220 to 224 of the Free Labour Advocate; 45 to 48 of Burritt's Christian Citizen; 100 to 104 of The Critic; The Christian Penny Record, of 11th and 25th ult., and 16th curt.; The Manchester Examiner, of 21st, and The Universe, of 27th ult.; The Jersey and Guernsey News; and the Enquirer, of 5th. The Shrewsbury Chronicle, of the 11th, and the Gloucester Journal, and the British Indian Advocate, of the 19th curt.

J. M. T.'s Letter and Statement are to hand; also, J. T. R.'s do. with remittance, for which we are obliged. J. F., the paper sent us is quite interesting; but its style will require some revision.

W. S.—The proposition contained in his "Considerations," &c., appears to us to involve a compromise of principle.

W. L.—His letter, although written in a temperate spirit, does not appear suitable for insertion.

A. F.'s letter is under consideration.

A Friend to Ireland, and a Lover of Truth, &c., are referred to our standing notice to Contributors.

TO CONTRIBUTORS.—No Communication of any kind is ever inserted in this paper, unless accompanied with the name and address of the author.

TO AGENTS.—Our friends who kindly serve us in this capacity, are particularly requested to observe, that Notices of Births, Marriages, Deaths, Movements of Friends in the Ministry, and Advertisements, require, in order to insure insertion, to be in our hands **BEFORE** the 28th of each month.

TO ADVERTISERS, AND PUBLISHERS IN GENERAL.

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WILLIAM AND ROBERT SMEAL, GLASGOW.

BARLOW'S POWDERS CURE THE TIC DOLOREUX.—May be taken by either sex under any circumstances, and occasion no inconvenience, even in travelling or any way whatever. A few packets persevered in, tend greatly to improve the health and strengthen weak constitutions.

Sent, *Postage Free*, to all parts of the United Kingdom in packets at 1s. 6d.; to give them a fair trial a Double Packet should be taken, price 2s. 8d.

Payment can be made in Letter Stamps, or otherwise. The propriety of preserving the address is suggested.

SAMUEL BARLOW, CHEMIST, Darlington.

P.S.—Samuel Barlow having received so many Testimonials of late, from highly respectable individuals, who, for the sake of the afflicted, have kindly intimated their desire that they may be made public in order to induce others to try the remedy, he respectfully states, that as the expense of advertising even a small portion of them would be immense, he will gladly forward printed copies of them on application being made, and also references to hundreds of respected Friends and others; but as the following, which are readily to hand, from a well known Friend, embody in a few lines four important proofs of the efficacy of his Medicine, he can hardly desist from laying them before the public, as full and truthful evidence of what his Powders are represented to effect.

George Street, Carlisle,
Tenth Month, 26th, 1846.

Respected Friend,
Samuel Barlow,

I have the pleasure of informing thee that my daughter, who had so long suffered greatly from Tic Doloreux, has been quite relieved by taking one of the Packets of thy Powders, and has had no return since.

Hearing of a young person who had suffered from the same complaint, I gave the other package to her, and have had the satisfaction of finding that she also is now quite free from the complaint.—I am, very respectfully, thy friend,

JANE CARR.

P.S.—Feeling desirous that any who may be suffering from this painful complaint, would make trial of thy valuable Powders, make what use thou thinks best of the above.

J. C.

Respected Friend,
Samuel Barlow,

I have again to request thee to send me two Packets of thy excellent Powders; one is for a friend of mine who wishes to try them for a weak stomach; the other is for my myself, wishing to have them by me in case of need. My daughter continues quite free of the Tic, and also the young woman I mentioned in one of my notes, and I have had the satisfaction of receiving a letter from my daughter at Willington this morning, informing me that the pain in her face is quite relieved, for which I am truly glad. Joseph Watson's daughter at Cockermouth is also one who has received great benefit from the Powders, and has been entirely freed from the distressing pain. It is very gratifying, as it was through me she was induced to try them, &c. &c.

I am, very respectfully, thy friend,
George Street, Carlisle,
12th Month, 6th, 1846.

JANE CARR.

TO BE LET, adjoining to Friends' School, Rawden, A COTTAGE containing a good Parlour, Kitchen, Cellar, and three Bed-rooms. It is the wish of the Committee to meet with a Friend who will accommodate occasional visitors to the School at a reasonable charge. The Friend who has hitherto resided there, has acted upon this plan, and has also kept a small shop for the sale of Haberdashery, Fancy Work, &c., &c.

The rent is £10; and should any Friend take it with the above view, half of this sum will be paid by a Friend who desires to see it so occupied. The Furniture now in the house is well adapted to it, and can be treated for if desired. Apply to FRED. H. ROUS, Rawden, near Leeds.

P.S. The School is still in want of an Assistant Teacher on the Boys' side.

SAMUEL FOTHERGILL respectfully announces, that it is his intention, immediately after the Summer Vacation, to open a School for a limited number of Friends' sons at Darlington.

It will be his object to secure to his pupils the elements of a comprehensive and liberal education; and to combine with the most sedulous attention to their religious and intellectual culture, a due regard to their personal comfort and physical development.

The course of instruction will comprise the English, Latin, Greek, French, and German Languages; Reading, Writing, Arithmetic, and Book-keeping; Political and Physical Geography; the elements of Mathematics and Natural Philosophy; History, Drawing, &c.

TERMS:

For Board, Washing, and the entire course of Instruction, with the use of Books, Stationery in general, and Apparatus, 50 guineas per annum. Payments to be made quarterly.

References.

Bristol.....George Thomas, Robert Charlton.
Cheddar.....William Tanner.
Croydon.....Peter Bedford.
Darlington.....Edward Pease, John Pease, John R. Pease.
Liverpool.....George Crossfield.
Manchester.....Edward Binyon.
Newcastle.....Henry Richardson.
Rochdale.....George Haworth, James Midgley.
Sunderland.....Thomas Mounsey.
York.....Samuel Tuke.

S. F. will feel obliged by an early intimation from those Friends who are disposed to place their children under his care; further notice will be given when his arrangements are completed; and communications addressed to him in the mean time, 72, North Gate, will meet with prompt attention. Darlington, 12th Month, 1846.

A FRIEND, who is Proprietor of an article for which he has a great demand, is desirous of appointing One Agent in each Town for the sale of the same.

Females, or others carrying on business in the Confectionery, Stationery, Haberdashery, or Fancy Trade, might introduce it with advantage. The article is small, clean, light, and attractive, the retail profit is good, and the sum required (if preferred) not more than a few shillings.

Particulars, with a specimen, sent free, on receipt of two penny stamps, addressed to THOMAS FARDON, Maidstone.

TO the NOBILITY, GENTRY, and PUBLIC in General.—Rich New PICKLES and SAUCES, particularly HARVEY'S FISH SAUCE, and ESSENCE of ANCHOVIES.

E. LAZENBY & SON having numerous complaints from families who are imposed upon by spurious imitations of their Harvey's Fish Sauce, request purchasers to observe that each bottle of the genuine article bears the name of "William Lazenby" on the back, in addition to the front label used so many years, and signed "Elizabeth Lazenby."

E. LAZENBY & SON'S ESSENCE of ANCHOVIES continues to be prepared with that peculiar care which has rendered it so justly admired as Sauce for Salmon, Turbot, Cod, Soles, Eels, &c.; and is Manufactured only at their Old Established Fish Sauce Warehouse, 6, Edward Street, Portman Square, London, as well as their Celebrated Rich Pickles of all kinds, and sold by all respectable Italian Warehousemen, Grocers, and Dealers in Town and Country.

J. & R. RAMES & Co., Edinburgh, Wholesale Agents.

THE BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein."—JER. vi. 16.

No. I.

GLASGOW, 1st MONTH, 31st, 1845.

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Advertisements.

WANTED, as ASSISTANT in a Tea and Coffee Establishment, a YOUNG MAN of good address, who has a thorough knowledge of the business.

Apply by letter, to MALONE BROTHERS, 51 and 52, Stephen Street, Dublin.

WANTED, an Active Steady YOUTH, as an APPRENTICE to the Woollen Drapery, and Clothing, &c., Business.

Apply to JOHN P. MILNER, Stockport.

TO GROCERS and TEA DEALERS.—Wanted, for a YOUNG MAN, about 18 years of age, who has been accustomed to the Grocery Business, a comfortable situation, where he would be able to obtain a thorough knowledge of the Trade. Salary will not be made an object.

Apply to J. Cross, Banbury, Oxon.

TO IRONMONGERS' ASSISTANTS.—THOMAS GILL, Ironmonger, Guildford, is in immediate want of an ASSISTANT.

Guildford, 1st Month, 1846.

APPRENTICESHIP.—J. J. HEAD, LINEN DRAPER, HOSIER, &c., Banbury, has an opening for an intelligent active YOUTH, in the above Business. A Moderate Premium required.

27th of 1st Month, 1846.

PRIVATE TUITION.—A YOUNG MAN well qualified for general education, including the higher Branches, and wishing to establish himself as a Private Teacher, might have an eligible opportunity of doing so in a City, situate about 100 miles from London, where two Families of Friends are desirous of such Tuition; he would also have a fair prospect of obtaining other pupils in the place.

Any one corresponding on the subject, please direct B. G., to be left at William and Robert Smeal's, Glasgow.

TEACHERS WANTED.—At Ackworth, a Friend as Teacher in the Boys' Schools, and another as Teacher in the Girls' Schools. Apply to THOMAS PUMPERREY, Ackworth, near Wakefield.

WANTED, a FEMALE TEACHER, for the Ulster Provincial School, properly qualified to instruct the Girls in the usual Branches of an English Education, Needlework, &c.

Wanted, also, in the same Establishment, an experienced HOUSEKEEPER, to take charge of the domestic concerns, including the Management of a Dairy, and who would be willing to exercise a kind maternal care over the family. A Mother and Daughter, or Two Sisters, might find this a comfortable home.

Apply to THOMAS HANCOCK, M.D., Lisburn.

ANN HINDE, BONNET, CLOAK, DRESS, and SHAWL MAKER, 50, Beeton Street, (near the Friends' Meeting House,) Manchester, respectfully acknowledges the kind support she has received from her Friends at her late residence, Windmill Street, and informs them that she has removed to the above more convenient premises, where she hopes by attention to neatness and punctuality in the execution of the orders with which she may be entrusted, to enjoy a continuance of the same.

Manchester, 12th Month, 1845.

E. BROADHEAD returns her sincere thanks to her Friends for the liberal support they have hitherto favoured her with, and hopes by a continued strict attention to business, still to merit a continuance of their support.

E. B. keeps on hand a neat assortment of Linen Children's Dresses, Friends' Shawls, and Gloves; also Silks for Friends' Bonnets, and Plain Needle Work are executed to order.

N.B.—A Young Person Wanted as a Vacancy for an Apprentice to the

102, Pilgrim Street, Newcastle-on-Tyne, 1st Month, 1846.

CARRIAGE FREE from LONDON.—JOSEPH SAYCE, WOOLLEN DRAPER & TAILOR, forwards his Goods to any distance from London, free of expense, and packed so as not to sustain any injury in their conveyance.

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METEOROLOGICAL OBSERVATIONS.

MADE AT LEEDS, BY WILSON ARMISTEAD.—12th Month, 1846.

DATE.	BAROMETER.		THERMOMETER.			WIND.	RAIN IN IN.	REMARKS ON THE WEATHER.
	MAX.	MIN.	MAX.	MIN.	MEAN.			
1	29.60	29.38	48	42	45.	W.	0.18	Highwind in night; with rain
2	29.74	29.52	50	45	47.5	W.	0.05	Showery
3	29.74	29.73	48	45	46.5	W.	0.32	Stormy; with much rain
4	29.68	29.68	48	43	45.	N.	0.07	Showery
5	29.70	29.70	48	40	44.	W.	0.10	Do.
6	29.62	29.60	50	38	41.	W.	0.04	Do.
7	30.10	30.05	48	36	47.	W.	0.03	Changeable
8	30.18	30.10	49	38	43.5	W.	..	Fine, A.M.; dull, P.M.
9	30.20	30.20	48	40	44.	W.	0.06	Showery
10	30.20	30.80	48	40	44.	W.	..	Fine
11	30.20	30.20	45	40	42.5	N.W.	..	Do.
12	30.46	30.18	40	38	39.	N.W.	..	Do.
13	30.24	30.18	40	32	36.	N.W.	..	Mostly fine
14	30.18	29.45	49	30	39.5	S.	..	Changeable; very windy night
15	29.65	29.62	46	35	40.5	N.W.	..	Windy
16	29.62	29.62	45	34	39.5	N.W.	0.08	Do.; with showers
17	29.62	29.62	45	33	39.	N.W.	0.11	Rain with sleet
18	29.62	29.54	40	33	36.5	E.	0.88	Much rain, A.M.; fine, P.M.
19	29.42	28.10	40	33	36.5	W.	..	Very high wind in night
20	28.84	28.72	40	33	36.5	W.	..	Fine
21	29.32	29.12	35	32	33.5	N.W.	..	Frost; very keen wind
22	29.32	29.14	41	31	36.5	N.W.	0.32	Showery
23	30.11	29.14	42	35	38.5	N.W.	0.94	Stormy; with much rain
24	30.12	30.12	45	37	41.	W.	0.10	Fine A.M.; rain, P.M.
25	30.14	30.12	45	36	40.5	S.E.	..	Very fine
26	29.82	29.62	48	36	42.	W.	0.22	Showery
27	29.80	29.80	51	35	43.	W.	0.15	Do.
28	29.66	29.50	48	35	41.5	S.	0.08	Dull A.M.; with rain, frosty, P.M.
29	29.20	29.18	51	34	42.5	N.W.	0.14	Showery all day
30	29.45	29.46	50	36	43.	N.W.	0.11	Stormy and wet
31	29.50	29.50	52	38	45.	N.W.	0.05	Showery
			45	41	36.5		4.07	

TO CORRESPONDENTS.

Communications have been received during this month from J. J.; J. E.; J. T.; W. C.; W. N.; G. P.; J. S.; A. T.; J. C.; W. M.; B. B. W.; Frater; J. P.; T. W., Jr.; R. D. W.; L. H.; A. H. B.; M. M.; G. H.; C. J. P.; O. L.; W. H. A.; T. B.; E. B.; W. B.; H. B.; G. A. B.; M. C.; H. W. C.; R. D.; B. E.; J. F.; J. G., Jr.; C. G.; J. H.; T. H.; A. C.; G. H.; J. B.; A. K.; H. N.; S. L. B.; J. F. M.; E. M.; J. M.; A. P.; E. P.; J. R. P.; W. F. P.; S. P.; W. R.; S. S.; W. S.; E. S.; C. S.; T. S.; S. T.; C. W.; J. W.; W. C. W.; H. W.; A. W.; S. W.; G. C.; and S. B.

Also, Nos. 178 to 181 of *The Free Labour Advocate*; *The Oregon Question*; No. 1 of *The York City and District Temperance Visitor*; *The English Friends*; An Appeal to Christian Females for their Assistance in the Cause of Peace; Tight Lacing and its Consequences; Mutual International Friendly Address; No. 34 of *The Fleetwood Chronicle*; *Anti-Slavery Reporter*, No. 1, New Series; Stanzas on the Slave Trade; No. 11 of *The Truth Seeker and Temperance Advocate*; Account of the Manufacture of Spider Mitts; Nos. 60 and 62 of *The Christian Citizen*; No. 702 of *The Cincinnati Morning Herald*; Nos. 36 to 39 of *The Boston Hangman*; No. 1 of *The Universe*; No. 2914 of *The Bristol Mercury*; No. 70 of *The Birmingham Pilot*; Nos. 670 and 671 of *The Leeds Times*; No. 13 of *The Peace Advocate*; *Bristol Temperance Herald*, and *Herald of Peace*, for 1st Month, 1846.

S. B.—We regret we have not been able to find the article he refers to among our papers. We shall make a further search.

T. N.—A number of his items of information were of too old a date; those we have inserted he will find in their proper place.

W. W.—His views on the Temperance Question do not at all harmonise with ours, and we cannot afford space to controvert them. Other communications will be duly esteemed.

A Reader of *The British Friend* and a Member of the Society of Friends, is referred to our notice to contributors.

Continued at page 3 of Advertiser.

TO CORRESPONDENTS.

Continued from page 2 of Advertiser.

A. F.'s letter is acceptable. Though we differ in opinion, we shall at all times be glad of such friendly epistles.

Consistency, of Hobart Town, is referred to No. 9, Vol. I, of our Journal, for some remarks on the subject about which he writes. We hope to hear from him again.

L. H.—The pamphlet sent us does not appear adapted for notice in our pages, though we think the subject treated on deserving of attention by all who duly value the blessing of health.

Erratum.—In the Obituary of last Number, for Lydia, read Sophia, daughter of Francis and Elizabeth Gregg.

To CONTRIBUTORS.—No Communication of any kind is ever inserted in this paper, unless accompanied with the name and address of the author.

AGENTS are particularly requested to observe, that Notices of Births, Marriages, Deaths, Movements of Friends in the Ministry, and Advertisements, require, in order to insure insertion, to be in our hands BEFORE the 28th of each month, and for the ensuing—viz. Second Month, before the 28th.

AGENTS FOR "THE BRITISH FRIEND."

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THE BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein."—JER. vi. 16.

No. II.

GLASGOW, 2ND MONTH, 28TH, 1846.

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W. M.—The letter he sent us was anticipated, in most of its contents, by that of "H" in our last.

S. B.—His article is found unsuited to our pages.

J. G.—We regret we cannot comply with his request, for reasons already assigned.

W.—On referring to our editorial article, on "Doctrinal Differences," he will find a reason for the non-appearance of his Letter.

Our next Number will contain, under the head "American Affairs," some interesting details relating to Friends in the United States, the Anti-Slavery Question, &c.

In the Printed Account of Meetings for this year, there is an error at page 67, under the head, "Edinburgh Two Months Meeting." It appears that that Meeting is held at 11, in the 8th Month only; whereas, 11 o'clock is the regular time of holding said Meeting.

Account of the 12th "Boston Anti-Slavery Fair," in our next. Memorial to Sir Robert Peel, by the Meeting for Sufferings, came too late for this Number; it will appear in our next.

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METEOROLOGICAL OBSERVATIONS

MADE AT LEEDS, BY WILSON ARMISTEAD.—1st Month, 1846.

H.	BAROMETER.		THERMOMETER.			WIND.	RAIN IN IN.	REMARKS ON THE WEATHER.
	MAX.	MIN.	MAX.	MIN.	MEAN.			
1	30.18	29.58	40	34	37.	W.	0.07	Showery
2	30.32	30.20	38	33	35.5	N.W.	..	Fine A.M.; foggy, P.M.
3	30.28	30.22	42	34	38.	N.W.	..	Fine, and frosty
4	30.22	30.08	42	34	38.	N.	..	Fine
5	30.08	30.08	42	34	38.	W.	0.09	Rainy
6	30.06	30.08	42	34	38.	W.	..	Mostly fine
7	30.20	30.08	41	33	38.	N.W.	..	Do.
8	30.44	30.48	40	35	37.5	W.	..	Dull, and gloomy
9	30.48	30.46	42	38	37.	W.	..	Fine, and clear
10	30.48	30.48	43	31	37.	W.	..	Mostly fine
11	30.46	30.42	40	30	35.	W.	..	Dull, and gloomy
12	29.80	29.50	41	32	36.5	E.	..	Do.
13	29.56	29.52	39	33	36.	S.W.	0.04	Drizzling rain all day
14	29.66	29.56	40	34	37.	N.	..	Mostly fine
15	29.52	29.52	39	33	36.	E.	..	Do.
16	29.22	29.22	41	34	37.5	W.	0.21	Showery
17	29.20	29.18	38	32	35.	W.	0.07	Do.
18	29.06	29.06	38	32	35.	W.	0.03	Changeable
19	29.06	28.62	40	34	37.	W.	0.84	Showery; very high wind in night
20	29.35	29.28	43	38	40.5	W.	0.66	Dull, and gloomy, with rain
21	29.22	28.80	44	39	41.5	W.	0.15	Showery; windy night
22	29.10	28.78	45	38	41.5	W.	0.11	Do.
23	29.38	29.20	47	40	43.5	W.	0.12	Do.
24	29.08	29.00	46	38	42.	W.	..	Mostly fine
25	29.02	28.93	47	40	43.5	S.	..	Very fine, and mild
26	29.04	29.04	50	44	47.	W.	..	Do.
27	29.30	29.27	50	44	47.	S.	..	Do.
28	29.38	29.28	48	41	44.5	S.W.	0.48	Showery, A.M.; fine, P.M.
29	29.50	29.48	51	40	45.5	W.	0.11	Changeable; rain
30	29.66	29.60	50	41	45.5	W.	0.03	Showery; windy night
31	29.68	29.66	48	42	45.	W.	..	Fine.
			43	39	41.		3.01	

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 &c. &c. S. & E. NOAKES return their sincere thanks to Friends for the liberal support they have received since entering the above business; and they hope by a continued attention to orders to secure an increase of favours.

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A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

Stand ye in the ways, and see, and ask for [the old paths, where is the good way, and walk therein.]—JER. vi. 16.

No. III.

GLASGOW, 3RD MONTH, 31st, 1846.

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14th of 3d Month, 1846.

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3d Month, 1846.

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A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein.—JER. vi. 16.

No. IV.

GLASGOW, 4TH MONTH, 30TH, 1846.

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4th Month, 27th, 1846.

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Warrington, 4th Month, 23rd, 1846.

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No. V.

GLASGOW, 5TH MONTH, 30TH, 1846.

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No. VI.

GLASGOW, 6TH MONTH, 30TH, 1846.

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Applications, with a statement of the previous avocations of the applicants, and a reference to Friends who know them, to be sent to JOSEPH DAVIS, Conveyancer, Bristol.

Bristol, 5th Month, 15th, 1846.

A FEMALE ASSISTANT, and an active YOUTH, as APPRENTICE, are immediately Wanted, by J. J. LEAD, Draper and Hosier, Banbury, Oxon.

6th Month, 16th, 1846.

A MAN FRIEND can be accommodated with LODGING and PARTIAL BOARD, in a Friend's Family, in the Southwark Quarter of London.

For particulars, apply, F. A., 190, Great Tower Road.

JANE CRANSTONE and HANNAH NAINBY'S BOARDING SCHOOL for GIRLS, at Hemel Hempstead, Hertfordshire. Terms, 30 Guineas per annum: Children under 12 years of age, 25 Guineas.

The situation of the House is healthy and pleasant, and within a short distance of the London and Birmingham Railway. An Omnibus attends at the Box Moor Station to meet the Trains.

GEORGE FREDERICK LINNEY, CONFEC-

TIONER, STATIONER, & BOOKSELLER, Aekworth.
—In presenting his *half-yearly* catalogue to Friends for past favours, wishes to invite their attention to his present Stock of *Books, Stationery, Friends' and other Books, Fancy Articles, &c.*, which, for price and quality, will, he believes, give satisfaction. Friends residing at a distance, having children in the school, can have them supplied with any article they wish, by addressing a line as above, and thus avoid the inconvenience and expense of carriage.

Remittances may be made in *Postage Stamps*.
Buns, Veal Pies, and other *Parties*, *fixed daily during the General Meeting*.

Aekworth, 6th month 26th, 1846.

ABRAHAM TAW, 72, Houndsditch, London.
Dealer in *MINE SHARES* on COMMISSION.—A. T. respectfully informs his Friends and Capitalists generally, that he has made arrangements with parties many years in the *Cornish Mining* district, whereby he is enabled to obtain early and accurate information relative to most mines. The following are some of those, in which he is open to do Business.

Wheal Victoria,	Wheal Mary Consols,
West Cardon,	Gonawema,
Wheal Sisters,	Wheal Gill,
Cradock Moor,	Wheal Mary Ann,
Wheal Venland,	Larkholes,
Wheal Walter,	Wheal Mary Consols,
Wheal Williams,	Devon & Courtney Consols,
Kirkcudbrights,	Tokenbury,
Wheal Trelawney,	Wheal Trevenna,
South Wheal Maria,	Caradon Consols.

Satisfactory References given.

NOSWORTHY AND WELLS, LITHOGRAPHERS,
ENGRAVERS, and PRINTERS in General, 72, Coleman Street, City, London, respectfully beg leave to call the attention of *MANUFACTURERS* and *WHOLESALE HOUSES*, to their Establishment, where every description of Designing, Drawing, and Printing, is executed in the *first style of the art*, at Prices that cannot fail to give satisfaction.

Show Cards, Labels, and every description of Fancy and Ornamental Printing, in Gold, or Colours.

Travellers' Circulars, Invoices, Fac-Similes, Maps, Plans, Charts, Prices Current, Architectural and Mechanical Drawings, &c. &c.

N. and W. solicit the favour of forwarding an estimate in any of the above branches.

METEOROLOGICAL OBSERVATIONS
MADE AT LEEDS, BY WILSON ARMISTEAD.—5th Month, 1846.

DATE	BAROMETER		THERMOMETER			WIND	RAIN IN IN.	REMARKS ON THE WEATHER.
	MAX.	MIN.	MAX.	MIN.	MEAN			
1	30.30	29.00	53	46	49.5	S.E.	..	Very fine
2	30.00	29.98	52	48	50	S.W.	..	Fine and warm
3	29.82	29.80	53	46	49.5	S.E.	.04	Changeable
4	29.48	29.45	54	45	49.5	S.E.	.12	Showery
5	29.46	29.45	54	45	50	E.	.07	Fine but cloudy; slight showers
6	29.54	29.48	56	48	52	W.	.08	Very fine; shower about noon.
7	29.40	29.38	60	45	52.5	S.W.	..	Fine
8	29.55	29.50	61	46	53.5	W.	..	Do.
9	29.52	29.58	62	47	54.5	S.W.	..	Fine; windy night; slight showers
10	29.88	29.62	63	46	54.5	W.	..	Do.
11	29.88	29.64	62	45	54.5	S.W.	..	Very fine
12	29.82	29.81	62	47	54.5	W.	..	Fine
13	29.98	29.56	62	47	54.5	W.	.01	Mostly fine; showers A.M.
14	29.95	29.56	61	45	53.0	E.	..	Very fine
15	29.95	29.67	60	45	52.5	E.	..	Do.
16	29.34	29.20	60	45	52.5	E.	..	Mostly fine
17	29.30	29.20	59	46	52.5	W.	.38	Fine; very heavy rain in night
18	29.32	29.20	60	45	52.5	W.	.11	Very fine; hail; thunder showers
19	29.22	29.22	59	46	52.5	S.W.	.07	Showery; brisk wind
20	29.62	29.34	58	47	52.5	S.W.	.02	Do.
21	29.98	29.30	60	49	54	S.	..	Very fine
22	30.00	29.98	64	53	58.5	S.W.	..	Do.
23	30.04	30.04	67	54	60.5	N.	..	Do.
24	30.02	30.00	67	54	60.5	N.W.	..	Do.; high wind in night
25	29.98	29.96	67	54	60.5	W.	..	Brisk Wind
26	29.92	29.92	61	53	57	N.W.	..	Fine; but cold air
27	29.98	30.00	64	50	57	N.W.	..	Mostly fine
28	30.02	30.02	66	48	57	W.	..	Fine
29	30.04	30.04	67	54	60.5	W.	..	Very fine & warm; slight shower
30	30.04	30.04	71	55	63	W.	..	Fine
31	29.98	29.98	72	54	63	W.	.02	Changeable
			58	43	53		.80	

TO CORRESPONDENTS.

J. W. W. B., Jr.; J. C. J. J.; E. C.; J. H.; W. G.; W. C.; T. D.; K. & M.; J. E.; J. G.; W. E.; E. R.; T. S., Jr.; J. T.; J. L. L.; C. T.; and G. C., are acknowledged.

Also, Bristol Temperance Herald, for 6th Month; Nos. 76 and 77 of the Critic; 21 and 22 of the Christian Citizen; 3 of the Bond of Brotherhood; 21 and 22 of the Prisoner's Friend; 229 of the Cincinnati Morning Herald; 3 and 4 of the Advocate of Peace; 42 of the Westernian; The Sun for Europe; Friendly International Addresses, up to 6th Month, 20th; The Old Clock on the Stairs; The Horrors of War; The Wee Bird; Third Annual Report of the Hobart Town Total Abstinence Society; Report of Hobart Town Suppression of Vice, or Magdalen Society; the Christian Magazine and Herald of Union, for 6th and 7th Month; and Structures on the Form of Prayer and Thanksgiving for Victories on the Battlefield.

E. H.—His letter is not adapted to our columns. In the parallel to which he refers, we wrote *advisedly*.

E. R.—His request was too late.

L. W.—Thanks for his letter and its enclosures. The latter will receive due attention.

J. M. G.—His paper is rather long for our space as a Monthly Journal; and besides, would appear more appropriately in a Temperance or Hydropathic publication.

J. K.—He will find a document similar to the one he kindly sent us, in the present Number; for which we were indebted to another Friend.

J. S. F.—The subject of his paper has already been sufficiently discussed in our pages; and more to our mind than in his communication.

Philadelphia Free Produce Report—Letter from Martha Routh—Healthiness of Towns—Discipline among Friends—Jerusalem, &c., in our next.

ACKWORTH GENERAL MEETING.—We are requested to inform Friends purposing to attend this Meeting, that the following is considered the best and most direct route:

Friends Traveling by the North Midland Railway, should leave the Rails at Barnsley, or Okonshaw stations; the former eight, and the latter six miles from Ackworth. Those by the Manchester Line should leave at Wakefield, where they may at any time meet with a conveyance. Those by the York, Hull, and Leeds, should leave at Castleford, where they may always meet with an Omnibus to Pontefract.

To CONTRIBUTORS.—No Communication of any kind is ever inserted in this paper, unless accompanied with the name and address of the author.

AGENTS are particularly requested to observe, that Notices of Births, Marriages, Deaths, Movements of Friends in the Ministry, and Advertisements, require, in order to insure insertion, to be in our hands BEFORE the 25th of each month.

TO ADVERTISERS, AND PUBLISHERS IN GENERAL

The attention of Publishers and Advertisers in general, is respectfully solicited to the claims of this Journal, as an efficient Advertising Medium, at least within the Society of Friends; its circulation, since the commencement of the New Series, being greater than ever it was. Annexed is the

SCALE OF PRICES:—

Six lines and under, 4s. 6d.
Every additional Line, 3d.
And every fourth consecutive insertion Duty } 1s. 6d.
only, viz.

THE BRITISH FRIEND is published on the last day of every Month. Terms:—SIX SHILLINGS per annum, payable in advance. Single Papers, SIXPENCE.

WILLIAM AND ROBERT SNEAL, GLASGOW,

In consequence of numerous Subscribers to our New Series being desirous to possess the three previous Volumes, and many others being deficient of particular numbers to complete their Sets, we have to request such as have not bound, and do not intend to bind their volumes, to return us any of the following Nos.:—1 and 2, vol. i., and 1, 11, and 12, vol. iii., when they will receive full price for the same, if they are in air condition.

Friends of London and vicinity are respectfully apprised that the Booksellers to whom *The British Friend* is consigned on Sale are HARVEY and DARTON; and some having supposed, from seeing their names inserted in our imprint, that they also take charge of receiving subscriptions, &c., we have to intimate that these and other payments should be made only to our Agents, viz.:—

JACOB POST, Islington.

JOSEPH HALE, Jewin Crescent.

WILLIAM HUGHES, Soots Yard, Cannon Street.

WILLIAM GRAY, at 50, Great East Cheap.

EAGLE TEMPERANCE HOTEL, Maxwell Street, Glasgow.—ALEXANDER GRAHAM of the Temperance Coffee-house, 32, Argyle Street, in returning thanks for the liberal support which he has received since he commenced business, begs to announce to his friends and the public that he has Removed to the above commodious and extensive premises, which will be fitted up as a First-class Family and Commercial Hotel—*To be conducted strictly on Total Abstinence principles.*

The various departments will be conducted separately, and in such a manner as will be unsurpassed by any similar Establishment in Scotland.

The Family department will be so arranged as to combine all the advantages of a Public Hotel, with the quiet and retirement of a private house.

The Commercial department will have attached to it a commodious Room for the exclusive use of Commercial Travellers and Gentlemen in business.

The Chop and Coffee Room department will be supplied with London, Edinburgh, and Glasgow Newspapers, and Periodicals of merit as published.

A. G. trusts that the present undertaking, designed to supply a want that has long been felt by Commercial Gentlemen and others, viz., a First-class Temperance Hotel, where they could transact their business without the necessity of calling for intoxicating liquors, will receive a share of public support, and which it will be his constant study to merit.

Stabling and Posting conducted in all its departments.
Glasgow, June 20th, 1846.

ACKWORTH TEMPERANCE HOTEL and FRIENDS' BOARDING HOUSE.—WILLIAM SYKES returns his thanks to his numerous Friends, for their past favours, and respectfully solicits their future patronage.

TERMS:—

Breakfast.....0s. 8d. | Tea.....0s. 8d.
Dinner.....1s. 6d. | Bed.....1s. 0d.

Friends attending the General Meeting may be supplied with Beds, by applying to W. S.—Well aired Beds and Stabling.

5th Month, 12th, 1846.

THE SCHOOL AND COMMERCIAL HOTEL, ACKWORTH.—GEORGE CHARLESWORTH, (Successor to ROBERT DENTON,) respectfully informs the *Society of Friends*, that he has taken the above Premises, and trusts by strict attention to the comfort of his guests, to secure a continuance of that support so liberally given to his predecessor.

Good Stabling, Post Horses, and excellent Close and Open Carriages.

As conveyances are not kept at the Railway Stations, parties may be met, by previously writing to G. C.

Parties of Children from the School supplied on the usual Low Terms.

TIC DOLOREUX.—SAMUEL BARLOW very respectfully invites the notice of Friends to the celebrated Powders which he prepares for the Tic Doreux, or painful affection of the Face, which continue to gain most extensive and highly respectable patronage, and numerous are the testimonials from many in the first classes of society to their peculiar efficacy in curing this excruciating chronic complaint. From the powerful Tonic properties which these powders possess, it is also remarkable, when the use of a few packets is persevered in, how they strengthen the constitution and improve the general health.

There are many opulent families throughout the kingdom who having derived great benefit from them, are induced thereby to keep a supply in store for the humane and benevolent purpose of giving to the afflicted poor.

Those who are subject to this painful disease, are assured that this medicine is in almost every instance a remedy, which encourages the Proprietor in thus giving it publicity; and as the publishers of "The British Friend" are in possession of many respectable references, S. B. trusts it is unnecessary to say more than that the Powders are transmitted (postage free) to all parts of the United Kingdom, in packets at 1s. 6d., Duty included.

It is better further to observe, that to give the Medicine a fair trial, a double packet ought to be taken, price 2s. 9d., and that postage stamps will do for a remittance.

It is strongly recommended to preserve the address, as at some time it may be required.

SAMUEL BARLOW, CHEMIST, Darlington.

TO BE DISPOSED OF, in one of the Midland Counties, the Old Established Business of a WATCH and CLOCK MAKER, SILVERSMITH and JEWELLER, &c. The Shop is handsomely fitted up, and situated in the centre of a good Market Town, with a wealthy and populous neighbourhood. To any one with a competent knowledge of the trade, and a Capital from One to Two Thousand Pounds, a good opportunity of entering into business is offered.

Satisfactory reasons can be given for the present proprietor declining a business which has been carried on by the family for more than half a century.

Address, B. W., Post-office, Worcester.

TO TAILORS, WOOLLEN DRAPERS, & OUT-FITTERS.—To be disposed of, in the above line, in a populous manufacturing district, a first rate ready money Trade, doing a large and increasing business. Any one with a capital from £1200 to £1500 would find this an opportunity rarely to be met with. The present proprietor having engagements in a manufacturing trade, requiring the whole of his attention, is the reason for disposing of the above.

Apply by letter, H. U. U., Post Office, Manchester.

6th Month 24, 1846.

HYDROPATHY.—RYDE, ISLE OF WIGHT.—Dr. WEEDING continues to give advice on the WATER TREATMENT, and to attend Patients at their own Lodgings, or receive them in his House, on Moderate Terms. Dr. Weedding's experience leads him to the conclusion, that the treatment should be applied according to the temperature of the air, and the re-active powers of the system, as mischief may arise by its rash and intemperate application; also, that the judicious use of medicine, in many cases expedites the patient's recovery, especially in affections of the air passages, and in incipient stages of pulmonary consumption—under which symptoms, the inhaling of Naphtha Gas and Barbadoes Tar, have proved eminently serviceable. The benefits of the bracing and pure air of Ryde, are too obvious to need pointing out.

RAMSGATE HYDROPATHIC INFIRMARY for the Accommodation of Persons with limited means. Suitable Premises having been secured, commanding extensive sea and land views, in a retired, airy, and healthy Situation, the erection of Baths and other apparatus, will be commenced as soon as £200 can be obtained. There will be accommodation for 20 Patients, on the following Terms.

TEN IS-DOON, who will be provided with Board, Lodging, and Treatment, if Subscribers, or recommended by one,

At per Week each, £0 13 0
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TEN OUT-DOON, (Treatment only) if Subscribers, or recommended by one,

At per Week each, £0 7 6
Non-Subscribers, 0 10 0

No Consulting Fee.

Donors of £1 will be allowed to have one patient in the Infirmary 4 weeks at the lower rate of charge, for every sum so subscribed.

The Treatment and Regimen of the Patients will be under the Superintendence of A. COURTNEY, Esq., Surgeon, R.N., of the Hydropathic Establishment in this Town; and the Domestic arrangement under the Management of W. & E. HORSELL, as GOVERNOR and MATRON. The whole being under the supervision of a resident Committee, which has been selected from among the Subscribers.

The following sums have been kindly promised, on condition that £200 are raised.

Joseph Sturge, Birmingham,	£10 0 0
J. D. Bassett, Leighton,	10 0 0
Joseph Eaton, Bristol,	10 0 0
John Hull, Ramsgate,	5 0 0
Richard Barrett, Croydon,	5 0 0
Gilbert Caught, Ramsgate,	5 0 0
Rebecca Sturges, Stratford,	5 0 0
Hannah Grant, Leighton,	5 0 0
Henry Scott, Ramsgate,	2 2 0
Benjn. Maw, Margate,	1 0 0
William Horsell, Ramsgate,	1 0 0
—Baynes, London,	1 0 0
William Leaver, Do.	1 0 0
Abraham Courtney, Ramsgate,	1 0 0

As the Donations will not be called for unless the £200 are promised (as per Scheme), Friends interested in the project are requested to inform W. HORSELL, 4, Trafalgar Place, Ramsgate, or the Editors of *The British Friend*, as soon as possible what they are willing to give towards the object.

PURVEYOR to the Queen.—MACKIE'S CELEBRATED EDINBURGH BISCUITS.—These very Superior BISCUITS are recommended for general purposes—Desserts, Luncheon, Church, &c.—and will be found to possess every desirable quality. They are peculiarly crisp, of a fine, rich, agreeable flavour; and being made by powerful steam machinery, without handling, have a refinement and delicacy not easily attainable by mere manipulation, and the rapidly extending sale, arising solely from the recommendation of those who have used them, is a sure test of their superiority.

J. W. MACKIE may be allowed to refer with great satisfaction to the Queen's approval of his Biscuits, as testified by his Official Appointment, a copy of which accompanies each Tin.

Wholesale Agent for England and Wales, JAMES DIX, Union Street, Bristol; Retail by most of the respectable Grocers and Confectioners in the United Kingdom.

BONNET, SHAWL, CLOAK, DRESSMAKING, &c., &c. S. & E. NOAKES return their sincere thanks to Friends for the liberal support they have received since entering the above Business; and they hope by a continued attention to orders to secure an increase of favours.

19, Bishopsgate, Without,
Entrance 1st door Devonshire Street.
2nd Month, 1846.

NATIONAL PROVIDENT INSTITUTION,
48, Gracechurch-street, London.

For MUTUAL ASSURANCE on LIVES, ENDOWMENTS, DEFERRED SUMS, IMMEDIATE and DEFERRED ANNUITIES.

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The gratifying result of the valuation of the liabilities and assets of the Institution made in November, 1842, is exemplified in the following instances, exhibiting the profit assigned to policies which had been in existence from one to seven years.

Policies in Existence.	Age at commencement.	Sum Assured.	Amount of Bonus.	Original Premium.	Reduction in Premium in lieu of Bonus.	Equal to a Reduction per cent on the Original Premium of
Yrs.	Yrs.	£	£ s. d.	£ s. d.	£ s. d.	
7	59	1000	163 11 0	63 0 0	37 17 2	44
7	46	1000	115 12 0	40 1 8	16 3 5	40
7	33	2000	177 10 0	54 1 8	20 11 6	39
7	32	500	44 7 0	13 9 11	5 1 4	39
6	62	2000	227 19 0	97 11 8	34 5 10	35
6	50	1000	106 5 0	45 10 10	15 10 7	34
6	31	500	37 2 0	12 17 8	4 9 5	32
6	51	1000	91 3 0	47 9 6	13 6 4	28
5	61	2000	146 13 0	69 10 0	18 11 0	26
5	30	600	27 2 0	15 8 0	4 1 2	26
4	43	500	28 19 0	17 12 1	3 13 3	20
4	28	1000	46 14 0	24 3 4	4 16 5	19
3	46	800	37 8 0	31 18 8	4 18 10	13
3	25	2000	69 6 0	44 5 0	6 14 11	13
2	63	3000	140 15 0	224 15 0	23 11 7	10
2	26	500	11 11 0	11 10 0	1 9 6	8
1	42	2000	36 14 0	70 8 4	3 3 9	4

The next division of profits will be made in November, 1847. The total number of policies issued from the commencement of the Institution, in December, 1835, to the present time, is 6,063, and the annual income of the Society is upwards of £79,000.

MEMBERS WHOSE PREMIUMS BECOME DUE on the 1st July next are reminded that the same must be paid within 30 days from that date.

Copies of the report to the last Annual Meeting of Members, and all other information, may be obtained at the office, or of the agents in the country.

JOSEPH MARSH, Secretary.

London, June 4th, 1846.

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The Additional Notes are both numerous and valuable in those volumes that contain the Epistles.—*Free Church Magazine.*

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A TREATISE on the HISTORY and MYSTERY of those called SACRAMENTS, showing them to be JEWISH INSTITUTIONS, and not ORDINANCES appointed by Christ to be observed in his Church: By JACOB POST. London, CHARLES GILPIN; ATLOTT & JONES.

In One Vol. 8vo, pp. 548, Price 12s.

SELECTIONS from the WRITINGS of the late J. SYDNEY TAYLOR, A.M., Barrister-at-law, (with a Brief Sketch of his Life,) made under direction of a committee appointed by the public meeting, held Feb. 12, 1842.

"On this rock we stand—on the adamantine basis of Christian principle we should build the whole fabric of legislation, which regards the public morals."—(R. 1842.) London: CHARLES GILPIN, 5, Bishopsgate-street Without.

Remarks by the Press.

"He died on the 10th of Dec., 1841, at the age of forty-five, having done more in his brief life than most men who reach the longest term allotted to mortality. Nor was the world quite forgetful of his services. If the reader of this memoir will visit the Cemetery at Kensall-Green, he will see, amid the crowd of tablets to the memories of men whose virtues are recorded nowhere else, a simple pillar of polished granite, surmounted by a classic urn of the same material. The inscription upon the stone bears the name of JOHN SYDNEY TAYLOR, and records that 'this tomb was raised, by the unanimous vote of a public meeting, to mark its maintenance of the principles of constitutional liberty and Christian morality, and his successful exertions in advocating the abolition of the punishment of death.'—And, before he turns away, let the pilgrim take to his heart the moral of this history: let him learn from the life of Sydney Taylor how much it is possible for any man to accomplish who devotes his time and energies to a worthy pursuit; that the highest mental attainments, and the most active employment of the mental faculties, are not incompatible with legal knowledge or professional success; that a man may be at once a sound lawyer, a great writer, and a good Christian; that to take part in public affairs, and perform the offices of the citizen, is not a detriment to private advancement; that perseverance in a just cause, throughout first you stand alone, will in the end rally a host about you; and that whatever is unsound, if you follow up the assault vigorously, though you seem like a dwarf attacking a giant, will after a while be shaken to its base, and they will topple down, amid the cheers of the admiring world, even of those who had defended it the most stoutly. Go, reader, and do thou likewise!"—*The Critic.*

TERMS.—

SIX SHILLINGS per Annum, payable in advance; or SIXPENCE for a single paper.

GLASGOW, 6th Month, 30th, 1846.—Printed by WALTER GRAHAM BLACKIE, (residing at No. 25, Richmond Street, Glasgow,) at his Printing Office, Villafeld, in the Parish of Barony; and Published at 161 and 163, Gallowgate, by WILLIAM and ROBERT SMIAL, the Proprietors and Editors, to whom all Communications should be addressed—Sold also by HARVEY & DARTON, Booksellers, London. G. W. TAYLOR, Philadelphia; and WILLIAM BIRDSEAL, New York.

THE BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

Stand ye in the ways, and see, and get for the old paths, where is the good way, and walk therein.—JER. vi. 16.

No. VII.

GLASGOW, 7TH MONTH, 31ST, 1846.

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Advertisements.

WANTED, for PENKETH SCHOOL, near Warrington, a WOMAN FRIEND, as TEACHER in the Girls' School.
Application to be made to the Treasurer, JOHN HODGSON, Warrington.

ACKWORTH SCHOOL.—An Additional Teacher being required in the Boys' Schools, the Committee is desirous of engaging a well-qualified Friend for the situation. For further particulars, apply to THOMAS PUMPHREY, Ackworth School, near Wakefield.
7th Month, 23d, 1846.

ACKWORTH SCHOOL.—The FRIEND, who has for many years past filled the Office of GOVERNOR in the Girls' department of this Institution, having given notice of her intention of retiring from the service, the Committee are desirous of engaging a well-qualified, middle-aged Friend to succeed her.

Application to be made to THOMAS PUMPHREY, Ackworth School, near Wakefield, from whom all needful particulars may be obtained.

7th Month, 27th, 1846.

A YOUNG MAN, in his 25th Year, who served his Apprenticeship to a Furnishing Ironmonger, in an extensive business, and has since been in a respectable House in the Ironmongery line, is in Want of a Situation. Suitable Testimonials, as to character and abilities, can be given. For particulars, apply to JOHN GRACE, Bristol.

A Neat Single, or Pair Horse CLARENCE for Sale. Apply to G. & J. ARMFIELD, Coach Builders and Harness Makers, Croydon.

N.B.—G. & J. A. respectfully apprise their Friends that they have removed to more commodious and convenient Premises, nearer to the centre of the High Street, where they are in an improved position to attend to the commands they may be favoured with.

BONNET, SHAWL, CLOAK MAKING, &c.
CATHERINE WATSON informs her Friends that she has Removed from No. 30, Bridge-end, to No. 8, Victoria Road, Leeds.

C. W. returns her sincere thanks for the liberal support already received, and hopes by strict attention to merit a continuance of their favours.
Leeds, 7th Month, 20th, 1846.

ELIZA FRANKLAND, 28, NORTON STREET, LIVERPOOL, informs her Friends that she has Removed from Russell Street, and that she still carries on her Business of FRIENDS' BONNET, SHAWL, CLOAK, &c. MAKING, and hopes for a continuance of that support with which she has been so kindly favoured.

A Select Stock of Silks, Shawls, Gloves, Net, Muslins, Smallwares, &c.

Shirts, &c., made to Order.

GENUNE ARROW-ROOT, the Produce of the Liberated Africans, captured from Slavery: imported and sold from one pound upwards, at the low prices of 7d. to 10d. per lb., according to the quantity taken, by W. WESTON, Junr. & Co., 73, Gracechurch Street, London.

N.B.—The quality is much approved.—Agents wanted for the sale of this article.

PURVEYOR to the Queen.—MACKIE'S CELEBRATED EDINBURGH BISCUITS.—These very Superior BISCUITS are recommended for general purposes—DESSERT, LUNCHEON, CHURCH, &c.—and will be found to possess every desirable quality. They are particularly crisp of a fine, rich, agreeable flavour; and being made by powerful steam machinery, without handling, have a refinement and delicacy not easily attainable by mere manual labour, and the rapidly extending sale, arising solely from the recommendation of those who have used them, is a sure test of their superiority.

J. W. MACKIE may be allowed to refer with great satisfaction to the Queen's approval of his Biscuits, as testified by his Official Appointment, a copy of which accompanies every Tin.

Wholesale Agent for England and Wales, JAMES DIX, 10, 12, Street, Bristol; Retail by most of the respectable Grocers and Confectioners in the United Kingdom.

BRITISH
FRIEND

CARRIAGE FREE FROM LONDON. JOSEPH BAYCE, Woolen Druffin and Tailor, forwards his Goods, to any distance from London, free of expense, and packed so as not to sustain any injury in their conveyance. **FRIENDS' COATS** Well and Neatly Made, the best Materials only being used. 35, CORNHILL, and 1, ST. PETER'S ALLEY, LONDON.

JANE CRANSTONE and HANNAH NAINBY'S BOARDING SCHOOL for GIRLS, at Hemel Hempstead, Hertfordshire. Terms, 30 Guineas per annum; Children under 12 years of age, 25 Guineas.

The situation of the House is healthy and pleasant, and within a short distance of the London and Birmingham Railway. An Omnibus attends at the Box Moor Station to meet the Trains.

DOVER ADELAIDE BOARDING HOUSE, Princes Street, Market Place, conducted by W. & M. HORSNAILL. The House is commodious, airy, and quiet; five minutes walk from the Sea, and the company select. Private Apartments if required. **COMMERCIAL LODGING HOUSE, & ESTATE AGENT.** Flys, Pony Chaises, and Saddle Horses on the Premises.

NEW BOARDING HOUSE, 12 Doors from Birmingham Railway.

The above is now open for the Supply of Tea, Coffee, and other Refreshments.

Breakfasts will be provided for Passengers by the First London Train.

A separate Room for Commercial Gentlemen.

At this Establishment, the Public will find the best accommodation and low charges.

WATTS, No. 4, Chatham Street, Piccadilly, Manchester.

LUCY WATERFALL, No. 36, WOODHOUSE LANE, LEEDS, respectfully informs her Friends that she has Accommodation for a limited number of Pupils as **BOARDERS.**

The situation is open, and the House commodious, with a large Garden and Play-ground attached.

Terms—Board and Instruction in the usual Branches of a good English Education, Twenty-eight Guineas per Annum. French and Drawing on the usual terms.

EAGLE TEMPERANCE HOTEL and POSTING HOUSE, 59, Maxwell Street, Glasgow. Only Five Minutes' Walk from the Railway Station, and Three from the Steam-boat Wharf.—ALEXANDER GRAHAM begs to announce to his friends and the public that he has removed to the above commodious and extensive Premises, which he has fitted up as a **FIRST CLASS FAMILY and COMMERCIAL HOTEL,** to be conducted on strict **TOTAL ABSTINENCE PRINCIPLES,** no person whatever being allowed to enter the House the least intoxicated, so as to prevent all annoyance to the Ladies and Gentlemen who patronise the Establishment.

The Eagle Hotel is in a quiet and airy situation. The Bed Rooms are fitted up in the best style, the Parlours elegant, and the Larder supplied with all the substantial and delicacies of the Season.

The Family department is so arranged as to combine all the advantages of a Public Hotel, with the quiet and retirement of a private house.

The Commercial department has attached to it a Large and Commodious Room, fitted up for the exclusive use of Commercial Travellers and Gentlemen in business.

A. G. is determined to conduct the Eagle in such a manner as, for Private Families, Commercial Gentlemen, Tourists, &c. &c., it will be unsurpassed by any similar Establishment in Scotland.

No Gratuities to Servants.

HYDROPATHY.—RYDE, ISLE OF WIGHT.—DR. WEEDEING continues to give advice on the **WATER TREATMENT,** and to attend Patients at their own Lodgings, or receive them in his House, on Moderate Terms. Dr. Weeding's experience leads him to the conclusion, that the treatment should be applied according to the temperature of the air, and the re-active powers of the system, as mischief may arise by its rash and intemperate application; also, that the judicious use of medicine, in many cases expedites the patient's recovery, especially in affections of the air passages, and in incipient stages of pulmonary consumption—under which symptoms, the inhaling of Naphtha Gas and Barbadoes Tar, have proved eminently serviceable. The benefits of the bracing and pure air of Ryde, are too obvious to need pointing out.

TO THE BENEVOLENT AND HUMANE

but more especially to those suffering from the **TIC DOLOREUX.** From a numerous list of valuable Testimonials S. BARLOW has selected the following which is from a well known Friend, who, through feelings of deep sympathy for those suffering under the excruciating paroxysms of this painful disease, thus speaks for this excellent remedy, that others may be induced to make trial of it, in the confident expectation of similar relief.

(Copy.)

"SAMUEL BARLOW.

"ESTEEMED FRIEND,—I have pleasure in adding my testimony to the extraordinary efficacy of the Powders prepared by Samuel Barlow, of Darlington, in cases of Tic Doloroux.

"Having been myself a severe sufferer from that distressing complaint, and all other remedies recommended having failed, I was induced to make trial of these powders, and obtained almost immediate relief.—Thy sincere friend,

"JOHN B. PEASE.

"North Lodge,

"Darlington, 3d Month, 12th, 1840."

The Powders are sent postage free to all parts of the United Kingdom, in packets at 1s. 6d.; but to give them a better trial a double packet should be taken, price 2s. 6d.

In order that the Poor may derive benefit from this well tried and efficient remedy, S. B. respectfully intimates to the Benevolent and Philanthropic, that he will co-operate with them in the work of charity so far as he can afford to do so. For this purpose, he has adopted the plan of supplying 10 or 20 packets in metallic cases, which will preserve the powders for any length of time from the injurious action of the atmosphere, at 12s. and 24s. each including the case.

Payment may be made in Postage Stamps, or Post Office Order.

SAMUEL BARLOW, Chemist, Darlington.

METEOROLOGICAL OBSERVATIONS

MADE AT LEEDS, BY WILSON ARMISTEAD.—6th Month, 1846.

DATE.	BAROMETER.		THERMOMETER.			WIND.	RAIN IN IN.	REMARKS ON THE WEATHER.
	MAX.	MIN.	MAX.	MIN.	MEAN.			
1	29.98	29.98	73	54	63.5	S.E.	..	Very sultry
2	29.98	29.98	75	55	65.	S.E.	..	Do.
3	29.84	29.83	78	56	67.	S.	..	Do.; thunder in the neighbourhood
4	29.80	29.80	81	60	70.5	S.W.	..	Very fine, but sultry
5	29.76	29.76	81	60	71.	S.	..	Do.
6	29.78	29.78	83	61	74.	S.W.	..	Very sultry
7	29.76	29.64	85	65	75.	S.W.	..	Do.; pleasant breeze towards evening
8	29.64	29.64	86	60	70.	S.W.	.38	Heavy thunder shower in night; showery during the day
9	29.64	29.64	71	60	65.5	S.	.18	Scarcy showers; thunder and lightning
10	29.90	29.65	72	62	67.	S.W.	..	Fine; slight breeze
11	29.60	29.80	66	60	63.	W.	..	Do.
12	29.94	29.90	68	60	64.	S.E.	..	Do.
13	29.90	29.90	70	60	65.	W.	..	Do.
14	29.90	29.90	75	62	78.5	W.	..	Very close; gentle showers in evening
15	29.90	29.90	85	65	75.	W.	..	Very fine, but sultry
16	29.90	29.90	81	67	74.	S.W.	..	Do.
17	29.90	29.90	83	64	73.5	S.E.	..	Do.
18	29.94	29.85	85	61	74.5	S.E.	..	Do.
19	29.90	29.90	83	64	73.5	S.E.	..	Do.; much thunder; slight shower
20	29.92	29.90	70	58	64.	E.	..	Much cooler; cloudy
21	29.02	29.98	73	56	65.	S.	..	Do.
22	29.65	29.32	80	64	72.	S.	1.06	Very sultry again; violent thunder and heavy rain
23	29.28	29.28	86	82	89.	W.	.28	Showery; very cool and pleasant
24	29.28	29.28	65	50	57.5	S.W.	.10	Do.
25	29.46	29.30	60	48	54.	W.	.09	Thunder; very slight showers
26	29.50	29.80	68	58	63.	S.W.	.11	Showery
27	29.82	29.58	70	62	66.	S.W.	..	Fair but cloudy
28	29.50	29.50	71	58	64.5	S.W.	..	Changeable
29	29.54	29.52	72	57	64.5	S.W.	.06	Strong gusts of wind; showers with showers
30	29.70	29.70	68	56	62.	S.W.	.04	Showery
			75	59	67		2.30	

THIRTEENTH REPORT of the FRIENDS' PROVIDENT INSTITUTION.

The history of our Institution during the past year does not present any thing new or of more than ordinary interest, on which it appears needful to make any lengthened observations. Its transactions have been on a scale fully equal to the average of former years; and in some departments, an increased desire has been manifested by Friends to avail themselves of its advantages.

Prolonged experience has abundantly proved that this Institution is based on sound principles:—and the Directors are increasingly persuaded that, amidst the many fallacious schemes of worldly gain which delude the unwary, and often produce both moral and pecuniary ruin, the Friends' Provident Institution merits the undiminished confidence of the community for whose benefit it was chiefly established. It should never be forgotten, that, equally opposed in its origin to all covetous desire after great things for ourselves or our families, and to every unwarrantable attempt to enter into hazardous speculation, this Institution was designed by its founders to encourage prudent forethought, frugal industry, and a healthy exercise of reasonable care (not distrustfully, but in humble dependence on the divine blessing) suitable to provide for a time of need, from the liability to which none are exempt. With these objects steadily kept in view, it is pleasing to reflect on the amount of good which has already been effected, through the instrumentality of this establishment, and encouraging to look forward to the probable results which may in future attend its unceasing and unostentatious course. It is therefore very gratifying to the Directors to believe that the interest of Friends, even beyond the range of the actual members of the institution, is fully maintained, both as regards its management and its success; and they venture to hope that the rising generation will adopt the feeling, and early appreciate its merits, so as to share in its benefits.

The number of deaths reported since the date of the last Report, is 22, viz:—4 Deferred Annuityants;—8 Immediate Annuityants (one of whom was also assured in Class IX.);—2 Children for whom Endowments had been provided;—and 9 persons on whose lives assurances had been effected in Class IX.: making the total number of deaths since the commencement of the Institution, 149; of these, 65 have been in the department of Life Assurance, in which Class the amount of payments to the representatives of deceased parties has been upwards of £61,800.

The general result of the distribution of profits in Class IX, made in the 11th month 1842, is exemplified by the following instances, showing the Bonus assigned to particular policies:—

Policies in existence.	Age at commencement.	Sum originally assured.	Original Premium.	Amount of Bonus or addition to the sum assured.	Reduction in Premium in lieu of Bonus.
Years.		£	£ s. d.	£ s. d.	£ s. d.
10	60	500	75 17 0	30 10 10	13 15 0
10	47	1000	98 0 0	35 14 2	13 16 9
10	31	1000	90 7 0	23 6 8	10 19 1
9	63	500	81 14 0	35 3 9	15 3 8
9	42	1000	89 3 0	39 11 8	11 9 7
9	25	1000	81 19 0	20 11 8	8 10 3
8	53	1000	85 0 0	44 6 8	13 1 6
8	34	2000	152 4 0	49 18 4	17 0 7
8	24	1000	76 6 0	20 3 4	7 9 1
7	58	300	28 1 0	16 11 6	4 12 9
7	26	1000	66 11 0	21 1 8	6 11 8
6	38	1000	58 0 0	27 11 8	6 13 9
5	33	2000	98 0 0	48 15 0	10 3 0
4	69	1900	54 18 0	61 1 8	8 18 4
3	56	2000	66 14 0	100 13 14	10 1 8
2	37	1000	17 14 9	26 17 6	1 19 0
1	43	1000	9 16 0	31 11 8	1 2 8

The total number of Policies which have been granted, from the opening of the Institution, in the 11th Month, 1832, to the 7th Month, 1846, both inclusive, is as follows:—

- Class I. Deferred Annuities, 100
- II. Deferred Annuities, with a condition annexed, making the Premiums returnable without interest, on the death of the Annuityant before the Assurance takes effect, 105
- III. Immediate Annuities (averaging £24 2s. 7d. each), 223
- IV. Endowments for Children, payable at 14, 1
- V. Endowments, payable at 21 or 25, 58

Class VI. Endowments, payable at 14, 21, or 25, the Premiums returnable as in Class II,	237
— VII. Deferred Sums,	48
— VIII. Deferred Sums, the Premiums returnable as in Class II,	75
— IX. Life Assurances (averaging about £609 each), 2	1520
— X. Survivorship Annuities,	19
Total number of Policies,	2394

Signed on behalf of the Directors,
JAMES WILSON, Chairman of the Board, pro tempore.
BENJAMIN ECROYD, Secretary.
BRADFORD, YORKSHIRE, 15th of 7th Month, 1846.
The amount of Capital at the date of this Report, is upwards of £227,000.

OFFICERS.

THOMAS FOWLER, Treasurer.

Directors.

George Binns, Newman Cash, George Crossfield, Robert Crossland, Henry Wm. Crossley, James Ellis, Josiah Forster, Thomas Fowler, Samuel Gurney, John Mipsley, Joseph Holmes, Robert Jowitt, Henry Pearson, John Priestman,	Samuel Priestman, Joseph Rowntree, Benjamin Seebolm, David Harris Smith, John Showden, John Thistlethwaite, Joseph Thorp, Samuel Tuke, Daniel Tuke, Thomas Walker, William West, John Wilson, Thomas Wilson.
--	--

Trustees.

Newman Cash,
Samuel Priestman,
John Priestman,
David Harris Smith,

Arbitrators.

Favill James Copsic,
Caleb Fletcher,
David Priestman,
John Walker,
Robert Waller.

Auditors.

Henry Pearson,
John Thistlethwaite,
Daniel Tuke.

Bankers.

Drewett & Fowler, No. 4,
Princes' Street, London.

Secretary.

Benjamin Ecroyd.

CLASS IX.

TABLE OF ANNUAL PREMIUMS
For the Insurance of £100, payable at death.

Age next Birth day.	Annual Premiums.	Age next Birth day.	Annual Premiums.
	£ s. d.		£ s. d.
10	1 10 10	41	2 19 8
11	1 11 6	42	3 1 4
12	1 12 2	43	3 3 2
13	1 12 10	44	3 5 0
14	1 13 6	45	3 7 0
15	1 14 2	46	3 9 2
16	1 14 10	47	3 11 5
17	1 15 5	48	3 13 10
18	1 16 1	49	3 16 6
19	1 16 10	50	3 19 3
20	1 17 6	51	4 2 2
21	1 18 2	52	4 5 5
22	1 18 11	53	4 8 11
23	1 19 8	54	4 12 8
24	2 0 6	55	4 16 8
25	2 1 3	56	5 1 1
26	2 2 1	57	5 5 9
27	2 3 0	58	5 10 9
28	2 3 10	59	5 16 1
29	2 4 9	60	6 1 9
30	2 5 9	61	6 7 9
31	2 6 9	62	6 14 2
32	2 7 9	63	7 1 1
33	2 8 10	64	7 8 5
34	2 10 0	65	7 16 3
35	2 11 2	66	8 4 7
36	2 12 5	67	8 13 7
37	2 13 8	68	9 3 3
38	2 15 1	69	9 13 7
39	2 16 6	70	10 4 8
40	2 18 1		

(See over)

AGENTS.

LONDON: JOSEPH MARSH, 48, GRACEWORTH STREET.

Aberdeen,	George Frederick Lindsay,
Ayr, near Stockley,	Isaac Brown,
Birmingham,	Richard Henry Smith, Dugley.
Brighton,	Isaac Sewell,
Bristol,	Samuel Capper,
Coalbrook-Dale,	William Norris,
Colchester,	Robert Hayward,
Darlington,	Richard Carter,
Edinburgh,	William Miller,
Evesham,	Henry Barlingham,
Exeter,	Thomas Sparkes,
Falmouth,	William Crouch, jun.
Glasgow,	J. O. Appleton,
Gloucester,	Leonard West,
Leicester,	Samuel Marshall,
Leicester-shire,	James Brunton,
	William Burgess, 25, Hill Street,
	Pockham,
Leeds,	Lucy Waterfall,
Lewes,	Burwood Godlee,
Liverpool,	William Wood,
Luton,	Henry Coles Brown,
Macclesfield,	Samuel Jesper,
Manchester,	Wm. F. Hoyland,
Middlebro-on-Tees,	William Taylor,
North,	Charles Hayward, Bromhill,
Newcastle-on-Tyne,	James Gilpin,
Northampton,	Edward Latchmore,
North Shields,	Robert Spence,
Nottingham,	Henry Bidwell,
Nottingham,	Sarah Hawley,
Plymouth,	Henry Frideaux,
Preston,	Isaac Fearon,
Reading,	Lewis Allen,
Rockdale,	James Eceyrd,
Scarborough,	William Rowntree,
Sheffield,	Lydia Palmer,
Southampton,	John Horne Glaisyer,
Stockport,	John Phillips Milner,
Sunderland,	James Hills,
Wigan,	Robert Dodgson,
York,	John Clomesha,

AGENTS IN IRELAND.

Belfast,	John Pim, jun.
Cavanagh,	Robert Davis,
Cork,	Joshua Beale,
Dublin,	John Webb,
Limerick,	Joseph Robinson,
Mountmellick,	Thomas T. Pim,
Waterford,	Thomas S. Harvey,
Wexford,	Abraham Fisher,

JOSEPH STORRS being about to relinquish his Business of SILK MERCHANT & DRAPER, in High Street, Croydon, is desirous of LETTING his HOUSE to any Person who is willing to take the Shop Fixtures at a fair valuation; and he embraces this opportunity of acknowledging the kindness of his Friends for their support during many years, and also for their assistance in enabling him to dispose of a great part of his Stock, the remainder of which, he would be glad to sell considerably below the cost price.

7th Month, 21st, 1846.

ABRAHAM TAW, 72, HOUNSDITCH, LONDON, Dealer in MINE SHARES on COMMISSION.—A. T., respectfully informs his Friends and Capitalists generally, that he has made arrangements with parties many years in the Cornish mining district, whereby he is enabled to obtain early and accurate information relative to most mines.

The following are some of those in which he is open to do Business.

West Caradon,	Wheal Gill,
Wheal Sisters,	Wheal Mary Ann,
Craddock Moor,	Devon & Courtney Consols,
Wheal Venland,	Tokenbury,
Wheal Walter,	Wheal Trevenna,
Wheal Williams,	Caradon Consols,
Kirkcudbrights,	West Wheal Maria,
Wheal Trelawney,	Wheal Seaton,
South Wheal Maria,	Wheal Concoral,
Wheal Mary Consols,	Stray Park,
Gonamena,	South Trelawney.

Satisfactory References given.

TO BE DISPOSED OF, in one of the Midland Counties, the Old Established Business of a WATCH and CLOCK MAKER, SILVERSMITH and JEWELLER, &c. The Shop is handsomely fitted up, and situated in the centre of a good Market Town, with a wealthy and populous neighbourhood. To any one with a competent knowledge of the trade, and a Capital from One to Two Thousand Pounds, a good opportunity of entering into business is offered. Satisfactory reasons can be given for the present proprietor declining a business which has been carried on by the family for more than half a century.

Address, B. W., Post-office, Worcester.

CONTRIBUTIONS of ARTICLES for SALE in Philadelphia; the proceeds of which will be appropriated to the Promotion of the Abolition of Slavery in the United States, may be sent as under, any time before the 1st of 11th Month, (November) next.

Bristol,	Fanny Tripe, No. 2, Portland Square, Kingsdown.
Bath,	M. P. Blair, Bathwick Hill.
Birmingham,	Lydia Sturge, Edgbaston.
Leicester,	Ann Goodrick,
Liverpool,	Frisilla Ellis, Belgrave.
London,	Caroline Thompson.
	M. Morrington, 77, New Broad Street.
Newcastle-upon-Tyne,	Anna H. Richardson.

Articles from England are much prized; and the following have been named as likely to be particularly acceptable:—

Engravings of distinguished religious, philanthropic or literary characters; drawings and models of their residences; simple implements, such as rulers, or paper folders manufactured from articles belonging to them; autographs; new devices in worsted work; net worsted shawls; neck ties; papier mache articles; purses; needle books, &c.

BETTS'S FAMILY ATLAS, (New Edition). J. BETTS solicits the attention of his friends to a New Edition of his FAMILY ATLAS, which embraces a considerable number of entirely newly Engraved Maps, all of which are now before the Public, they having been compiled with great care, with a view to meet the increasing demand for correct Geographical Information.

A Copious Index, which it is anticipated will extend to nearly Fifty Thousand names, is in a very forward state; and J. B. with confidence invites a comparison of the merits of this ATLAS, with those of any other, even with some of much larger cost.

He would also draw the attention of his friends to his Railway Maps of the different Sections of the United Kingdom, which, he believes, for accuracy, are not surpassed;—to his Series of Educational Games, the utility of which may be inferred from a Sale considerably above Ten Thousand;—to his engraved Map Slates; Maps mounted on Mill Boards, for School use; Dissected Maps; and a variety of Publications calculated to forward the cause of education, by judiciously combining instruction with amusement.

115, STRAND, nearly opposite Exeter Hall.

On 1st March, 1846, was Published No. I., Price 6d., of a

HISTORY of the CHURCH and COURT of ROME. By the late H. C. O'DONNOGHUE, A.M. To be completed in 2 Vols., Demy 8vo., for the low Price of 10s.; and to the Monthly Subscribers, in 16 Numbers, at 6d. each.

The Work contains an ably-written History of the doings of Rome, both Ecclesiastical and Political, from the Establishment of Christianity, under Constantine, to the present time. The author has given such facts only, as are important to the general history of the system of which he treats; and while, by excluding all extraneous matter, he has kept the work within moderate bounds, it is hoped that nothing has been omitted, the insertion of which was essential to its utility.

Published by S. THORNE, Shebbear, Devon; and in London, JAMES GILBERT, 49, and PATRICK & Co., 34, Paternoster Row, and may be had of all Booksellers.

TERMS:—

SIX SHILLINGS per ANNUM, payable in advance; or SIXPENCE for a single paper.

GLASGOW, 7th Month, 31st, 1846.—Printed by WALTER GRAHAM BLACKIE, (residing at No. 24, Richmond Street, Glasgow,) at his Printing Office, Villafield, in the Parish of Barony; and Published at 161 and 163, Gallowgate, by WILLIAM and ROBERT SMEL, the Proprietors and Editors, to whom all Communications should be addressed.—Sold also by HARVEY & BARTON, Booksellers, London. G. W. TAYLOR, Philadelphia; and WILLIAM BIRDALL, New York.

BRITISH FRIEND.

A Monthly Journal.

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein.

No. VIII.

GLASGOW, 8th MONTH, 31st, 1846.

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Advertisements.

WANTED, at WIGTON SCHOOL, an ASSISTANT TEACHER on the Boys' side.
Apply to CHARLES BARNARD, Superintendent.

ACKWORTH SCHOOL.—An Additional Teacher being required in the Boys' Schools, the Committee is desirous of engaging a well-qualified Friend for the situation.
For further particulars, apply to THOMAS PUMPHREY, Ackworth School, near Wakefield.
7th Month, 28th, 1846.

THE FLOUNDERS' EDUCATIONAL TRUST.
—The Trustees of the late BENJAMIN FLOUNDERS' FUNDS, for the Training of Masters competent to instruct Youth in the Classics, Mathematics, and the various branches of Natural Philosophy, having concluded to form an establishment at Ackworth so soon as suitable premises can be met with, are desirous of engaging a Head Master, or "Principal," to take the general oversight and direction of the school.

The Principal will reside and board in the Institution, and receive a salary of not less than £200 per annum.

Applications may be made, with a particular statement of the applicant's literary qualifications, not later than the 1st of 10th month next, to JOHN PEASE, Darlington, or SAMUEL TURE, York.

ACKWORTH SCHOOL.—The FRIEND, who has for many years past filled the Office of GOVERNESS in the Girls' department of this Institution, having given notice of her intention of retiring from the service, the Committee are desirous of engaging a well-qualified, middle-aged Friend to succeed her.
Application to be made to THOMAS PUMPHREY, Ackworth School, near Wakefield, from whom all needful particulars may be obtained.
7th Month, 27th, 1846.

WANTED, a STOUT YOUNG WOMAN of an amiable disposition, to be NURSE in a Friend's family.
Apply to M. CORBETT, No. 13, Crescent, Salford.

WANTED, by a Young Friend, a Situation, either as Nursery Governess, or Junior Teacher in a School, as a Companion to an Elderly Friend, or as an Assistant in a Shop.

Application may be made to JANE J. HALL, Mother, New Cockermouth; or ANN STORRS, Isleworth, Middlesex.

A YOUNG WOMAN of Steady Habits, intimately connected with Friends, though not a Member, is desirous of meeting with a Situation as companion to an Elderly Friend, or as Housekeeper in a Small Family, where the amount of salary would not be so much an object as a comfortable situation.

Address, J. W., at JOSEPH FARDON'S, Reading.
8th Month, 25th, 1846.

TO BAKERS.—To be Disposed of in Chatham, Kent, a **BAKING BUSINESS**, the consumption about 16 Sacks per Week. The House and Premises are large and convenient, and stand in an excellent situation. The Proprietor retiring from ill health.

For particulars, apply to E. DREWETT, 200, High Street, Chatham.

WANTED; an APPRENTICE to the TEA and GROCERY BUSINESS.

Apply to SAMUEL KING, Birmingham.

See Month, 24th, 1846.

WANTED, for a Stout Youth of Fifteen, who has recently left Ackworth School, a Situation as APPRENTICE, where he will be Boarded in his Master's Family. The Ironmongery, or General Grocery business, would be preferred.

Apply to DAVID DOYLE, 21, Nicolson Street, Edinburgh.

TO GROCERS and TEA DEALERS' ASSISTANTS.—Wanted, an Active Young Man, of good address, who has been used to Counter Trade.

Address, J. H., care of A. Taw, Houndsditch, London.

TO WOOLLEN DRAPERS & CLOTHIERS.—

Wanted by a Young Man, about 19 Years of age, who has been accustomed to the above business, a comfortable situation, where he would gain experience in every department of the trade. Salary made no object.

Apply to JONATHAN THORP, Junction Street, Hall.

SILVANUS STEPHENS, LINEN DRAPER, &c., Bridport, is in want of an Active Lad as an Apprentice.

WEBB & GUNDRY, CHEMISTS, 78, Castle Street, Bristol, have a Vacancy for an Apprentice, who will be treated as one of the family in the house of the latter partner.

TO CORRESPONDENTS.

Received, M.; W. O. B.; and W.S. The subject to which their papers refer was intimated to be closed in our last. See Editorial Notice, at page 181. We have, however, to thank them for their letters. H. C.; C. B.; B. M.; A. K.; J. F.; W. G.; S. P.; G. C.; W. P.; T. F.; E. H.; M. C.; W. B. N.; J. W.; W. C. F.; R. D. W.; H. B.; C. C.; T. F., Jr.; J. H.; A. S.; S. W.; W. L. B.; W. M.; and W. H.

Also, —Grimshaw's Principles of True Christianity Vindicated; Burritt's Advocate of Peace; Burritt's Bond of Brotherhood; Circular from Salt Chamber of Commerce at Northwich; Herald of Peace, for 8th Month; No. 7 of the Non-Slaveholder; Nos. 31 and 32 of The Universe; No. 67 of The Christian Examiner; Bristol Temperance Herald, for 8th Month; Nos. 83 to 89 of the Critic; Nos. 27 to 30 of The Prisoner's Friend; Nos. 206 to 209 of The Free Labour Advocate; and Nos. 27 to 31 of The Christian Citizen.

A. B.—The Paper is inadmissible.

W. B.—He has our thanks for his letter, and the "Minutes," &c. We had some passages marked for insertion, and comment, but have not been able to overtake the latter. In our next, we hope to make up our lee-way in this respect.

C. H.—His Paper should have been returned for revision before now. We intend he shall hear from us soon.

S. R.—We owe him thanks for his kind endeavour to supply us with correct information on the various points adverted to in his letter. The details we published were, in each case, furnished to us by several correspondents, who, we are well assured, are incapable of wilfully misrepresenting matters of fact. On a comparison of what we have inserted with the memorandums S. R. has sent us, we do not see sufficient occasion, after the lapse of time that has occurred, for our recurring to the subject.

TO CONTRIBUTORS.—No Communication of any kind is ever inserted in this paper, unless accompanied with the name and address of the author.

AGENTS are particularly requested to observe, that Notices of Births, Marriages, Deaths, Movements of Friends in the Ministry, and Advertisements, require, in order to insure insertion, to be in our hands BEFORE the 28th of each month.

TO ADVERTISERS, AND PUBLISHERS IN GENERAL.

The attention of Publishers and Advertisers in general, is respectfully solicited to the claims of this Journal, as an efficient Advertising Medium, at least within the Society of Friends; its circulation, since the commencement of the New Series, being greater than ever it was. Annexed is the

SCALE OF PRICES:—

Six lines and under, 4s. 6d.
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And every fourth consecutive insertion Duty } 1s. 6d.
only, viz.....

THE BRITISH FRIEND is published on the last day of every Month. Terms:—SIX SHILLINGS per annum, payable in advance. Single Papers, SIXPENCE.

WILLIAM AND ROBERT SMEAL, GLASGOW.

In consequence of numerous Subscribers to our New Series being desirous to possess the three previous Volumes, and many others being deficient of particular numbers to complete their Sets, we have to request such as have not bound, and do not intend to bind their volumes, to return us any of the following Nos.:—1 and 2, vol. i., and 1, 11, and 12, vol. iii., when they will receive full price for the same, if they are in fair condition.

Friends of London and vicinity are respectfully apprised that the Booksellers to whom *The British Friend* is consigned on Sale are HARVEY and DARTON; and some having supposed, from seeing their names inserted in our imprint, that they also take charge of receiving subscriptions, &c., we have to intimate that these and other payments should be made only to our Agents, viz.:—

JACOB POST, Islington.

JOSEPH HALE, Jewin Crescent.

WILLIAM HUGHES, Scots Yard, Cannon Street.

WILLIAM GRAY, at 50, East Cheap.

METEOROLOGICAL OBSERVATIONS

MADE AT LEEDS, BY WILSON ARMISTEAD.—7th Month, 1846.

DAY.	BAROMETER.		THERMOMETER.			WIND.	RAIN IN INCHES.	REMARKS ON THE WEATHER.
	MAX.	MIN.	MAX.	MIN.	MEAN.			
1	29.82	29.70	65	57	61.	W.	..	Dull, and gloomy
2	29.82	29.80	70	60	65.	W.	..	Fine
3	29.80	29.73	75	63	69.	W.	..	Do.
4	29.80	29.73	77	60	68.5	S. W.	..	Very fine; sultry
5	29.52	29.28	84	62	73.	S. W.	.03	Very sultry; thunder showers and wind P.M.
6	29.45	29.35	61	56	58.5	S. W.	.17	Showery
7	29.65	29.60	60	55	57.5	W.	..	Fine
8	29.68	29.65	63	56	60.	S. E.	.04	Showery
9	29.68	29.66	61	59	60.	S. E.	.04	Much rain
10	29.78	29.68	61	57	59.	S.	..	Fine
11	29.93	29.91	63	57	60	N. W.	..	Do.
12	29.90	29.90	67	57	62.	S. W.	..	Changeable
13	29.90	29.64	70	55	62.5	E.	..	Fine
14	29.61	29.55	72	62	67.	E.	..	Do.
15	29.72	29.66	73	62	67.5	W.	..	Do.
16	29.58	29.30	67	64	65.5	W.	.11	Showery
17	29.20	29.12	67	60	63.5	W.	..	Fine
18	29.38	29.07	66	60	63.	W.	.16	Showery
19	29.64	29.60	66	56	61.	S. W.	..	Changeable
20	29.75	29.73	68	57	62.5	S. W.	.11	Showery
21	29.71	29.70	67	59	63.	S. W.	.06	Do.
22	29.68	29.68	68	59	61.	W.	..	Fine
23	29.68	29.67	63	58	60.	W.	..	Do.
24	29.74	29.67	66	59	62.5	S. W.	.10	Showery
25	29.93	29.85	68	59	63.5	W.	..	Fine
26	30.02	30.00	66	61	64.5	W.	..	Changeable
27	29.98	29.90	72	60	66.5	W.	..	Fine
28	29.84	29.84	73	67	70.	W.	..	Do.
29	29.84	29.84	72	67	69.5	E.	..	Do.
30	29.61	29.64	78	63	70.5	E.	..	Do.
31	29.64	29.78	77	68	72.5	E.	..	Do.
			68	60	64		1.64	

CARRIAGE FREE from LONDON.—JOSEPH SAYCE, WOOLLEN DRAPER and TAILOR, forwards his Goods to any distance from London, free of expense, and packed so as not to sustain any injury in their conveyance. **FRIENDS' COATS** Well and Neatly Made—the best Materials only being used. 25, CORNHILL, and 1, ST. PETER'S ALLEY, LONDON.

ABRAHAM TAW, 72, HOUNSDITCH, LONDON. Dealer in **MINE SHARES** on COMMISSION.—A. T. respectfully informs his Friends and Capitalists generally, that he has made arrangements with parties many years in the Cornish mining district, whereby he is enabled to obtain early and accurate information relative to most mines.

The following are some of those in which he is open to do Business.

West Canadon,	Wheal Gill,
Wheal Sisters,	Wheal Mary Ann,
Cradlock Moor,	Devon & Courtney Consols,
Wheal Venland,	Tokenbury,
Wheal Walter,	Wheal Trevena,
Wheal Williams,	Caradon Consols,
Kirkcudbrights,	West Wheal Maria,
Wheal Trelawney,	Wheal Sexton,
South Wheal Maria,	Wheal Concoral,
Wheal Mary Consols,	Stray Park,
Gonamena,	South Trelawney.

Satisfactory References given.

PURVEYOR to the Queen.—**MACKIE'S CELEBRATED EDINBURGH BISCUITS.**—These very Superior BISCUITS are recommended for general purposes—Dessert, Luncheon, Games, &c.—and will be found to possess every desirable quality. They are peculiarly crisp, of a fine, rich, agreeable flavour; and being made by powerful steam machinery, without handling, have a refinement and delicacy not easily attainable by mere manual labour, and the rapidly extending sale, arising solely from the recommendation of those who have used them, is a sure test of their superiority.

J. W. MACKIE may be allowed to refer with great satisfaction to the Queen's approval of his Biscuits, as testified by his Official Appointment, a copy of which accompanies each Tin.

Wholesale Agent for England and Wales, JAMES DIX, Union Street, Bristol; Retail by most of the respectable Grocers and Confectioners in the United Kingdom.

TO THE BENEVOLENT AND HUMANE, but more especially to those suffering from the **TIC DOLOREUX.**

From a numerous list of *valuable Testimonials*, S. BARLOW has selected the following which is from a well known Friend, who, through feelings of deep sympathy for those suffering under the excruciating paroxysms of this painful disease, thus speaks for this excellent remedy, that others may be induced to make trial of it, in the confident expectation of similar relief.

(Copy.)

"SAMUEL BARLOW.

"ESTEEMED FRIEND.—I have pleasure in adding my testimony to the extraordinary efficacy of the Powders prepared by Samuel Barlow, of Darlington, in cases of Tic Doloroux.

"Having been myself a severe sufferer from that distressing complaint, and all other remedies recommended having failed, I was induced to make trial of these powders, and obtained almost immediate relief.—Thy sincere friend,

"JOHN B. PEASE.

"North Lodge,

"Darlington, 3d Month, 12th, 1846."

The Powders are sent *postage free* to all parts of the United Kingdom, in packets at 1s. 6d.; but to give them a better trial a double packet should be taken, price 2s. 9d.

In order that the Poor may derive benefit from this well tried and efficient remedy, S. B. respectfully intimates to the Benevolent and Philanthropic, that he will co-operate with them in the work of charity so far as he can afford to do so. For this purpose, he has adopted the plan of supplying 10 or 20 packets in metallic cases, which will preserve the powders for any length of time from the injurious action of the atmosphere, at 12s. and 24s. each including the case.

Payment may be made in Postage Stamps, or Post Office Order.

SAMUEL BARLOW, Chemist, Darlington.

THE PEACE SOCIETY and its AGENTS.

The Committee take this method of informing their Friends and the Public, that the only agents at present employed by them are Mr. S. RIGAUD, Mr. W. STORNS, and—for local purposes in his own immediate neighbourhood—Mr. R. GAMBLE, of Berkhamstead. The Committee have no connection with any other parties. All gentlemen who kindly render occasional help are uniformly introduced by letter from this office.

JOHN JEFFERSON, Secretary.

19, New Broad Street, London,

August 6th, 1846.

EAGLE TEMPERANCE HOTEL and POSTING HOUSE, 59, Maxwell Street, Glasgow.

Only Five Minutes' Walk from the Railway Stations, and Three from the Steam-boat Wharf.—ALEXANDER GRAHAM begs to announce to his friends and the public that he has removed to the above commodious and extensive Premises, which he has fitted up as a **FIRST CLASS FAMILY AND COMMERCIAL HOTEL**, to be conducted on strict **TOTAL ABSTINENCE PRINCIPLES**, no person whatever being allowed to enter the House the least intoxicated, so as to prevent all annoyance to the Ladies and Gentlemen who patronise the Establishment.

The Eagle Hotel is in a quiet and airy situation. The Bed Rooms are fitted up in the best style, the Parlours elegant, and the Larder supplied with all the substantial and delicacies of the Season.

The Family department is so arranged as to combine all the advantages of a Public Hotel, with the quiet and retirement of a private house.

The Commercial department has attached to it a Large and Commodious Room, fitted up for the exclusive use of Commercial Travellers and Gentlemen in business.

A. G. is determined to conduct the Eagle in such a manner as, for Private Families, Commercial Gentlemen, Tourists, &c. &c., it will be unsurpassed by any similar Establishment in Scotland.

No Gratuities to Servants.

LONDON COMMERCIAL and PRIVATE

BOARDING HOUSE, 7, Scott's Yard, Cannon Street, City.—WILLIAM HUGHES has the gratification of informing his numerous and valued connexion, that for their better accommodation he has added the adjoining house to his establishment, and fitted up a number of superior Bed Rooms: they are light and airy, and give entire satisfaction.

W. H. in sincerely thanking his Friends for the generous support hitherto granted him, and especially for their kind recommendations to their circles of acquaintance, assures them that no exertions shall be wanting to render the house more and more deserving support. Those who do not know the locality are respectfully informed, that it is in the immediate vicinity of the principal Wholesale-Houses, the Bank of England, &c., and within five minutes' walk of the Steam Boats for the West End, Greenwich, &c.

Parties intending to visit London may be supplied with a Card of Terms, on which there is a Map of the City of London.

7, Scott's Yard, 8th Month, 31st, 1846.

SCHOOL for FRIENDS' CHILDREN, CASTLE STREET, READING, conducted by DANIEL PRIBSON.

TERMS:

Board and Instruction in the usual branches of a good English Education:—
Pupils under Twelve Years of Age, 30 Guineas per annum.
Above that age, 35 Guineas per annum.

Washing included.

EXTRAS.—Latin and Greek (each), 2 Guineas per annum; French and Drawing, 4 Guineas per annum, each.

A Vacation of Five Weeks at Midsummer.

Three Months' Notice is required previous to removal.

FRIENDS' SCHOOL at SIDCOT, SOMERSETSHIRE.

—This Institution is in Want of a well-qualified Friend, as Governess, or Head Teacher of the Girls' School.

Applications, with a statement of the late and present engagements of the applicant, and references, to be sent to JOSEPH DAVIS, Conveyancer, Bristol, of whom further particulars may be known.

AT ELIZABETH FISHER'S RESIDENCE, BUCKINGHAM VILLA, CLIFTON, BRISTOL.—a small number of the Daughters of Friends will receive a highly liberal Education, combined with the comforts of home, where particular attention will be paid to Moral and Religious Instruction.

The Lessons in English comprise general Reading, History, Geography, Grammar, the Elements of Composition, Writing, and Arithmetic, Astronomy, and the use of the Globes. A master will give Lessons in Calisthenic Exercises, and General Deportment, will be attended to.

Useful and Ornamental Needle-Work will also be taught.

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For those under Twelve Years of Age, . . . 55 Guineas.

Extras.—Drawing, Four Guineas. Languages taught on the usual terms, by very superior Masters. Washing, Four Guineas.

Previous to the removal of a Pupil, three months' notice will be required.

A bed will be provided for each young person.

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ELIZABETH FISHER has engaged a Governess from the Educational Institution in Edinburgh, to reside in the house.

Reference may be made to

Mary Ann Fry, and Rachel Richard Fry, Bristol.

Mariana Francis Tuckett, Frenchay, near Bristol.

Eliza George Thomas, Bristol.

Emma Pease, Darlington.

Sarah Hustler Fox, and Charlotte Fox, Falmouth.

Mary Hagen, East Dulwich, London.

Tabitha Hadwin, Liverpool.

Rebecca Martindale, Liverpool.

Carolina Thomas Norton, Grange Road, Borough, London.

Isabella Harris, Stoke Newington, London.

CONTRIBUTIONS of ARTICLES for SALE in Philadelphia, the proceeds of which will be appropriated to the Promotion of the Abolition of Slavery in the United States, may be sent as under, any time before the 20th of 10th Month, (October) next.

Bristol, { Fanny Tribe, No. 9, Portland

. { Square, Kingsdown.

Bath, { M. P. Blair, Bathwick Hill.

Birmingham, { Lydia Sturge, } Edgbaston.

. { Goodrick, } Edgbaston.

Leicester, { Priscilla Ellis, Belgrave.

Liverpool, { Caroline Thompson.

. { M. Merrington, 27, New Broad

London, { Street.

Kendal, { Anna Braithwaite, Junr.

Leeds, { Sarah Grace Harvey, 13, Briggate.

York, { Abigail Taylor, near Monk Bridge.

Worcester, { Catharine Burlingham.

Nottingham, { Lucy Maria Woods.

Brighton, { Sarah Bass, Junr.

Reading, { Elizabeth Christy.

Newcastle-upon-Tyne, { Anna H. Richardson.

Cheltenham, { Rebecca Yerbury.

Darlington, { Sarah Pease.

Articles from England are much prized; and the following

have been named as likely to be particularly acceptable:—

Engravings of distinguished religious, philanthropic or

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factured from articles belonging to them; autographs; new

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SELECTIONS from the WRITINGS of the late J. SYDNEY TAYLOR, A.M., Barrister-at-law (with a Brief Sketch of his Life), made under direction of a committee appointed by the public meeting, held Feb. 19, 1842.

"On this rock we stand—on the adamant basis of Christian principle we would build the whole fabric of legislation, which regards the public morals."—(P. 218.)

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Remarks by the Press.

"He died on the 10th of Dec., 1841, at the age of forty-five, having done more in his brief life than most men who reach the longest term allotted to mortality. Nor was the world quite forgetful of his services. If the reader of this memoir will visit the cemetery at Kensal Green, he will see, amid the crowd of tablets to the memories of men whose virtues are recorded nowhere else, a simple pillar of polished granite, surmounted by a classic urn of the same material. The inscription upon the stone bears the name of JOHN SYDNEY TAYLOR, and records that "this tomb was raised, by the unanimous vote of a public meeting, to mark his maintenance of the principles of constitutional liberty and Christian morality, and his successful exertions in advocating the abolition of the punishment of death."—And, before he turns away, let the pilgrim take to his heart the moral of this history; let him learn from the life of Sydney Taylor how much it is possible for any man to accomplish who devotes his time and energies to a worthy pursuit; that the highest mental attainments, and the most active employment of the mental faculties, are not incompatible with legal knowledge or professional success; that a man may be at once a sound lawyer, a great writer, and a good Christian; that to take part in public affairs, and perform the offices of the citizen, is not a detriment to private advancement; that perseverance in a just cause, though at first you stand alone, will in the end rally a host about you; and that whatever is unsound, if you follow up the assault vigorously, though you seem like a dwarf attacking a giant, will after a while be shaken to its base, and then will topple down, amid the cheers of the admiring world, even of those who had defended it the most stoutly. Go, reader, and do thou likewise!"—*The Critic*.

TERMS:—

SIX SHILLINGS per Annum, payable in advance; or SIXPENCE for a single paper.

GLASGOW, 7th Month, 31st, 1846.—Printed by WALTER GRAHAM BLACKIE, (residing at No. 25, Richmond Street, Glasgow.) at his Printing Office, Villafield, in the Parish of Barony; and Published at 161 and 163, Gallowgate, by WILLIAM and ROBERT SMAL, the Proprietors and Editors, to whom all Communications should be addressed.—Sold also by HARVEY & DARTON, Booksellers, London. G. W. TAYLOR, Philadelphia; and WILLIAM BIRDSELL, New York.

THE
BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein."—JER. vi. 16.

No. IX.

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Advertisements.

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EDWARD MILES, Surgeon-Dentist, 15, Liverpool-street,
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roots, without springs or any kind of fastening, except the
simple mechanism placed on the gum. Daily from 9 till
half-past 3, except 3rd days.

H. F. COTTERELL & SON, Land and En-
gineering Surveyors, Bath, have a Vacancy for a
PUPIL.

J. F. COTTERELL, Architectural Paper-Hanger,
46, Broadmead, Bristol, is desirous of Engaging a few
intelligent Lads as APPRENTICES.

RAWDEN SCHOOL (near Leeds).—WANTED.
An ASSISTANT TEACHER on the Boys' side. A
Youth of from 17 to 23, or one hitherto accustomed to busi-
ness, might be eligible.

Apply to F. H. ROUS, Superintendent.

WANTED, for a Stout Youth of Fifteen, who has
recently left Ackworth School, a Situation as AP-
PRENTICE, where he will be Boarded in his Master's Fa-
mily. The Ironmongery, or General Grocery business, would
be preferred.

Apply to DAVID DOULL, 21, Nicolson Street, Edinburgh.

WANTED, an APPRENTICE to the Linen and
Woollen Drapery Business.

Apply to WILLIAM NEILD, Warrington.

WANTED, an Active MIDDLE-AGED FRIEND,
(of settled Business habits,) to act as FOREMAN, or
Head Counterman, in an Extensive Retail Tea and Grocery
Business.

Apply to WM. WATSON, Jun., Bridge Street, Gateshead-
Tyne.

TO TEA DEALERS.—A YOUNG MAN, (a
Friend,) who has a knowledge of the Tea and Grocery
Business, is required.

Apply to JOHN HORNIMAN, Tea Dealer, Isle of Wight.

WANTED AT THE RETREAT, a Friend to fill
the Office of SECRETARY AND HOUSE STEW-
ARD. His chief Business will be, the keeping of the Ac-
counts, the procuring of Provisions, and the care of the
Premises.

ALSO,

WANTED, a Woman Friend as MATRON, to take the prin-
cipal Charge of the Female Department.
Application may be made to SAMUEL TURNER, York.

BRITISH
FRIEND

SELECT BOARDING HOUSE, conducted by Members of the Society of Friends, in a pleasant healthful situation, which comprises the advantages of both City and Country, and is within about fifteen minutes' walk of the Castle, Post-Office, and Commercial Buildings.

Persons can be comfortably accommodated for a few days or weeks, as well as permanently. From the salubrity of the air, and the quietness of the neighbourhood, it is well adapted for invalids also, who may have to visit Dublin for advice or change of air.

Particular attention would be paid to the comfortable accommodation of young persons, who, on coming to the city, may require a guarded situation.

Letters addressed to the Proprietor, **JOHN KNERR**, 62, Lower Charlemont Street, shall be punctually attended to. Dublin, 9th Month, 1846.

THE RUTHIN BRITISH SCHOOL has been open nearly two years for Boys, in a borrowed room. The attendance varies from 180 to 200. Considerable difficulty has been experienced by the Committee in carrying it on, owing to the prejudice and indifference of the wealthier classes. Although opposed, they have succeeded in buying land to build on for £230—the alternative being this or none. The sum contributed from the commencement is £231 14s 2½d, expended £145 11s 7½d. Should any Friend be disposed to contribute to the education of the children of the poor of Ruthin, the same will be gratefully received by **JOHN JONES**, Confectioner, Ruthin, the Secretary, or at the North and South Wales Bank.

Local Donations and Subscriptions for this year are now due.

9th Month, 9th, 1846.

ANCIENT GREEK COINS and MEDALS.—

To be disposed of, an Extensive and Extraordinary Collection of 1713 (and no two duplicates), of the COINS and MEDALS of ANCIENT GREECE, and her most celebrated COLONIES. Of this number 714 are Silver, 972 Bronze, and 27 Electrum and fine Gold. The whole are scientifically arranged by an eminent Numismatist, and each piece wrapped in paper with its proper designation.

It is well known to Medalists, the Coins of Ancient Greece, are not only often Models of Beauty, but important Historical Mementos, containing Likenesses of Eminent Personages, or objects for which the city or island that struck the piece, was remarkable. An opportunity of acquiring such a Collection is of very rare occurrence.—For reference, apply to the Publishers.

Also, to be had, a large number of *Ancient and Scarce*, and *Recent Works*, relating to the Society of Friends.

DUNN'S ESSENCE of COFFEE, warranted to keep Good in any Climate, as originally prepared by the Inventor, **DANIEL DUNN**, No. 9, King's Row, Pentonville, London, continues to sustain its merited reputation over all imitations. Tourists, Sportsmen, and all who wish to enjoy the luxury of the *finest Mocha Coffee*, with so little trouble, will do well to provide themselves with **DUNN'S**, one bottle of which is equal to three of any other kind of the same size, and more portable for families and travellers.

Sold as usual by all respectable dealers; and wholesale by **J. & R. RAIMES & Co.**, Edinburgh.

TO the NOBILITY, GENTRY, and PUBLIC in General.—**RICH NEW PICKLES and SAUCES**, particularly **HARVEY'S FISH SAUCE**, and **ESSENCE of ANCHOVIES**.

E. LAZENBY & SON having numerous complaints from families who are imposed upon by spurious imitations of their **Harvey's Fish Sauce**, request purchasers to observe that each bottle of the genuine article bears the name of "William Lazenby" on the back, in addition to the front label used so many years, and signed "Elizabeth Lazenby."

E. LAZENBY & SON'S ESSENCE of ANCHOVIES continues to be prepared with that peculiar care which has rendered it so justly admired as Sauce for Salmon, Turbot, Cod, Soles, Eels, &c.; and is Manufactured only at their Old Established Fish Sauce Warehouse, 6, Edward Street, Portman Square, London, as well as their Celebrated Rich Pickles of all kinds, and sold by all respectable Italian Warehouses, Grocers, and Dealers in Town and Country.

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TO THE BENEVOLENT AND HUMANE, but more especially to those suffering from the TIC DOLOREUX.

From a numerous list of valuable Testimonials, **S. BARLOW** has selected the following which is from a well known Friend, who, through feelings of deep sympathy for those suffering under the excruciating paroxysms of this painful disease, thus speaks for this excellent remedy, that others may be induced to make trial of it, in the confident expectation of similar relief.

(Copy.)

"SAMUEL BARLOW.

"ESTEEMED FRIEND.—I have pleasure in adding my testimony to the extraordinary efficacy of the Powders prepared by Samuel Barlow, of Darlington, in cases of Tic Doreux.

"Having been myself a severe sufferer from that distressing complaint, and all other remedies recommended having failed, I was induced to make trial of these powders, and obtained almost immediate relief.—Thy sincere friend,

"JOHN B. FRASER.

"North Lodge,

"Darlington, 3d Month, 12th, 1846."

The Powders are sent postage free to all parts of the United Kingdom, in packets at 1s. 6d.; but to give them a better trial a double packet should be taken, price 2s. 6d.

In order that the Poor may derive benefit from this well tried and efficient remedy, **S. B.** respectfully intimates to the Benevolent and Philanthropic, that he will co-operate with them in the work of charity so far as he can afford to do so. For this purpose, he has adopted the plan of supplying 10 or 20 packets in metallic cases, which will preserve the powders for any length of time from the injurious action of the atmosphere, at 12s. and 24s. each including the case.

Payment may be made in Postage Stamps, or Post Office Order.

SAMUEL BARLOW, CHEMIST, Darlington.

THE POWER of FORBEARANCE.—A missionary at Burdwan, addressing a crowd of Hindoos, was reproached by a furious idolater, who struck at him with a club, intending to destroy his life. He missed his aim, and the blow only struck the missionary's shoulder. When the crowd, who had listened to the gospel, and who had manifested great interest in the message, witnessed the act of cowardly ferocity, they seized the offender, who was endeavouring to escape, and brought him to the missionary. The missionary asked what he must do to him. The crowd said, "Beat him, and we will hold him while you inflict the punishment." The missionary answered, "The religion I profess, teaches me to return good for evil, and I must not beat him." They then said, "Take him to the magistrate;" and the missionary answered, "The Master I serve teaches me to love my enemies; I must not do so;" and, turning to the man, he said, "Go to your home ashamed, and when you return to it, recollect that it was the command of that blessed Saviour, hatred to whom prompted you to do me this injury, that has saved you from merited punishment." The man retired, and the whole crowd exclaimed, catching up the words of one of them, "Victory to Jesus! Victory to Jesus!"—*Baptist Noel.*

TYRANNY of TOLERATION.—Toleration itself, applied to religion, implies the assumption of a power that ought not to exist, that in itself is tyranny. It implies that you, an earthly authority, an earthly power, say to me, so condescendingly, I permit you the free exercise of your religion. You permit me! And what authority have you to permit me, any more than I to permit you? God permits me, God commands me; and do you dare to say that you tolerate me? Who is he that shall dare come in between me and God, either to say yea or nay? Your toleration itself is tyranny, for you have no right to meddle with the matter.—*Dr. Cheever.*

TO CORRESPONDENTS.

Received, No. 19,851 of the London "Times;" but returned on account of heavy postage—owing to the party sending the paper having written upon it.

No. 218 of "The Enquirer;" 37, of "The Universe;" 1078, of "The Liverpool Chronicle;" 37, of "The South Devon Literary Chronicle;" 9, of "The American Sun;" 32 to 34, of "The Christian Citizen;" 1, of "The Herald of Truth;" 38, of "The Manchester Examiner;" 8, of "The Bristol Temperance Herald;" 210 to 213, of "The Free Labour Advocate;" 1339, of "The Patriot;" 31 and 32, of "The Prisoner's Friend;" 8, of "The Non-Slaveholder;" "Herald of Peace;" for 9th month; Resolutions of the "Salt Trade of England;" "Abstract of Law relating to India and the E.I. Company;" Alwyn's "Letter to Cotton Manufacturers of Manchester;" "Address of Cork Ladies' Anti-Slavery Society;" 87 to 91, of "The Critic;" and Circular on "The Punishment of Death;" are received; also, E. F. H.; W. P.; G. W. T.; J. W.; J. G. H.; A. K.; W. M.; R. M. G.; L. W.; W. R.; J. T. R.; J. F.; J. S.; W. H.; R. D. W.; H. B.; A. W.; S. M.; B. M.; W. A.; and T. A.

Address of the "Belfast Ladies' Anti-Slavery Association," too late for this month.

W. G.; J. G.; and C. K.—Their papers are under consideration.

D. C.—His paper would appear, most appropriately, in a Medical Journal.

—To CONTRIBUTORS.—No Communication of any kind is ever inserted in this paper, unless accompanied with the name and address of the author.

AGENTS are particularly requested to observe, that Notices of Births, Marriages, Deaths, Movements of Friends in the Ministry, and Advertisements, require, in order to insure insertion, to be in our hands before the 28th of each month.

TO ADVERTISERS, AND PUBLISHERS IN GENERAL.

The attention of Publishers and Advertisers in general, is respectfully solicited to the claims of this Journal, as an efficient Advertising Medium, at least within the Society of Friends; its circulation, since the commencement of the New Series, being greater than ever it was. Annexed is the

SCALE OF PRICES:—

Six lines and under,	4s. 6d.
Every additional Line,	3d.
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In consequence of numerous Subscribers to our New Series being desirous to possess the three previous Volumes, and many others being deficient of particular numbers to complete their Sets, we have to request such as have not bound, and do not intend to bind their volumes, to return us any of the following Nos.:—1 and 2, vol. i., and 1, 11, and 12, vol. ii., when they will receive full price for the same, if they are in fair condition.

Friends of London and vicinity are respectfully apprised that the Booksellers to whom *The British Friend* is consigned on Sale are HARVEY and DARTON; and some having supposed, from seeing their names inserted in our imprint, that they also take charge of receiving subscriptions, &c., we have to intimate that these and other payments should be made only to our Agents, viz.:—

JACOB POST, Islington.

JOSEPH HALE, Jewin Crescent.

WILLIAM HUGHES, Scots Yard, Cannon Street.

WILLIAM GRAY, at 50, East Cheap.

Varieties.

WOOLMAN'S JOURNAL.—The only American book I ever read twice, was the Journal of John Woolman, a Quaker preacher and tailor, whose character is one of the finest I ever met with. He tells a story or two about negro slaves, that brought tears into my eyes. —(*Pencilings by the Way*, 373.)

SOCIETY FOR THE ABOLITION OF CAPITAL PUNISHMENT.—The following compose the Committee of this Society:—Lord Nugent, John Bright, M.P., Joseph Brotherton, M.P., Richard Cobden, M.P., Charles Dickens, W. Ewart, M.P., Douglas Jerrold, G. F. W. Mortimer, minister, Daniel O'Connell, M.P., M. and H. W. Tancred, besides many others of the highest respectability. The following donations have been received, besides many more of smaller amount:—William Ewart, M.P., £25; Norman Wilkinson, £25; Samuel Gurney, £21; John T. Barry, £20; T. B. Wrightson, £20; Joseph Sturge, £20; Cornelius Hanbury, £10; Joseph John Gurney, £10; George W. Alexander, £10; John Bell, £10; Edward Smith, Sheffield, £10.

CHEAP SHOPS.—To buy at the cheapest market and sell at the dearest, is a rule, the justice of which is seldom called in question. There is, however, another rule, to which the maxim of trade must submit,—the evangelical law; *What things soever ye would that men should do to you, do ye even so to them.* How far this law is observed by the keepers and customers of cheap shops, is a question worth their considering. Such a rule has little sympathy with the spirit which grinds the faces of the poor, and strives to prosper by underselling the fair trader. Mutual benefit is the soul of business. The announcements of "ruinous prices," if true, are an injury to legitimate trade; if false, they are a fraud upon the public. In either case, the customer's saving, whether real or supposed, cannot be honestly obtained, and those who prefer feeding the flames of voluntary martyrs, to providing fuel for honest men to cook their dinners with, are little or no better than receivers of stolen goods. Until religion enforces the fundamental principles of justice between man and man, in the daily transactions of life, whatever stir it may make in preaching and controversy, whatever it may do for the relief of misery at home, or the conversion of heathens abroad, it will be but as "sounding brass and a tinkling cymbal." —*Vox et præterea nihil.* For want, not of benevolence, but of justice, poverty tends to increase. The destitute prefer half a loaf to no bread, and the employer, enabled to get his work done for the half loaf, will not give a whole one. In vain the steady labourer pleads for justice: the answer is ready, "There are plenty willing to work for less." The price of labour is reduced to the starvation point. But even this is not enough! As if infatuated with the notion of cheapness, as the *summum bonum* of public prosperity and private economy, the guardians of the poor must needs lend their aid to complete the ruin of industry! Paupers, kept by the industrious, must be set to work at prices inadequate to sustain life! A happy expedient for supporting cheap shops out of the poor-rates! Yet many a tradesman's wife, and lady of fashion too, would rather pay double the tax to support her fellow-creatures as paupers or beggars, than to lose the imaginary advantage of buying things cheap, and the pleasure of making "a bargain." How completely opposed is all this to the spirit of religion! to that which gives good measure, pressed down, and shaken together, and running over.—*A New and Old Evangelical Magazine*, No. 1.

GENUINE ARROW ROOT, the Produce of the Liberated African, captured from Slavery; imported and sold from one pound upwards, at the low prices of 7d. to 10d. per lb., according to the quantity taken, by W. WESON, Junr. & Co., 73, Gracechurch Street, London.
N.B.—The quality is much approved.—Agents wanted for the sale of this article.

CARRIAGE FREE from LONDON.—**JOSEPH SAYCE**, WOOLLEN DRAPER and TAILOR, forwards his Goods to any distance from London, free of expense, and packed so as not to sustain any injury in their conveyance.

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THE EDINBURGH LADIES' EMANCIPATION SOCIETY wish to remind their friends, who intend sending through them Contributions of Work, &c., in aid of the **THIRTEENTH ANNUAL ANTI-SLAVERY BAZAAR**, at Boston, United States, that the same will require to be forwarded to any of the undermentioned parties, before the 1st of the 11th Month, (Nov.) next.

MARY WELSH, 7, Montpelier, Bruntsfield Links, Edinburgh.
JANE WIGHAM, 5, South Gray Street, Do.

Carriage of articles too large to be sent by Post, will be cheerfully paid for.

CONTRIBUTIONS of ARTICLES for SALE in Philadelphia, the proceeds of which will be appropriated to the Promotion of the Abolition of Slavery in the United States, may be sent as under, any time before the 20th of 10th Month, (October) next.

Bristol,	Fanny Tribe, No. 9, Portland Square, Kingsdown.
Bath,	M. P. Blair, Bathwick Hill.
Birmingham,	Lydia Sturge, } Edgbaston.
Leicester,	Ann Goodrick, }
Liverpool,	Priscilla Ellis, Balgrave.
London,	Caroline Thompson.
	M. Merrington, 27, New Broad Street.
Kendal,	Anna Braithwaite, Junr.
Leeds,	Sarah Grace Harvey, 13, Briggate.
York,	Abigail Taylor, near Monk Bridge.
Worcester,	Catharine Burlingham.
Nottingham,	Lucy Maria Woods.
Brighton,	Sarah Bess, Junr.
Reading,	Elizabeth Christy.
Newcastle-upon-Tyne,	Anna H. Richardson.
Cheltenham,	Rebecca Yerbury.
Darlington,	Sarah Pease.
Gloucester,	Sarah Jane Bowly.
Exeter,	Sarah Eliza Dymond.
Norwich,	Eliza P. Gurney.
Sheffield,	Jane Smith.
Belfast,	Maria Webb.

Articles from England are much prized; and the following have been named as likely to be particularly acceptable:—Engravings of distinguished religious, philanthropic or literary characters; drawings and models of their residences; simple implements, such as rulers, or paper folders manufactured from articles belonging to them; autographs; new devices in worsted work; net worsted shawls; neck ties; papier mache articles; purses; needle books, &c.

PURVEYOR to the Queen.—**MACKIE'S CELEBRATED EDINBURGH BISCUITS.**—These very Superior BISCUITS are recommended for general purposes—DESSERT, LUNCHEON, CHEESE, &c.—and will be found to possess every desirable quality. They are peculiarly crisp, of a fine, rich, agreeable flavour; and being made by powerful steam machinery, without handling, have a refinement and delicacy not easily attainable by mere manual labour, and the rapidly extending sale, arising solely from the recommendation of those who have used them, is a sure test of their superiority.

J. W. MACKIE may be allowed to refer with great satisfaction to the Queen's approval of his Biscuits, as testified by his Official Appointment, a copy of which accompanies each Tin.

Wholesale Agent for England and Wales, JAMES DIX, Union Street, Bristol; Retail by most of the respectable Grocers and Confectioners in the United Kingdom.

FRIENDS' SCHOOL at SIDCOT, SOMERSETSHIRE.—This Institution is in Want of a well-qualified Friend, as Governess, or Head Teacher of the Girls' School.

Applications, with a statement of the late and present engagements of the applicant, and references, to be sent to JOSEPH DAVIS, Conveyancer, Bristol, of whom further particulars may be known.

ACKWORTH SCHOOL.—An Additional Teacher being required in the Boys' Schools, the Committee is desirous of engaging a well-qualified Friend for the situation. For further particulars, apply to THOMAS PUMPHREY, Ackworth School, near Wakefield.

7th Month, 23d, 1846.

ACKWORTH SCHOOL.—The FRIEND, who has for many years past filled the Office of GOVERNESS in the Girls' department of this Institution, having given notice of her intention of retiring from the service, the Committee are desirous of engaging a well-qualified, middle-aged Friend to succeed her.

Application to be made to THOMAS PUMPHREY, Ackworth School, near Wakefield, from whom all needful particulars may be obtained.

7th Month, 27th, 1846.

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A. G. is determined to conduct the Eagle in such a manner as, for Private Families, Commercial Gentlemen, Tourists, &c. &c., it will be unsurpassed by any similar Establishment in Scotland.

No Gratuities to Servants.

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GLASGOW, 9th Month, 31th, 1846.—Printed by WALTER GRAHAM BLACKIE, (residing at No. 25, Richmond Street, Glasgow,) at his Printing Office, Villafeld, in the Parish of Barony; and Published at 161 and 163, Gallowgate, by WILLIAM and ROBERT SMEL, the Proprietors and Editors, to whom all Communications should be addressed—Sold also by HARVEY & DARTON, Booksellers, London; G. W. TAYLOR, Philadelphia; and WILLIAM BIRDSELL, New York.

THE BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein.—JER. vi. 16.

No. X.

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Advertisements.

WANTED, an APPRENTICE to the Brush and Basket Manufacturing Business.
Apply to JOHN H. KNIGHT, Southampton.

WANTED, a Young Man Friend, as ASSISTANT, who understands the Grocery Business.
Apply to T. LATCHMORE, Hitchin, Herts.

WANTED, a Young Man of unexceptionable character, (a Friend would be preferred,) as an ASSISTANT in a Mercantile and Retail Corn and Seed Trade, who will occasionally be required to attend markets.
Apply, by letter to BASS & BROWN, Sudbury, Suffolk.

WANTED, an Experienced GOVERNESS.
Apply to JOSEPH KITCHING, Mark's Place, Woodhouse, Leeds.

WANTED, by a Young Person most respectably connected with the Society of Friends, a Situation as COMPANION to an ELDERLY LADY, or as NURSERY GOVERNESS. Respectable reference to parties with whom she has lived in the latter capacity.
Address X.Y.Z., Stapleton Road, Post-office, Bristol.

WANTED, in the General and Furnishing Ironmongery Business, a well-qualified ASSISTANT, or an APPRENTICE.
Apply to T. SPENCER, Jun., Dorking, Sussex.

WANTED, in an Old Established Business, at Sheffield, a JOURNEYMAN WATCH and CLOCK MAKER: A competent workman may meet with a permanent situation.
Address, DAVID JOHNSON, Sheffield.
9th Month, 25th. 1846.

WIGTON SCHOOL.—WANTED, a Woman Friend, as GOVERNESS, or PRINCIPAL TEACHER in the Girls' School.
For particulars, apply to CHARLES BARNARD, Superintendent.

F. SPENCE, Linen and Woollen Draper, Dewsbury, is in want of an Active Youth, about 15 years of age, as APPRENTICE.

WANTED, a STOUT YOUNG WOMAN of an amiable disposition, to be NURSE in a Friend's Family.
Apply to M. CORBETT, No. 13, Crescent, Salford.

WANTED AT THE RETREAT, a Friend to fill the Office of SECRETARY AND HOUSE-KEEPER. His chief Business will be the keeping of the Accounts, the procuring of Provision, and the care of the Premises.

WANTED, a Woman Friend as MATRON, to take the principal Charge of the Female Department.
Application may be made to SAMUEL GUEST, York.

WILDERSPIN NATIONAL TRIBUTE FUND.

For more than a quarter of a century, Samuel Wilderspin has devoted himself to the extension and improvement of Infant Education. In addition to the continual delivery of Lectures on the subject, the publication of valuable works in relation to it, and the training of many teachers, he has himself opened and organized Schools, containing upwards of 27,000 children. The result to himself has been poverty in his old age, and that he is now almost worn out with his unsparing and disinterested exertions. The object of the Fund is to secure a suitable provision for himself and his family, as some acknowledgement of his valuable public services. The assistance and co-operation of all the friends of Education are earnestly solicited.

Remittances, which will be duly acknowledged, may be made by means of Post-office orders, payable to Thomas John Terrington, 34, Dock Street, Hull; or to Edward Parke Lampport, 95, Loyd Street, Manchester. In cases where individuals may be willing to interest themselves, or a local committee can be formed in any town, the above-named Secretaries will be glad to furnish papers, or to give further information.

Subscriptions will also be received by the Editors of "The British Friend," 181, Gallowgate, Glasgow, and at the following Banks:—

Denison, Heywood, & Co., London; Benjamin Heywood & Co., Manchester; Arthur Heywood, Sons, & Co., Liverpool; Union Bank of Scotland, Edinburgh; Union Bank of Scotland, Glasgow; J. D. Latouche & Co., Dublin; Harrison Watson, & Co., Hull; and Leatham, Tew, & Co., Wakefield.

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—This Institution is in Want of a well-qualified Friend, as Governess, or Head Teacher of the Girls' School.

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TO the NOBILITY, GENTRY, and PUBLIC in General.—Rich New PICKLES and SAUCES, particularly HARVEY'S FISH SAUCE, and ESSENCE of ANCHOVIES.

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I WILL HAVE MY OWN WAY.

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TO CORRESPONDENTS.

Received, W. N.; S. M.; O. B.; J. C.; W. G.; G. C.; J. J.; J. S.; J. W. Jr.; J. A.; W. M.; T. F.; J. E.; J. W.; O. W. T.; S. W.; T. W., Jr.; E. B.; B. B. W.; W. P.; J. H.; E. C.; C. G.; A. G.; J. T. B.; W. H.; D. D.; E. P.; E. M.; J. M. M.; W. B.; and W. L. B.

Also,—Historical Sketch of the Evangelical Alliance; Non-Slaveholder, No. 9; York City and District Temperance Visitor; P. P. Carpenter's Address to Christian Professors; The Song of the Sword; Lines to Wm. L. Garrison; Dra. Cox and Lefchild, and American Manstealers; Bristol Temperance Herald, for 10th Month; Herald of Peace for do.; Christian Citizen, No. 38, 30; Prisoner's Friend, Nos. 32—30; Advocate of Peace, Nos. 6 and 7; Free Labour Advocate, Nos. 214—216; The Critic, Nos. 92—95; Christian Penny Record; The Patriot, of 1st and 22d current; Universal, of 2d; Jersey and Guernsey News, of 3d and 10th; Baquiner, of 10th; Suffolk Chronicle, do.; Morning Advertiser, of 20th and 23d; Liverpool Mercury, of 23d; Scottish Herald, of do.; Scotsman, and Norfolk News, of 24th.

J. L.; J. G., Jr.; and T. N.—In their communications were some items of too old a date. The others they will find in their proper places.

W. G.—His paper cannot appear in its present shape. He may expect soon to hear from us.

C. K.—Deemed unsuitable.

I. L.—Thanks for his attention; but the article is more adapted to the columns of a Newspaper.

V. V.—Our opinion is unaltered. We shall return his three papers.

J. J. F. and W. N.—Their articles are under consideration.

J. G.—His views do not harmonise with ours, in regard to the "great improvement" he speaks of.

J. H. G.—Too late.

S. R.—The reasons formerly assigned, for not reverting to the first of the topics on which he writes, are stronger than ever. As to his second alleged cause of complaint, we can only say that since the receipt of his letter, the statement which we gave has been fully confirmed, and that on authority which we cannot call in question.

ERRATUM.—In the notice of Ralph Walmsley's decease, in our Number for 8th Month, for "Standforth," read "Handforth."

TO CONTRIBUTORS.—No Communication of any kind is ever inserted in this paper, unless accompanied with the name and address of the author.

TO AGENTS.—Our friends who kindly serve us in this capacity, are particularly requested to observe, that Notices of Births, Marriages, Deaths, Movements of Friends in the Ministry, and Advertisements, require, in order to insure insertion, to be in our hands before the 25th of each month.

TO ADVERTISERS, AND PUBLISHERS IN GENERAL.

The attention of Publishers and Advertisers in general, is respectfully solicited to the claims of this Journal, as an efficient Advertising Medium, at least within the Society of Friends; its circulation, since the commencement of the New Series, being greater than ever it was. Annexed is the

SCALE OF PRICES:—

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Friends of London and vicinity are respectfully apprised that the Booksellers to whom *The British Friend* is consigned on Sale are HARVEY and DARTON; and some having supposed, from seeing their names inserted in our imprint, that they also take charge of receiving subscriptions, &c., we have to intimate that these and other payments should be made only to our Agents, viz.:—JACOB POST, Islington; JOSEPH HALE, Jewin Crescent; WILLIAM HUGHES, Scots Yard, Cannon Street; WILLIAM GRAY, at 50, East Cheap.

THE BRITISH FRIEND ADVERTISER.

NORTH OF ENGLAND AGRICULTURAL SCHOOL, GREAT AYTON, NEAR STOKESLEY, YORKSHIRE.

WANTED, a FRIEND to fill the Office of GOVERNOR; also one of mature age as HOUSEKEEPER. Further information may be obtained on application to ISAAC SHARP, Secretary. West Terrace, Darlington, 10th Month, 27th, 1846.

Just Published,

JOSEPH SMITH'S CATALOGUE OF OLD BOOKS, principally relating to Friends, may be had, "Gratis," upon receipt of Two Postage Stamps.

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HANNAH P. FOULER, BONNET, CLOAK, and SHAWL MAKER, respectfully informs her Friends she has REMOVED from 38, Burge Street, to 80, Stokes Croft, Bristol, where she solicits a continuance of their favours.

RICH SILKS, AND MATERIALS FOR BONNETS.

19th of 10th Month, 1846.

METEOROLOGICAL OBSERVATIONS

MADE AT LEEDS, BY WILSON ARMISTEAD.—9th Month, 1846.

DATE	BAROMETER		THERMOMETER			WIND	RAIN IN INCHES	REMARKS ON THE WEATHER.
	MAX.	MIN.	MAX.	MIN.	MEAN.			
1	30.19	30.10	69	51	60.	W.	..	Very fine.
2	30.10	30.10	68	51	59.5	W.	..	Do.
3	30.10	30.10	68	52	60.	W.	..	Cloudy
4	30.08	30.04	70	53	61.5	N.	..	Fine
5	30.08	30.04	70	53	61.5	N. E.	..	Changeable; mostly fine
6	30.02	30.00	69	54	61.5	W.	..	Fine
7	29.86	29.82	70	53	61.5	W.	..	Do.
8	30.18	29.82	69	54	61.5	W.	..	Do.
9	30.00	30.00	70	54	62.	E.	..	Do.
10	30.00	30.00	70	54	62.	E.	..	Do.
11	30.14	30.07	70	54	62.	E.	..	Do.
12	30.15	30.15	71	54	62.5	N. E.	..	Very fine
13	30.30	30.30	71	55	63.5	N. E.	..	Fine
14	30.30	29.82	74	54	64.	W.	..	Do.
15	29.82	29.82	71	58	64.5	N. E.	..	Very fine
16	29.90	29.78	68	58	63.	E.	..	Do.
17	29.82	29.70	66	49	57.5	S. E.	..	Do.
18	29.62	29.56	64	54	59.	S. W.	..	Fine
19	29.56	29.56	64	54	59.	S. E.	..	Do.
20	29.60	29.46	66	50	58.	E.	..	Do.
21	29.48	29.48	65	48	56.5	E.	..	Very rainy a. m.
22	29.48	29.48	66	47	56.5	S.	.51	Cloudy; dense mist 6 a. m.; showers
23	29.48	29.48	66	47	56.5	S.	.09	Do.
24	29.48	29.48	66	47	56.5	W.	..	Showery
25	29.48	29.48	66	47	56.5	W.	.11	Changeable
26	29.48	29.48	62	48	55.	W.	.04	Showery a. m.; fine p. m.
27	29.32	29.35	62	48	55.	S. E.	.10	Fine
28	29.56	29.33	62	48	55.	S. W.	..	Do.
29	29.78	29.60	57	47	52.	W.	..	Do.
30			67	51	59		.85	

Varieties.

MEDITATIONS ON THE DEW.—Soon as the evening comes, this penetrating invisible moisture embalms each herb, and flower, and fruit that grows; when sultry heats and winds have caused the various tribes of vegetation to languish and pine with sickly drought, this wondrous cordial falls upon their drooping heads, and makes them blow afresh in health and beauty. But how very amiable this gentle dew, when it distils its treasures into nature's lap, it is neither heard by the quickest ear, nor seen by the sharpest eye; it makes no noise—it makes no show. What a striking emblem is this of that divine anointing from above, which descends on heavenly souls. The Lord says by Hosea, his prophet, "I will be as the dew unto Israel," heavenly dew! This is the still, small voice of the Holy Spirit, which is not to be found in the whirlwind of fleshly works and passions; as the dew falls when all is still, when all is wrapped in silence, so it is in the silence of all flesh, with its noisy workings, that this sacred unction distils upon the soul, and

causes it to grow as the lily, and cast forth its fragrant odours as the wine of Lebanon. Let Observations then learn from the foregoing considerations, that still streams are the deepest; let them learn more and more to be like Mary at the feet of Jesus; and to be more concerned in receiving from him, than to be offering the sacrifice of fools.—*Catherine Phillips.*

EXEMPLARY FAITHFULNESS.—There is a Friends Meeting at Radway, in Warwickshire, which has long been decreasing in the number of its attenders, owing to the younger branches marrying away, and the older ones being removed by death, mostly at a very advanced age. There is now remaining there one female Friend, aged between 50 and 60, whose attendance of Meeting is most exemplary. When on a visit to a relation some time ago, not far distant from her abode, the Friend stated that she had not, during last winter, missed once opening the house; and sometimes, for several weeks together, she was the only one to hold the Meeting. There are one or two other individuals who belong to it, but living at some distance, their attendance is somewhat irregular. Hence the Friend alluded to, is reduced to the necessity of "sitting alone." While her situation is calculated to excite a feeling of sympathy, would that her diligence, in the great duty of bearing an open testimony of our dependence on Him, who is the source and fountain of every blessing, might provoke to an increase of zeal in this respect, those whose privileges are greater, and whose responsibility, consequently, is greater also.

TEMPERANCE IN THE POTTERIES.—The temperance reform is in a most healthful condition in the Staffordshire Potteries. Large public meetings are held almost every week in almost all the principal places throughout the pottery district. In fact, it may be said to be the principal question agitating the public mind in that part of the kingdom. The societies generally are well organised and consolidated; and the systematised operations for the advancement of the temperance reform are attended with good success. A little less sectarian feeling, and a stronger desire to push onward the reform, independent of sectarian considerations and personal differences of opinion, would really render the efforts made more efficient in the course of a short time, to break the powers of intemperance in the neighbourhood. This evil has long exerted a great influence over the habits and interests of the people. But in many places a great check has been put to its power. In a little village called Kidsgrove, bordering the Pottery district, the drinking system has for many long years been committing its disastrous ravages. The village has long been notorious for its drunkenness, and its necessary concomitants. Though the inhabitants, who are principally coalminers and ironfounders, are in the habit of being pretty well remunerated for their work, pauperism and destitution have almost continually infested the neighbourhood. And this has been the result of a general excessive indulgence in intoxicating drinks. But during the last two months vigorous efforts have been made to put down the evil. The temperance principle has been advocated with great success. A Temperance Society has been formed; and during this short space of time about 250 persons have become members of it. A great change has already made its appearance. The workmen look cleaner, their wives live more comfortably, and their children are less neglected.—J. Passmore Edwards, from London, has recently been lecturing there on the "Moral Dignity of the Temperance Reformation," and the "Moral Elevation of the People," and has been listened to with great effect. Equally cheering results have also followed the advocacy of Temperance principles in Little Madeley and Knutton Heath.—*Correspondent of the Nonconformist.*

TO THE BENEVOLENT AND HUMANE, but more especially to those suffering from the TIC DOLOREUX.

From a numerous list of *valuable Testimonials*, S. BARLOW has selected the following which is from a well known Friend, who, through feelings of deep sympathy for those suffering under the excruciating paroxysms of this painful disease, thus speaks for this excellent remedy, that others may be induced to make trial of it, in the confident expectation of similar relief.

(Copy.)

"SAMUEL BARLOW.

"ESTEEMED FRIEND,—I have pleasure in adding my testimony to the extraordinary efficacy of the Powders prepared by Samuel Barlow, of Darlington, in cases of Tic Doloieux.

"Having been myself a severe sufferer from that distressing complaint, and all other remedies recommended having failed, I was induced to make trial of these powders, and obtained almost immediate relief.—Thy sincere friend,

"JOHN B. PEASE.

"North Lodge,

"Darlington, 3d Month, 12th, 1846."

The Powders are sent *postage free* to all parts of the United Kingdom, in packets at 1s. 6d.; but to give them a better trial a double packet should be taken, price 2s. 6d.

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Lecture III.—November 17th, by J. STOCK, Baptist Minister, of Chatham; on "Defensive War."

Lecture IV.—November 24th, by ELIHU BURRITT, of Worcester, U. S., Editor of the *Christian Citizen*, the *Bond of Brotherhood*, &c.; on "The Opposition of Christianity to all War."

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GLASGOW, 10th Month, 31st, 1846. Printed by WALTER GRAHAM BLACKIE, (residing at No. 25, Richmond Street, Glasgow,) at his Printing Office, Villafeld, in the Parish of Barony; and Published at 161 and 163, Gallowgate, by WILLIAM and ROBERT SNEAL, the Proprietors and Editors, to whom all Communications should be addressed—Sold also by HARVEY & DARTON, Booksellers, London; G. W. TAYLOR, Philadelphia; and WILLIAM BIRDSALL, New York.

THE BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein.—JES. vi. 16.

No. XL

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7th Month, 23d, 1846.

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TO CORRESPONDENTS.

J. M.—His letter is written in a spirit unsuited to our pages. J. P.—His notice of a *decease* was anticipated.

S. S.—His extract does not appear applicable, seeing he takes for granted, that which remains to be proved.

J. J. F.—With every disposition to meet his wishes, it really seems to us his Letter would, to use his own words, "be considered out of place," in our paper.

B. W.—The P.S., (or 2nd Letter,) owing to its length, came too late for this Number.

I. C.—The Communication, and accompanying papers sent us, would occupy more room than we could afford. The subject of them, it will be seen, is adverted to, in another place.

W. W.—His Letter is rather too *political* for our columns; though we agree with him in some of his views.

J. Y., Jr.—P. Lampriere being now at liberty, the Paper sent us would have appeared rather out of date.

Hogg's Weekly Instructor, Part XXI.; Jewell's Short Sketch of a Long Life; Campbell's Capital Punishment Sanctioned by Divine Authority; Herald of Peace, for 11th Month; Bristol Temperance Herald, Do.; Observations principally on Religious Worship; and on Important Subjects; Clerical Oppressors; Prospectus of Traill's New Translation of the Works of Josephus; Haughton's Letter to the Working Bakers of Dublin, &c.; The Critic, of the 7th, 14th, 21st, and 28th curt.; Nos. 218 and 219, of The Free Labour Advocate; The American Missionary, for 10th Month; Burritt's Christian Citizen, No. 41, and Bond of Brotherhood, No. 4; The Christian Penny Record, of 28th ult.; The Universe, of 30th Do.; The Jersey News, of 7th and 21st curt.; Leicester Chronicle of 14th, and London Sun, of the 28th curt., are received.

Also, W. H.; J. P.; J. T. B.; S. T.; T. B.; W. H.; A. F.; E. S., Jr.; T. N.; J. S.; E. M.; E. C. M.; I. W.; A. W.; T. W., Jr.; W. S.; A. K.; J. T.; W. G.; T. A.; W. M.; K. N.; W. R.; S. A.; J. E. W.; E. R.; W. C. W.; S. M.; J. H. G.; G. C.; B. M.; J. B. B.; M. B. W.; R. D.; R. F.; M. C.; J. J.; J. B.; W. H. B.; W. B.; J. C.; J. P. C.; T. D.; W. C.; W. D.; J. F.; T. F.; J. H.; R. J.; W. L.; J. M. M.; H. N.; W. N.; S. N.; J. G. O'B.; R. P.; S. R.; G. S.; J. E. T.; W. W.; M. W.; J. W., Jr.; F. T.; and E. W.

L. W.—We regret having been obliged, for want of room, to curtail his article.

TO CONTRIBUTORS.—No Communication of any kind is ever inserted in this paper, unless accompanied with the name and address of the author.

TO AGENTS.—Our friends who kindly serve us in this capacity, are particularly requested to observe, that Notices of Births, Marriages, Deaths, Movements of Friends in the Ministry, and Advertisements, require, in order to insure insertion, to be in our hands before the 28th of each month.

TO ADVERTISERS, AND PUBLISHERS IN GENERAL

The attention of Publishers and Advertisers in general is respectfully solicited to the claims of this Journal, as an efficient Advertising Medium, at least within the Society of Friends; its circulation, since the commencement of the New Series, being greater than ever it was. Annexed is the

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Friends of London and vicinity are respectfully apprised that the Booksellers to whom *The British Friend* is consigned on Sale are HARVEY and DARTON; and some having supposed, from seeing their names inserted in our imprint, that they also take charge of receiving subscriptions, &c., we have to intimate that these and other payments should be made only to our Agents, viz.:—JACOB POST, Islington; JOSEPH HALL, Jewin Crescent; WILLIAM HUGHES, Scots Yard, Cannon Street; WILLIAM GRAY, at 50, East Cheap.

TO THE FRIENDS OF TEMPERANCE.—

THE TEETOTAL TIMES, or Monthly Temperance Messenger, was commenced in March last, with a desire to diffuse sound information as to the principles and operations of the temperance movement. That paper has reached a circulation far beyond that of any temperance periodical in this country. The proprietor, desirous still further to promote the object he has at heart, has offered *Fifty Pounds* for the best five Essays, upon as many subjects connected with the principle of total abstinence from intoxicating beverages. For the first of these Essays,—"Teetotalian Essential to the Elevation of the Working Classes," the adjudicators have awarded the premium of Ten pounds to Mr. G. D. PAINE, of Deptford. This will be published early in January next; and will form the first of a series to be entitled,—**THE TEETOTAL ESSAYIST, or MONTHLY TEMPERANCE STANDARD**: to form a companion to the *Teetotal Times*, which it will resemble in size and appearance. This number will be followed monthly by other Essays from the pens of the most able writers in the Temperance Body.

Single copies will be sent regularly, *post free*, to the residence of every subscriber of *one shilling* per annum in advance. Societies and individuals, desirous of availing themselves of this very eligible mode of advocating the teetotal system, will be supplied with the *Essayist*, at 6s. per hundred, which will be sent to them *free*, either in parcels, or in single copies, to such individuals whose names may be furnished. For Three Pounds, one thousand copies will be sent, either in one parcel, or folded and sent singly by post, to one thousand persons who may be named. As much time will be required to prepare the lists, &c., orders should be sent in without delay, addressed to Mr. JOHN CASSELL, Tea Merchant, Nos. 14 and 15, Budge Row, London.

In addition to these modes of circulation, the Proprietor is anxious that copies of the *Essayist* should be sent to various individuals, such as Members of Parliament—magistrates—ministers of religion—manufacturers—railroad directors—medical practitioners—teachers of youth, and others who exert influence in their respective circles. Several friends to the cause of temperance and philanthropy have already sent in contributions, and the Proprietor will be most happy to make additions to the list. To guarantee the due appropriation of this Fund, the following gentlemen have consented to act as a Committee:—JOHN DUNLOP, Esq., W. R. BAKER, Minister, and GEORGE W. ATWOOD, Esq.

TO the NOBILITY, GENTRY, and PUBLIC
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Remittances, which will be duly acknowledged, may be made by means of Post-office orders, payable to Thomas John Terrington, 34, Dock Street, Hull; or to Edward Parke Lampport, 95, Loyd Street, Manchester. In cases where individuals may be willing to interest themselves, or a local committee can be formed in any town, the above-named Secretaries will be glad to furnish papers, or to give further information.

Subscriptions will also be received by the Editors of "*The British Friend*," 161, Gallowgate, Glasgow, and at the following Banks:—

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THE BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein.—JER. vi. 16.

No. XII.

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12th Month, 31st, 1846.

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THOMAS WHEELER, Tea Dealer and Grocer, Stockport, is in want of an Assistant.

A steady, active, industrious Young Man, competent to take a leading part in his establishment, would be liberally treated with.

HOWITT'S JOURNAL of LITERATURE and POPULAR PROGRESS. Edited by WM. and MARY HOWITT.

On the 2d of January, 1847, will appear Howitt's JOURNAL. For many years I have been intending and preparing to devote my whole life and energy to a periodical literature, which should at once minister to the enjoyment and the good of the public. Believing that the interests of every class of society are one and the same, if truly understood, I have regarded it as one of the most important labours in which any man can be engaged, to endeavour to make this truth felt, and to promote that love of knowledge and of inquiry which lies at the foundation of all progress and national prosperity. For this purpose, at the commencement of the present year, I entered, with Mrs. Howitt, heart and soul into the plan for establishing the People's Journal. Without proposing any benefit to ourselves, we at once furnished all the machinery—the other parties being only in possession of a single idea—that of the title. We, therefore, developed plans for the project; opened up the general scheme of agency; wrote to, or enabled the other parties to write to, the most influential persons in the United Kingdom and America for co-operation in such a work; and procured the literary assistance of the whole splendid array of writers of eminence which have appeared in that Journal, with three exceptions. These services will be found duly acknowledged by the Editor in pages 32 and 34 of the "ANNALS" of that publication.

On the very first appearance of this Journal, the public, as by one impulse, conceived it to be wholly and solely ours; and letters and congratulations poured in from all sides. As it was found that our influence was thus essential, and the other parties wanted means to carry out the design, I at once purchased half that property, and engaged zealously to co-operate. These facts were duly announced in the same pages of that publication.

But though I believed that I had secured, by contract, the full liberty to work out my views for such a publication, and to secure also the free and honourable continuance of the contributions of eminent writers, I soon found myself grievously disappointed. I soon found that my whole intention, so far as the public was concerned, was frustrated and rendered abortive. It will be seen by reference to that publication, that from about August the contributions of both Mrs. Howitt and myself have rapidly decreased in number, and that almost every name of great note, except those of Mr. Fox, and of Miss Martineau, the latter introduced by me, has as rapidly disappeared too.

Further circumstances came to light, which rendered it imperatively necessary for me to get out of the connexion into which I had inadvertently fallen, as fast as possible. I could not consent to become responsible for liabilities over which I had no control; for opinions which I could not restrain from appearing, or from actions that might be most dishonourable.

Having, therefore, laid the real facts of the case before the best and wisest persons, whom I have the happiness to know, from my own full conviction and their honest advice, I have taken the necessary steps to dissolve my present connexion, which a few weeks will be effected. In the meantime, all literary connexion of myself or Mrs. Howitt, has ceased with the People's Journal; no article of ours which may appear in it being there with our authority or consent, but the contrary. And the names of any of our distinguished literary friends, which may be announced in it, will be equally unauthorized; the whole of them never having had any connexion with that Journal, except through and for us, and going at once with heart and soul with us into our present publication.

Having stated these facts, nothing will induce me further to allude to them; but the opening article of "HOWITT'S JOURNAL" will state explicitly what will be the character and objects of that Journal, which we have no doubt whatever of raising, by our continued and undiminished energy and influence, and by the co-operation of our illustrious literary and influential friends, into one of the first public and popular organs of the age.

In this publication I shall be sole proprietor, and shall thus be perfectly free-handed to work all my views for the public benefit; and the Editorship will be jointly conducted by and in the names of WILLIAM and MARY HOWITT.

Clapton, Dec. 18, 1846.

WILLIAM HOWITT.

THE INEXPEDIENCY OF CAPITAL PUNISHMENT, PROVED BY STATISTICS DERIVED FROM OFFICIAL SOURCES.—1846.

Within the last fifteen or sixteen years, the infliction of death has been discontinued in England for sheepstealing, robbery, housebreaking and burglary, horsestealing, and many other kinds of crime. Indeed, of 160 offences which were punishable with death in the reign of George the Third, only one—Wilful Murder—now virtually remains capital.

Now if it can be shown that offences which were capital, but are so no longer, did decrease upon the partial or entire discontinuance of the extreme penalty, whilst other crimes remained on the increase, then it follows, as an irresistible and unanswerable conclusion—That the pain of death did no good as regarded those offences, and was wisely abolished.

Well, this decrease of crime can be shown:—shown, not as regards one particular offence, but as regards various offences for which the capital penalty has been repealed:—shown, not in a dubious form, but in the most clear and indisputable manner.

The Government Returns prove, that there were fewer high-way robberies in seven consecutive years, (ending 1840,) with 5 executions, than in the preceding seven years, with 58 executions;—that there were fewer acts of burglary and house-breaking in the same seven years, with only 2 executions, than in the preceding seven years, when 57 persons suffered death for those crimes;—that there was less horsestealing in the same seven years, without any execution, than in the preceding seven years, during which for that offence alone, 23 convicts were sent to the scaffold.

Let us now advert to another crime,—one for which the capital penalty was almost sure to follow upon conviction. We refer to the crime of *incendiarism*. For this single offence, in the seven years ending with 1836, no fewer than 64 criminals were executed, and 538 committed; in the next seven years there were none executed, and only 386 committed. Here was a diminution of 28 per cent. in the crime. It will be observed that we are comparing periods of the actual and frequent infliction of capital punishment, with periods immediately following.

If from these details we turn to the state of crime in the aggregate, we find the following result presented by a Parliamentary Return, (No. 547,) printed in 1839.

The Return embraces two periods of five years, for England and Wales; and relates exclusively to such offences as were capital at the commencement, viz.:

5 yrs. ending with 1833 Executed 259 Committed 11,982
5 yrs. „ „ 1838 Executed 99 Committed 11,332

This Return, then, shows in the aggregate a decrease of crimes that had been capital in the first period.

It may be said, perhaps, that such a result is owing to other of the country, and to the increased vigilance of the police: that, in fact, the diminution in these particular crimes was but a part of the general diminution of crime throughout the kingdom. But this argument is completely disproved by the fact that during the same time, the commitments for minor offences (i. e. offences not capital in either period) underwent a great increase; being 85,348 in the first period, and 98,540 in the second.

We have said that Wilful Murder is the only crime now virtually remaining capital. But for murder no less than other crimes, the penalty of death, as an example, is momentary, and of no beneficial effect:—it disgusts the good, and brutalizes the bad, who witness the spectacle of man cruelly destroyed by man:—as an act of extreme violence, it teaches violence to the people:—as an act of deliberate homicide, it diminishes the regard due to the sanctity of life, and renders murder less revolting to the un instructed mind. For murder as well as other crimes, it too often leads to impunity through the suppression of evidence by the associates or acquaintances of the criminal, who recoil at the thought of becoming accessory to the death of one with whom they had formerly lived on terms of familiar intercourse.

Here are two facts upon the subject which speak volumes:—

The years 1815, 1817, 1818, and 1829, were the only years (since 1810) in which all the criminals who were convicted of murder (66 in number) were executed; and this was followed in the years respectively next succeeding by an increase in the crime of murder—an increase in the aggregate commitments amounting to 12 per cent.:

classical—to the spread of education; to the improved morality convicted murderers underwent their sentence, we find them to be 1836, 1838, 1840, and 1842. Now in these four years only 31 were executed out of 83 condemned; and the crime of murder diminished in the years respectively next succeeding:—the aggregate commitments diminished 17 per cent.:

In other words, after the sanguinary penalty had been rigidly exacted, murder, the crime for which it was enforced, multiplied; and when the demoralizing exhibitions of the scaffold became fewer, and nearly two-thirds of the malefactors were spared, murders became fewer.

The Parliamentary Paper from which these results are extracted, is No. 618, of Session 1843. That document (in Table I.) also gives the commitments and executions for murder in England and Wales during the thirty years ending December 1842, divided into five periods of six years each. They show that in the last six years, with only 50 executions, the commitments for murder were fewer by 62 than in the six years ending December 1836, with 74 executions; fewer by 60 than in the six years ending December 1830, with 75 executions; fewer by 56 than in the six years ending December 1824, with 91 executions; and fewer by 93 than in the six years ending December 1818, when the executions for this crime amounted to the large number of 122.

In the same Parliamentary Paper* in which these facts are presented, there are Tables which show—1. That from 1834 to 1841 (inclusive) in the counties where all who were convicted of murder were executed, the number of murders remained very nearly the same:—2. That in the counties where commutations of the extreme penalty took place (during the same period,) the years respectively following such commutations exhibited a diminution in the commitments for murder of 35 per cent.:—3. That in the counties where a large proportion of the persons committed for murder were acquitted on the ground of insanity (in the same period,) the number of the commitments in the years respectively following, was fewer by 32 per cent.;—and 4. That in the counties where there were commitments and no convictions at all (during the same period,) the commitments for murder in the years respectively following were fewer by 23 per cent. These facts, let it be borne in mind, are beyond the reach of suspicion or denial: they are compiled and presented to us by our Rulers themselves—by the very men who uphold the gallows in defiance of their own published experience.

It appears, therefore, on the authority of these official Tables, that the crime of murder flourishes most under a system of invariable executions—that it prospers more than when the Mercy of the Crown interposes with commutations of sentence—that it prospers more than under acquittals on the ground of insanity—and, lastly, that it even thrives better than under a total failure of justice through the acquittal of all who stand charged with the crime.

Here is another Table which shows that when there are fewest executions, there follow the fewest murders:—

Parliamentary Return, No. 48, Session 1841.

Periods of 3 years.	MURDER. ENGLAND AND WALES.			
	5 years ending 1825.	5 years ending 1830.	5 years ending 1835.	5 years ending 1840.
Committed	383	317	339	291
Convicted	88	74	81	87
Executed	76	65	66	40
Centesimal proportion of executions to Convictions)	86	87	81	45
Centesimal proportion of convictions to Commitments)	22	23	23	29

This also clearly proves that as executions for murder diminish, the certainty of conviction and punishment is greatly increased.

In the present year, 1846, another document, No. 21, has been printed by order of Parliament. It exhibits the number of executions for all crimes, in London and Middlesex, during 21 years, together with the convictions on charges of murder. In the three consecutive years 1834, 1835, 1836, no executions

Whatever took place; and it is distinctly stated upon official authority, that *these were the only years in which there was no conviction of murder*.

From the Returns of other countries similar results are obtained. The following statements will prove this:—

FRANCE.		Murder.	
	Executed.	Committed.	
5 years ending with 1829	352	1182	
5 years " " 1834	131	1172	

PRUSSIA.		Convicted of Murder.	
	Executed.		
5 years ending with 1824	54	69	
5 years " " 1829	33	50	
5 years " " 1834	19	43	

Here we see that the executions had diminished by two-thirds, and the crime by one-third; and this too, in an increasing population.

BELGIUM.

The statistics derived from the Belgian Returns merit particular notice:—first, because Belgium is the only state in Europe which has recently tried the experiment of discontinuing the punishment of death *altogether*; and secondly, because in the year 1835, capital punishment was re-adopted there, — with what success we shall see.

During the five years ending with 1829, 22 persons had been executed out of 34 convicted of murder; whilst during the next five years, ending with 1834, *none* were executed, and only 20 were convicted of the same offence. In 1835, however, certain persons brought about a return to capital punishment, alleging (evidently in defiance of fact) that there existed an imperative necessity for making what is called "an example," or in other words, a necessity for re-erecting the guillotine. That there was no ground for this allegation is proved, not only by the figures above quoted, but by the Table which is here subjoined.

Dividing the 35 years, 1800 to 1834, into seven successive periods of 5 years each, we have these results, viz.:—

BELGIUM.—Periods.	Executed, for all crimes.	Convicted of murder.
5 years ending with 1804	235	150
5 years " " 1809	88	82
5 years " " 1814	71	64
5 years " " 1819	26	42
5 years " " 1824	23	38
5 years " " 1829	22	34
5 years " " 1834	NONE.	20

How with facts like the above before them, (observes Mr. Rowton,) any men calling themselves legislators could venture to say, in 1835, that great crimes were on the increase, and needed "the example" of the scaffold to repress them, I cannot conceive. But they *did* say so; and the scaffold was restored. In 1835, 2 criminals were executed, and between 1836 and 1839, some more were executed, making 4 altogether. And what followed? Why, that condemnations for murder, which in the five years from 1830 to 1834,—when there were *no* executions,—had been 20 in number, rose in the next five years, when there were executions, to 31—or in other words, *increased about fifty per cent.*

The temporary abolition, and the complete success of the abolition, of death punishments in Tuscany, is almost too familiar to be quoted. That enlightened Prince, the Grand Duke LEOPOLD, says, after trying the effect of the abolition for 23 years, that the alteration, "instead of increasing the number of crimes, considerably diminished that of the smaller ones, and rendered those of an atrocious nature very rare."

Have we not proved, then, not only that the penalty of death for secondary crimes is inefficient and mischievous, but that even as regards the crime of murder itself, its enforcement *increases the offence, and its abolition represses it?*

The foregoing observations are chiefly extracted from a pamphlet entitled, *The Punishment of Death Reviewed*. By FREDERIC ROWTON. The statistics now presented have been carefully verified by comparison with those derived from official sources.

To be had of all Booksellers. Price 2s. per Hundred.

ANNUAL MONITOR.

THE ANNUAL MONITOR, containing the usual Obituary of Members of the Society of Friends, for the year ending the 30th of 9th Month, 1846, with some additional matter, is now published; and may be had of the London booksellers, HARVEY & CLARKE, Gracechurch Street, and CHARLES GALPIN, Bishopsgate Street; also, of the publishers' agent, GEORGE FLOPE, York; JAMES L. LAWRY, York; and of other parties in various places, who have usually sold the work. It may also be obtained by any country bookseller, on application to the Publisher, or to the above mentioned London booksellers.

Now Ready,

THE 2ND VOLUME OF THE LIFE OF WILLIAM ALLEN. Price 8s.

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No. 2, NEW SUFFOLK STREET, NEAR THE LONDON HOSPITAL, WHITECHAPEL ROAD, LONDON. 12th Month, 1846.

EATING, SPEAKING, DIGESTION, "THE TEETH." By EDW. MILES, SURGEON-DENTIST, 15, Liverpool Street, Bishopsgate, London. With Patent Diagram. Sold at the Booksellers, 5, Bishopsgate Street, London, 2s. 6d., post, 3s. 4d.

"We do not know of any work on this important subject of *healthy teeth*—the requisites of perfect mastication, and the instruments of a preliminary digestion—at once so cheap, so rational, and so useful as this one before us. This little book is clearly written, beautifully 'got up,' and; what is most to our purpose, contains sound doctrine on abstinence from alcohol, tobacco, &c., showing the pernicious effects of such agents. We can conscientiously recommend this treatise, as replete with sound advice concerning the preservation of Natural, and the utility of Artificial Teeth."—*National Temperance Advocate*.

THE WARM DIGESTIVE PILLS, prepared

by THOS. FARDON, Chemist, Maidstone, for Weakness of the Stomach; Inactivity of the Liver, &c. &c., have, through private recommendations alone, obtained a great degree of celebrity. So far from wishing to withhold from the knowledge of his Friends the composition of these Pills, T. F. would observe that they are prepared with pure Vegetable Extracts,—Gentian, Camomile, and Taraxaci (Dandelion),—with the addition of Rhubarb and Ginger. They do not contain Mercury in any form whatever.

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"ENTERED FRIEND, T. FARDON,—I feel pleasure in informing thee, that my wife and daughter have each derived great benefit from the use of thy excellent Digestive Pills.

"I remain thine, &c.

"Canterbury, 12th month, 1846. WM. DREWITT."

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A purely Vegetable preparation, of choice drugs, which to ensure their purity (the only plan), are ground on the Premises. For Costiveness, Sick Headache, &c. &c., these Pills are not only remarkable for their efficacy, but for their speed, and singularly easy manner of operation. These Pills do not excite nausea, being prepared in such a manner as to prevent any unpleasant taste whatever in the month.

They are made half size for young persons.

Boxes 18d. each.

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SIX SHILLINGS per Annum, payable in advance; or SIXPENCE for a single paper.

GLASGOW, 12th Month, 31st, 1846. Printed by WALTER GRAHAM BLACKIE, (residing at No. 25, Richmond Street, Glasgow,) at his Printing Office, Villafield, in the Parish of Barony; and Published at 161 and 163, Gallowgate, by WILLIAM and ROBERT SNEAL, the Proprietors and Editors, to whom all Communications should be addressed—Sold also by HARVEY & CLARKE, Booksellers, London; G. W. TAYLOR, Philadelphia; and WILLIAM BIRDALL, New York.

GENUINE ARROWROOT, the Produce of the Liberated Africans, captured from Slavery: imported and sold from one pound upwards, at the low prices of 7d. to 10d. per lb., according to the quantity taken, by W. WATSON, Junr. & Co., 73, Gracechurch Street, London.

N.B.—The quality is much approved.—Agents wanted for the sale of this article.

THE DOLOREUX.—SAMUEL BARLOW very respectfully invites the notice of Friends to the celebrated Powders which he prepares for the 'Tie Doloreux,' or painful affection of the Face, which continue to gain most extensive and highly respectable patronage, and numerous are the testimonials from many in the first classes of society to their peculiar efficacy in curing this excruciating chronic complaint. From the powerful Tonic properties which these powders possess, it is also remarkable, when the use of a few packets is persevered in, how they strengthen the constitution and improve the general health.

There are many opulent families throughout the kingdom who having derived great benefit from them, are induced thereby to keep a supply in store for the humane and benevolent purpose of giving to the afflicted poor.

Those who are subject to this painful disease, are assured that this medicine is in almost every instance a remedy, which encourages the Proprietor in thus giving it publicity; and as the publishers of "The British Friend" are in possession of many respectable references, S. B. trusts it is unnecessary to say more than that the Powders are transmitted (postage free) to all parts of the United Kingdom, in packets at 1s. 6d., Duty included.

It is better further to observe, that to give the Medicine a fair trial, a double packet ought to be taken, price 2s. 9d., and that postage stamps will do for a remittance.

It is strongly recommended to preserve the address, as at some time it may be required.

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LONDON PEACE SOCIETY.—The THIRTIETH ANNIVERSARY of the above SOCIETY, will be held in FINSBURY CHAPEL, Moorfields, on Tuesday, May 19, 1846, at Six o'clock.

Charles Hindley, Esq., M.P., President of the Society, is expected to take the Chair.

THE SLAVEHOLDERS' MONEY AND THE FREE CHURCH.—At a PUBLIC MEETING of the Members and Friends of the GLASGOW EMANCIPATION SOCIETY, held in the City Hall, on the 21st instant, for the purpose of MEMORIALISING the GENERAL ASSEMBLY of the FREE CHURCH, to renounce Christian Fellowship with Slaveholders, and to SEND BACK THE MONEY,

COUNCILLOR TURNER in the Chair;

The following Resolutions were moved, seconded, and unanimously adopted:—

I. Moved by HENRY C. WRIGHT, of Philadelphia, seconded by JOHN MURRAY, and supported by F. DOUGLASS and J. N. BRYCE, from the United States,—

Resolved—1. That Slaveholding, and holding men as property—according to the universal Law of Slavery, which declares "Slaves to be Chattels personal to all intents and purposes whatsoever"—are one and the same thing: that Slavery, as respects its perpetrators, is not "a predicament," "a condition," "a system," or "an institution," into which they "are born," "happen to fall," or "find themselves unhappily placed," but a personal act, deliberately and intentionally committed, and for which each individual who does it, or connives at it, is responsible; and that every man who is "concerned in bringing any of the human race into Slavery, or continuing them in it—and all who keep, sell, or buy Slaves, are Manstealers, guilty of the highest kind of theft, and sinners of the first rank."

2. That American Slaveholders are induced to persevere in their wickedness, (or in the crime of turning immortal MAN into an article of merchandise,) by the countenance and encouragement extended to them, by the social standing conferred by their reception among them, notwithstanding their

crimes and pollutions, as respectable and honest men and Christians: That there is no reason to expect they will cease their inhuman Slave-breeding and Slave-trading, until they are made to feel the effects of the scorn and indignation with which men profess to regard Slavery, by a practical exclusion of all Slaveholders from domestic and social circles, and religious bodies, as thieves and robbers are excluded; and that, therefore, it is the duty of all Churches and Ecclesiastical Courts, and of all social circles, to exclude them as felons against the human race, and to leave them to stagger alone, and unsupported under the load of their guilt and infamy.

3. That this Meeting concur with the General Assembly of the Free Church, in denouncing the act of enslaving men as one that "is condemned by natural reason—by sound policy—by a sense of justice between man and man, by the whole tenor and spirit of the Gospel;" and that, in the opinion of this Meeting, on the said General Assembly must rest a full measure of the guilt and reproach of this unnatural, unjust, and Heaven-daring crime; since they declare, in the same deliverance, that "all opportunities of drawing closer the bonds of fellowship with them"—that is, Slaveholders—"ought to be embraced and improved."

4. That the leaders of the Free Church, in forming Christian alliance with Slaveholders, and engaging to receive them to their fellowship as Christians, in order to get their money to build churches and pay their ministers, are lending their influence to associate Christianity with men who, in the language of Henry Grey, their late moderator, "are polluted with incest, renouncers of marriage rights, man-stealers, sellers of their own offspring, stained with the blood of innocents, leprous with sin;" and by so doing, they implicate themselves and the Free Church over which they preside, in the crime of slaveholding and all its essential injustice and pollutions.

5. That while the Free Church persists in an alliance with "traders in human flesh," she cannot reasonably expect that the religious world will allow her the meed of being governed by principle in her secession from the Establishment; and that, however she may profess to have been actuated by a regard for the "Headship," the "Glory," and "Crown Rights," of the Redeemer, unless she "cease to join hands with thieves," and to "become partaker with adulterers," she must, ere long, as a Church, be identified with "Man-stealers," and, having been partaker in their sins, so must she share in their infamy.

6. That, in behalf of the people of Scotland, we ask, in the words of Dr. Duncan—"Is every Free Church to have a Slave-stone?" and that, since we are assured by Dr. Candlish, that the keeping of the Slaveholders' money depends solely on continuing the fellowship with them—therefore, this Meeting earnestly recommends to the Free Church to

SEND BACK THE MONEY,

And thus to carry conviction and terror to the hearts of Slaveholders, by assuring them that they can find no pillow for their consciences in the bosom of that Church, and that, should they ever set foot in this Kingdom, they will be obliged to wander about as "fugitives and vagabonds in the earth," outcasts alike from Christian fellowship and social respectability.

II. Moved by GEORGE THOMPSON, and seconded by ROBERT REID:—

Resolved—That a Memorial, founded on these Resolutions, and signed by the Chairman, on behalf of this meeting, be transmitted to the ensuing General Assembly of the Free Church of Scotland.

III. Moved by HENRY C. WRIGHT, and carried by acclamation:—

Resolved—That this Meeting gratefully acknowledge the act of the Committee of the Evangelical Alliance, at their recent Meeting in Birmingham, by which Slaveholders are not to be invited to the Convention to be held in London in August next, nor to the Evangelical Alliance then and there to be formed; and this Meeting earnestly recommend to all Associations, whose object is the spread of the Redeemer's Kingdom and the promotion of human welfare, to adopt and carry out the same righteous principle.

IV. Moved by GEORGE THOMPSON, and carried also by acclamation:—

Resolved—That this Meeting cordially sympathize with Wm. Lloyd Garrison and his coadjutors, in their efforts to promote the Abolition of Slavery in America; and that we extend to him an invitation to visit this kingdom, to cheer us by his presence, and to encourage us by his counsels.

JAMES TURNER, Chairman.

WIFFEN'S CLASSIC, 2 Vols. 18mo. 18s.
WIFFEN'S CLASSIC, 3 Vols. 8vo. 42s.
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THE SCHOOL AND COMMERCIAL HOTEL,

ACKNOWLEDGE—GEORGE CHARLES WORTH, (Successor to ROBERT DENTON,) respectfully informs the Society of Friends, that he has taken the above Premises, and trusts by strict attention to the comfort of his guests, to secure a continuance of that support so liberally given to his predecessor. Good Stabling, Post Horses, and excellent Close and Open Carriages.

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Parties of Children from the School supplied on the usual Low Terms.

NOTICE TO FRIENDS.—H. GUMERSALL.

CORSET MAKER, of 60, Judd Street, Brunswick Square, London, returns her thanks to the Society generally for their encouragement of her in the above business; and begs to inform Friends, that she intends being each day during the ensuing Yearly Meeting, at S. & E. NOAKES', Bonnet Makers, Bishopsgate Street, corner of Devonshire Street, near the Meeting House, for the express purpose of receiving and executing their orders, where she will have ready for inspection, specimens of her different styles of Corset, all of which have been seen and approved by Medical men of high standing; the fact being universally admitted, that an improperly cut Corset is highly injurious to the health, and destroys the symmetry of the natural figure.

H. G. trusts that prompt and critical attention to orders will entitle her to a continuance of custom.

4th Month, 21st, 1848.

HENRY FREETH, CONFECTIONER AND PASTRY COOK, 52, Bishopsgate Street Without, takes this opportunity of acquainting his Friends and the Public, that his mother-in-law, Elizabeth Batger, has left Nos. 15 and 16, Bishopsgate Street, and retains no interest whatever in the Concern; and as H. F. had many years the conducting of his mother-in-law's Business, he hopes, by using the same receipts, and the articles being Manufactured by the same workmen, that he shall merit a share of the same patronage at No. 52, Bishopsgate Street, which was so liberally bestowed on his mother-in-law and family, for nearly a century at the Old Establishment.

Bride and Twelfth Cakes made of the same quality as formerly, at No. 16. Biscuits in great variety of a superior quality, manufactured on the premises.

N.B.—The firm occupying the premises, Nos. 15 and 16, have no right whatever to the name of "Batger," no one of that name having any part or interest therein.

4th Month, 21st, 1848.

HYDROPATHY.—RYDE, ISLE OF WIGHT.—DR.

WEEDING continues to give advice on the WATER TREATMENT, and to attend Patients at their own Lodgings, or receive them in his House, on Moderate Terms. Dr. Weeding's experience leads him to the conclusion, that the treatment should be applied according to the temperature of the air, and the re-active powers of the system, as mischief may arise by its rash and intemperate application; also, that the judicious use of medicine, in many cases expedites the patient's recovery, especially in affections of the air passages, and in incipient stages of pulmonary consumption—under which symptoms, the inhaling of Naphtha Gas and Barbadoes Tar, have proved eminently serviceable. The benefits of the bracing and pure air of Ryde, are too obvious to need pointing out.

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FURNITURE & SHAWL CLEANERS, inform Friends they will make arrangements that all Work sent to them early at the ensuing Yearly Meeting shall be completed by its close. On request, they send for Goods to any part of London; and, when done, return them as directed.

J. B. & Son trust, by continued personal attention to the superior execution of their work, which has hitherto been held in high estimation, and obtained for them strong recommendations, to merit the continued favours of Friends; at the same time, from the peculiar nature of their business, to be equally successful in colour or finish, is not, at all times possible, nor can the time be always punctually adhered to.

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Fast falls the October rain. Skies low and leaden
Stretch where no lustrous spot of blue is isled.
Some sorrow is abroad, the wind to deaden,
Sad but not loud, monotonous not wild.

Faster than rain fall tear-drops—bells are tolling;
The dark sky suits the melancholy heart;
From the church-organs awfully is rolling
Down the draped fanes the Requiem of Mozart.

O tears beyond control of half a nation,
O sorrowful music, what have ye to say?
Why take men up so deep a lamentation?
What prince and great man hath there fall'n to-day?

Only an old Archbishop, growing whiter
Year after year, his stature proud and tall
Palsied and bowed as by his heavy mitre;
Only an old Archbishop—that is all!

Only the hands that held with feeble shiver
The marvellous pen—by others outstretch'd o'er
The children's heads—are folded now for ever
In an eternal quiet—nothing more!

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No martyr he o'er fire and sword victorious,
No saint in silent rapture kneeling on,
No mighty orator with voice so glorious,
That thousands sigh when that sweet sound is gone.

Yet in Heaven's great Cathedral, peradventure,
There are crowns rich above the rest with green,
Places of joy peculiar where they enter,
Whose fires and swords no eye hath ever seen;

They who have known the truth, the truth have spoken,
With few to understand and few to praise,
Casting their bread on waters, half heart-broken,
For men to find it after many days.

And better far than eloquence—that golden
And spangled juggler, dear to thoughtless youth—
The luminous style through which there is beholden
The honest beauty of the face of Truth;

And better than his loftiness of station,
His power of logic, or his pen of gold,
The half-unwilling homage of a nation
Of fierce extremes to one who seem'd so cold,

The purity by private ends unblotted,
The love that slowly came with time and tears,
The honourable age, the life unspotted,
That is not measured merely by its years.

And better far than flowers that blow and perish
Some sunny week, the roots deep-laid in mould
Of quickening thoughts, which long blue summers cherish,
Long after he who planted them is cold.

Yea, there be saints, who are not like the painted
And haloed figures fixed upon the pane,
Not outwardly and visibly ensainted,
But hiding deep the light which they contain.

The rugged gentleness, the wit whose glory
Flash'd like a sword because its edge was keen,
The fine antithesis, the flowing story,
Beneath such things the sainthood is not seen,

Till in the hours when the wan hand is lifted
To take the bread and wine, through all the mist
Of mortal weariness our eyes are gifted
To see a quiet radiance caught from Christ ;

Till from the pillow of the thinker, lying
In weakness, comes the teaching then best taught,
That the true crown for any soul in dying
In Christ, not genius, and is faith, not thought.

O Death, for all thy darkness, grand unveiler
Of lights on lights above Life's shadowy place,
Just as the night that makes our small world paler,
Shows us the star-sown amplitudes of space !

O strange discovery, land that knows no bounding,
Isles far off hail'd, bright seas without a breath,
What time the white sail of the soul is rounding
The misty cape—the promontory Death !

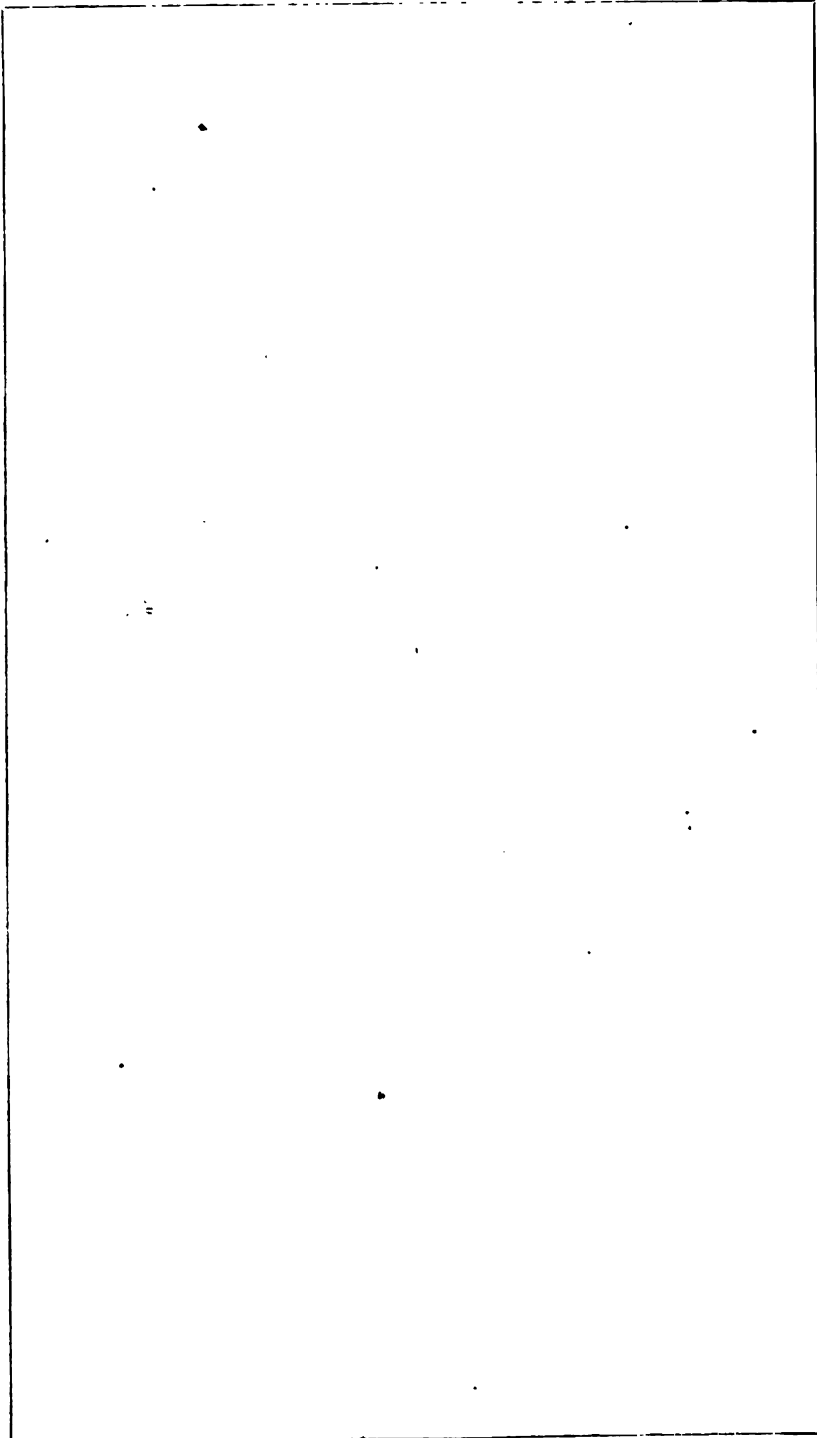
Rest then, O martyr, pass'd through anguish mortal,
Rest then, O saint, sublimely free from doubt,
Rest then, O patient thinker, o'er the portal,
Where there is peace for brave hearts wearied out.

O long unrecognised, thy love too loving,
Too wise thy wisdom, and thy truth too free !
As on the teachers after truth are moving
They may look backward with deep thanks to thee.

By his dear Master's holiness made holy,
All lights of hope upon that forehead broad,
Ye mourning thousands quit the minster slowly,
And leave the good Archbishop with his God.

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